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RIGVEDA

SARVADESHIK ARYA PRATINIDHI SABHA

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RIGVEDA

(ENGLISH TRANSLATION WITH COMMENTARY)

VOLUME-II

MAHARISHI DAYANAND SARASWATI

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THE RIGVEDA

[With Maharshi Dayananda Saraswati's Commentary]

VOLUME II

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Translated into English with notes by :

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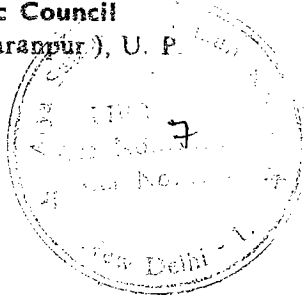
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पश्य देवस्य काव्यं
न ममार न जीर्यति ।

(अथर्ववेद १०-८)

Behold (study deeply) the Divine Poetical work in the form of the Veda. He who studies it earnestly and acts upon its teachings, does not die prematurely nor does hedecay.

CONTENTS

First Ashtaka hymns complete.
(1.121)

FOREWORD

It gives me great pleasure in presenting to the general public especially to the lovers and admirers of the Vedic lore, the 2nd Volume of the English Version of Maharshi Dayananda Sarasvati's commentary on the Rigveda.

Our thanks are due to Shri Swami Dharmanandaji (Pt. Dharm Deva Vidya Vachaspati, Vidya Martanda), a noted Vedic Scholar who has very ably translated the commentry with valid supporting comments.

As the readers are aware, the Sarvadeshik Arya Pratinidhi Sabha (Inter-National Aryan League) had, on the occasion of Arya Samaj Foudaition Centenary '1975' undertaken the publication of Hindi and English commentaries of the four Vedas alongwith that of outstanding old and new literature of Arya Samaj. It is worth mentioning that a number of books and commentaries in Hindi have since been brought out and are in circulation. The publication of English Commentaries is in progress and I hope and trust that it will be completed ere long.

Though the project is expensive and tiresome, yet the Sabha is determined to bring it to a sucessful culmination counting on the active co-operation of the general public especially of those who are interested in the study and propagation of the Vedas and Vedic lore.

The Sabha thanks Shrimati Mohini Devi wife of Shri Jayadevji Arya Bombay for the liberal donation of Rs. 2500.00 for the publication of this Volume.

Maharishi
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Ram Gopal Banprasthi
FRESIDENT
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INTRODUCTION

Translator's note on the number of the mantras of the Rigveda.

The following translator's note was written for the preface to the first volume of Maharishi Dayananda Sarasvati's commentary rendered by me in English with necessary explanatory and comparative notes. Unfortunately that note was not published in the first volume owing to over-sight. Therefore it is being reproduced here for the information of those who have pointed out to the translator and the publisher some mistake in the calculation of the total number of the hymns and mantras of the Rigveda Sanhita. Of course, we do not at all agree with those scholars who consider the Balakhilya hymns in the eighth Manadala as interpolated and have therefore cut down the total by 80. We have dealt with the subject of the Balakhilya hymns in our वेदों का यथार्थ स्वरूप the second edition of which has been published by Dayananda Sansthan-1597, Hardhyan Singh Road, Karol Bag, New Delhi-5, priced at Rs. 15/- Those who desire to know about the matter, should study the book.

TRANSLATOR'S NOTE

Due to overright, there seems to be some mistake in calculating the total number of the hymns and Mantras of the Rigveda as pointed in the Vedic Press Edition. The total number of the hymns of the Rigveda as printed in Sanskrit Commentary is 1018 but in Hindi Translation it is correctly given as 1028 The total number of the Mantras of all Mandalas as given in the Vedic Press Edition is 1976+429+617+589+727+765+841+1726+1097+1754=10589. In the total of the Mantras of the 8th Mandala, there is slight mistake in calculation as the number of the Mantras of the 20th hymn is put there as 36 instead of 26. So the actual number of the Mantras of the 8th Mandala is 1716

instead of 1726 as printed there. The total number of the Mantras of the 9th Mandala is 1108 as by oversight the calculation of 11 is left. Thus the total comes to 10522. There are 140 Naimittik Dvipadas नैमित्तिकद्विपदा in the Rigveda. In the first Mandala from 65 to 70 hymns there are 60 dvipadas which have been calculated as 30, the rest as 80. Thus the total comes to 10552 if in both places, the calculation is of the same type. The total number as given in the printed Vedic Press Edition is 10589 which appears to be due to oversight or slip of pen instead of 10552. After all, the total number does not matter much.

AN ENGLISH LADY'S REMARKABLE BOOK ON THE RIGVEDA WITH MY LETTER TO THE AUTHOR

Miss. J. Miller rebuts wrong theories of Prof. Maxmuller Keith, Winternize and others.

In the first volume of the English Translation of the commentary of Maharshi Dayananda with notes, I wrote the following lines regarding Prof. Maxmuller.

"Regarding Prof. Maxmuller who was considered to be the most prominent orientalist of his day, it will not be out of place to show from the letters written by him to the Duke of Orgoil and his wife, that he had rather an ulterior motive in translating the Vedas and writing other books on them.

In a letter addressed to Duke of Orgoil, then the Secretaty of State for India, Prof. Maxmuller wrote on 16th Dec. 1868 'The ancient religion of India is doomed and if Christianity does not step in, whose fault wili it be ?'. In a letter addressed to his wife in 1868. Prof. Maxmuller wrote :

'I hope, I shall finish that work (Editing and translating the Rigveda). and I feel convinced that though I shall not live to see it, yet this edition of mine (of the Rigveda) and the translation of the Vedas will hereafter tell to a great extent on the fate of India and on the growth of millions of souls in that country.

"It (Veda) is the root of their religion and to show them what the root is, I feel sure, the only way of uprooting all that has been sprung from it during the last three thousand years". So it is just with the motive of uprooting the Vedas, that Prof. Maxmuller though a staunch Christian, undertook the stupendous task of editing and translatinng the Vedas.

The same is the case with Macdonel, Keith and many other Western scholars who were the occupants of the chair of Oriental Studies at the Oxford University under Boden Trust whose chief object was as follows as given by Monier Williams in the Introduction to his well-known Sanskrit English Dictionary.

"That the special object of his (Boden's) munificent bequest was to promote the translation of the Scriptures into Sanskrit. so as to enable his country-men to proceed in the conversion of the natives of India to the Christian religion."

Is it surprising then when we find Monier Williams writing in 'Modern India and the Indians' that "When the walls of the mighty fotress of Brahmanism are encircled, undermined and finally stormed by the soldiers of the cross, the victory of Christanity must be signal and complete". (Monier Williams in "Modern India and the Indians, P. 247).

Shri Aurobindo a scholar, philosopher and thinker of world wide reputation was therefore right when in his essay on 'Dayananda and the Veda' he remarked with regard to the interpretation put by Prof. Maxmuller and his followers.

"If there ever was a toil of interpretation in which the loosest rein has been given to an ingenuous speculation, in which doubtful indications have been snatched at as certain proofs, in which the boldest conclusions, have been insisted upon with the scantiest justification, the most enormous difficulties ignored and preconceived prejudice maintained in face of the clear and often admitted suggestions of the text, it is surely this labour so evidently respectable otherwise for its industry, goodwill and power of research, per-

formed thorugh a long century by Europeon Vedic Scholarship". (Bankim, Tilak and Dayananda by Shri Aurobindo, p. 52).

Such being the case with the majority of the western scholars, it is gratifying to find that there are some among them now who are trying to grasp the real spirit of the Vedas impartially though they have not as yet succeded in understanding them quite correctly, as my letter to Miss Janine Miller the author of a remarkable book on "The Vedas. Harmony Meditation and Fulfilment" shows.

Miss. Miller has shown very great regard for the Vedas. The introduction of the above book begins with the following paragraph.

"The Rigveda is extremely rich in lore of every kind: Social, psychological,religious,philosophical,anthropological, mythical, even rudimentary astronomy has been claimed to be found in its verses. It is a relic preserved for us out of pre-history of the human mind, a mind that reveals itself as by no means undeveloped in its struggle to understand itself and its environment

In so far as Indian civilisation, is concerned the Vedas are nothing less to quote Bankim than "the basis of our entire religious and social organisation." What the roots are to the tree, the Vedas are to our present elaborate religious system and to our present complex organisation They form the foundation of the whole Indian social structure."—Introduction. p. XIX

Criticising the approach to the Vedas of some western Scholars, Miss Miller writes :—

'The early Western scholars were necessarily concerned with philology, the analysis of words and grammatical structures. But they marred their conclusion by their attempts at proving the then prevalent contention of primitive mentality as typical of prehistoric religion, **contentions which are disproved by** the Rigveda itself, or indeed by any ancient religion,. Fortunately, such an unfounded attitude is being superseded through further investigations, although

not so completely as to eradicate the **false notions** thus introduced into the Vedic exegesis: **wrong** statements based upon early **ignorant and prejudiced ideas** are still commonly found in the more popular type of survey of early Indian religious culture and history." (Intoduction–p. XXII).

Strongly criticizing and rebutting the views of A B.Keith regarding the Rigvedic language, Miss Millar says:—

'A. B. Keith's very summary and disdainful judgment of Rigvedic language is certainly **unfounded** and not countenanced by any of the great Hindu scholars. It **reveals a complete lack of appreciation of basic Vedic Sanskrit qualities**:—

"The poets never attain any very great command of their material whether in language or metre. So the end structure of the sentences remains naive and simple, and when the poet seeks to compass more elaborate thought, his power of expression fails, seriously fails him."—

After quoting these passages, Miss Miller observes:— 'Keith apparently fails to realise that a highly inflected language such as Sanskrit will necessarily seem simple and somewhat stiff by comparison with such a non-inflected and always flexible language, as English.. This gives inflected languages, and Sanskrit in particular, compactness; vigour as well as power." (P. XXIV).

... When we enter the Rigvedic field, we enter into a world of sun light both in its thought and its expression. Directness and sincerity are two outstanding qualities which give the whole collection a freshness which later literature lost to a great extent." (Introduction P. XXV)

It is interesting to find Miss Miller boldly refuting the wrong ideas of prof. Max Muller about the Vedic civilisation that 'the Rigveda; as we see it, is thus not the work of primitive tribes, or the first bubblings of infant humanity as described by Max Muller, but the complete song of a highly elaborate civilisation of long standing establishment . . . The sceptic will declare as indeed nineteenth century exegesis tried to prove that Vedic man was not

capable of conceiving complicated doctrines. The Rigveda demonstrates the opposite. Vedic **thought, especially with regard to meditation reveals an unexampled depth of insight into the intricacies of the human mind,** the background philosophy of which was the root of all subsequent speculations." (P. XXXIV).

Quoting some passages from the works of winternitz and Max Muller, Miss Miller refutes their ideas regarping Vedic Prayer saying "We can no more agree with M. Winternitz or Max Muller's views concerning Vedic prayer. M. Winternitz claims:—

"There is nowhere (in the Vedas) any thought of devetion or exaltation to the divine, but the word (brahman) always means mere formulae and verses containing secret magic power, by which man desires to influence divine beings or to obtain, or even to force something from them."

Max Muller declares :

"Though the idea of prayer or swelling or exalted thought may be true with us. there is little, if any trace of such thoughts in the Vedas. Most of the prayers there are very matter of fact petitions and all that has been said of the swelling of the heart, the elevation of the mind, the fervid impulse of the will, as expressed by the word Brahman, seems to me decidedly modern and without any analogies in the Veda itself."

Giving references of Rv. 6-16-47 हृविहृ'दा तष्टम् 1-171-2 हृदा तष्टोमनसा What of the prayers for their and harmony among men (Rig 10–19) what of the poet longing to come into touch with the wise in understanding (Rig. 3-38-1).

These and many other examples are surely expressions of the devotion of the heart. indeed formulated in a simple even matter of fact way because of that perfect sincerity which characterises the Rigveda and is touching in its humanity. (P. 121)

Thus we find that 'The Vedas-Harmony, meditation and fulfilment, by janine Miller is a remarkable book,' though

the author has not been able to grasp the Vedic Conception of God thoroughbly as pointed out in my letter to her dated 23-8-1976.

I reproduce important extracts from my letter for the benefit of the readers of this volume.

Dear Sister, Namaste,

As I wrote to you in my previous letter, on the whole, I highly appreciate your book on the Vedas "Harmony, Meditation and fulfilment" in which you have boldly and fearlessly criticised the stand point of some perjudiced western scholars including prof. Max Muller wilson, Griffith, Keith, winternitz and others. But on some points. I do not see eye to eye with you and would like you to study these subjects more deeply. Leaving aside minor points, I take up the question whether there is pure monotheism or monism in the Vedas, as stated by you in your letter. Much depends upon the definition of monotheism and monism. I give below the definitions of these words from some important dictionaries:

MONOTHEISM : "Doctrine that there is only one God contrasted with Polytheism." (The Advanced Learners' Dictionary by A. S. Hornby and H. Wakefield. P 633)

Monotheism—"Doctrine that there is only one God"
(Oxford English Dictionary P. 767.)

Monotheism—एकेश्वरवाद Technical English, Hindi Dictionary by P. Bulcke S. J. P. 270.

Monism—Doctrine that only one Being exists–any of the theories that deny the duality of matter and mind. (Oxford English Dictionary P. 765).

Monism—अद्वैत, अद्वैतवाद, वेदान्त
(All India Radio Lexicon P. 235)

Monism—अद्वैत, अद्वैतवाद
(Technical English Hindi Dictionary by Bulcke S. J. P. 267.)

Monism—Forms of doctrine maintaining that there is only one kind of Being. (Little Oxford Dictionary) P. 317.

Monism—The philosophical doctrine which seeks to explain varied phenomena by a single principle.

(New National Dictionary–P. 324).

Taking these definitions of monotheism and monism, I am quite sure that the Vedas strongly uphold monotheism of the purest type (Not of course of the Jewish, Christian or Muslim type which is anthromorphic.).

They teach us clearly that God is one. He is omnipresent. Omnipotent and Omniscient Creator, Sustainer and Dissolver of the world and He is the Lord of the eternal souls and Matter which are separate or distinct from Him in nature and attributes. That One God alone should be worshipped by all through meditation, prayer and communion. The mantras like the following which can be quoted in their hundreds clearly show that according to the Vedas, there are three eternals ब्रह्म (God) जीव (Souls) and प्रकृति (Matter), But God being the Lord of all should be adored:

ओ३म् क्रतोस्मर, क्लिबेस्मर, कृतंस्मर (Yaj. G. 16)

O active soul, remember God whose Best name is Om. Remember Him for getting strength. Remember your actions

न तं विदाथ य इमा जजानान्यद् युष्माकमन्तरं बभूव ।
नीहारेण प्रावृता जल्प्या चासुतृप उक्थशासश्चरन्ति ॥

Rig. 10.82.7 Yaj. 17.31

O men, you do not know Him who has created all these things of the world, who is within you, but different from you.

This clearly points out the difference between God the Omniscient who knows all and the souls which possess limited

knowledge and also the world created by Him. It is clear negation or refutation of monism.

इन्द्र क्रतुं न आभर पिता पुत्रेभ्यो यथा ।
शिक्षाणो अस्मिन् पुरुहूत यामनि जीवा ज्योतिरशीमहि ॥

(Rig. 7.23.26 Sama 259 Athrva 20.79.1)

O God, enlighten us as a father enlightens his children. Teach and guide us in this world so that we (souls) may enjoy the light of wisdom.

इमे त इन्द्र ते वयं पुरुष्टुत ये त्वारभ्य चरामसि प्रभूवसो ।
(Sama 373)

O God, glorified by all sages, we are Thine. We are Thine and therefore we commence all good works after uttering Thy Holy names.

This is pure monotheism and not monism.

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥

I (soul) know this Supreme All-pervading Resplendent God. It is only by knowing Him that we (souls) can cross over the Ocean of death. There is no other way for the attainment of emancipation.

The difference between God and souls is thus pointed out in the most un-mistakable terms.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति ॥

(Rig. 1.164.20)

i. e. there are two birds (God and soul) sitting on an eternal tree (matter), of the two one (soul) enjoys the fruit

of its good and bad deeds, while the other witnesses all and does not suffer, being perfect.

Even in the Nasadeeya Sukta (Rig 10.139) which you have translated in your book on pages 219 and 220. there is clear reference to three entities ब्रह्म or God. आनीदवातं स्वधया तदेकम् (Mantra 2) souls) रेतोधा आसन् महिमान आसन् i. e. there were souls the enjoyers of the fruits of their actions कर्मफलस्य भोक्तारो जीवा: as admitted by all commentators and तम: or स्वधा as Matter (Mantra 3 & 6) स्वधा अवस्तात् प्रयति: परस्तात् i. e. of the matter and souls-the soul is superior to the matter on account of consciousness.

Let me point out that your translation of तस्माद्धान्यत् पर: किंचनास (Mantra 2) as "other than that was naught" is wrong. It may only mean that there was nothing else superior to God or "beyond that," as also translated by you,

Here the word is परस् which means Greater or Superior. It does not deny the existence of souls and matter as wrongly interpreted by monists.

Please think over these metters dispassionately and I am sure, you will come to the conclusion that the Vedas teach pure monotheism and not monism.

with best wishes and blessings.

Yours sincerely,

Dharmananda Saraswati
Vidyama tanda

PRESIDENT

World Vedic Council
Anand Kutir-Jwalapur, U. P.

A noted German Physicist on the VEDAS

It is gratifying to find that some great Geman scientists are taking interest in the study of the Vedas impartially and have expressed great regard for them as the **"Inspirations of the Absolute."** The following report was published in the Sunday Standard of January 30,1977 New Delhi

"In the 24th conference of Nobel prize winners held at Lindau, West Germany in August,1976 where eminent physicists engaged in life time research in Vedas took part, Brian Josephson, a noted physicist is reported to have said :—

"**The Vedas are the inspirations of the Absolute.** There is aconnection between the pattern of sound oscillation of words and their meanings. This fact corresponds to the correlation between the actual stage of the universe and its description by means of language in the Vedas as well as in physical formulas."

—(Sunday Standard-New Delhi, January 30,1977)

The expression used by this noted German Physicist Brian Josephson that the "Vedas are the inspirations of the Absolute" puts us in mind of the passage in the Shataph Brahmana and the Brihadranyaka Upanishad where it is stated :

एतस्य वा महतो भूतस्य निःश्वसितमेतद् यदृग्वेदो यजुर्वेदः
सामवेदोऽथर्ववेदः ॥ बृहदारण्यकोप० ४.५. ॥

of which the above is almost a literal translation,

REVIEWS

BY TWO PROMINENT VEDIC SCHOLARS

Rigveda Volume I By Maharshi Dayananda Saraswti Translated by Acharya Dharmadeva Vidya-Martanda. (Now known as Swami Dharmananda Saraswati) Published by Sarvadeshik Arya Pratinidhi Sabha, Dayanand Bhavan, Ramalila Ground, New Delhi. I. P. 1016. Price: Rs. 30.

It is appropriate that the first commemorative volume of the Centenary of the foundation of the Arya Samaj should be on the Rigveda with the commentary of Rishi Dayananda Saraswati who was the first seer in modern times to have discovered the right clue to the mystic wisdom embedded in the enigmatic verses of the Veda. The founder of Arya Samaj took his stand on the truth of the multisignificance of roots as enunciated by Rishi Yaska in his Nirukta and cut across the laboured, artificial and often grotesque interpretations woven by ritualists, naturalists, grammarians and intellectuals from the West. He not only translated the Vedas into Sanskirt and Hindi but wrote his own commentary on the hymns justifying his interpretation, controverting others. Pandit Dharmadevji has commenced translating this commentary into English and we have before ns the first volume which covers 61 Suktas of the first Mandala of the Rig Veda. The text and the prose order are given in Sanskrit, translations follow with notes. The commentary is rendered meticulously in Engllsh.

In his elaborate introduction, Panditji covers many topics of interest to the Vedic scholar. He throws interesting sidelights on the work of other scholars in the field. He cites evidence from the letters and notes of Max Muller and

others of his school, to expose their real motive in undertaking studies in the Vedic literature: to prove (to their own satisfaction !) the Primitive nature and insufficiency of the Vedic religion and thus open the doors to the invasion by Christianity as the saviour.

The translator has done full justice to the spirit of the approach of Dayananda Saraswati by adding his own explanatory notes and comments which are copious. He has underlined where Swamiji differs from Sayana (and his Western followers). He has noted the meanings worked out by modern commentators, notably Sri Kapali Sastriar in his commentary Siddhanjana, following the esoteric interpretation of Sri Aurobindo. The whole work is encyclopaedic in nature and promises to form a comprehensive reference library by itself when completed.

To enhance the value of this work for the modern student, we would suggest that portions dealing with the interpretations by other scholars which are not acceptable to this approach, may be printed in smaller types as foot-notes. Thereby the flow of thought along the interpretation advocated is not interrupted.

The task undertaken by the saintly author is staggering. The thoroughness with which he proceeds in his labour of love is a model and an inspiration to all conscentious scholarship.

M. P. Pandit

Author : "Mystic Approach to the Vedas and other books on the Vedas.

Editor : "Advent and World Union"
Pondicherry.

Pt. Vishva Nath Ji Vidya Martanda

The greatest living Vedic Scholar

(Aged 87)

Shri Pandit Vishva Nath ji Vidya Martanda has expressed the following valuabie opinion about the English translation of the Rigveda by Pandit Dharma Deva ji (now known as Swami Dharmananda ji Sarasvati after taking up Sanyas).

"Shri Pandit Dharma Deva ji Vidya-Vachaspati Vidya-Martanda, President "World Vedic Council (Vishva Veda Parishad) has been translating into English Maharishi Dayananda Saraswati's Commentary on the Rigveda. I have read it eagerly. Regarding the translation. I strongly feel that it manifests the marvellous intelligence of gifted author. It is not easy to strike a note of synthesis between Maharishi's Sanskrit Commentary and its Hindi translation. At places, there seems to be divergence in them, But Shri Panditji with his hard work and alert mind has been able to recognise the synthetic meaning in them and imbibe its spirit in his own English Translation. His translation is simple and lively and replete with literary charms. In it the occasional meaning mistakes made by western scholars have been fitly pointed out and sufficient light with proofs indeed has been thrown on the real meanings of the mantras. Thus, the utility of the English translation has increased all the n -

For this wonderful ability displayed by Panditji herein, he deserves the Congratulations of the Aryan scholars.

Vishva Nath Vidya-Martanda
61, Kanwali Road.
Dehradun.

Some useful hints regarding the study of this and other Volumes

This translation with notes of the Commentary of Maharshi Dayananda Saraswati is not meant only for laymen, but also for scholars. Laymen who are not much interested in learning the derivation and root meaning of the words used in the mantras may be satisfied with the meaning and purport of the mantras based upon Maharshi Dayananda Saraswati's commentary as given here, but even they would do well in learning the meaning of some important words which we have translated into English with the original meaning in Sanskrita. This will increase their vocabulary and if they learn even three new words every day, in the course of a few months, they will be able to understand at least the purport of the mantras.

It is for the benefit of the scholars that we have given the Commentator's Sanskrit notes with their English Equivalents. Fearing the length of the Volumes we have given the meaning of only some important words, particularly of those words the meaning of which as given by Maharshi Daynnanda differs from other orthodox commentators like Sayanacharya. Where revered commontator (Maharshi Dayananda) did not quote the authorities though his commentary was based upon them, we have added translater's notes to substantiate his commentary, so that it may not be thought that the meanings given by him were arbitrary or imaginary. Here and there, we have pointed out the blunders committed by Prof. Wilson, Max-Muller, Griffith and other Western scholars.

We request the scholars of the east and the west, to make an impartial study of this and other Volumes and derive full benefit from this labour of love.

Dharmananda Sarasvati

Vidya-Martanda.

ओ३म्

ऋग्वेदस्य प्रथममण्डलस्य

पंचमाध्यायारम्भः

द्विषष्टितमं सूक्तम्

Mandala—I HYMN LXII

Now begins the fifth Chapter of the First Mandala of the Rigveda.

ओं विश्वानि देव सवितर्दुरितानि परासुव।
यद् भद्रं तन्न आसुव ॥

O Creator of the world : Drive away from us all evils and grant unto us all that is good and beneficent.

अथ त्रयोदशर्चस्य द्विषष्टितमस्य सूक्तस्य गोतमो नोधा ऋषि: । इन्द्रो देवता १, ४, ६ विराडार्षी त्रिष्टुप् । २, ५, ९ निचृदार्षी त्रिष्टुप् । १०–१३ आर्षी त्रिष्टुप् छन्दः । धैवतः स्वरः । ३, ७, ८ भुरिगार्षी पंक्तिश्छन्दः । पंचमः स्वरः ॥

Seer — Nodha — Gautama, Devata or subject — Indra, Metres–Trishtup and Pankti in various forms. Tunes–Dhaivata and Panchama.

अथेश्वरसभाध्यक्षगुणा उपदिश्यन्ते ।

Now the attributes of God and President of the Assembly are taught.

Mantra—1

प्र मन्महे शवसानाय शूषमाङ्गूषं गिर्वणसे अङ्गिरस्वत् ।
सुवृक्तिभिः स्तुवत ऋग्मियायार्चामार्कं नरे विश्रुताय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः यथा वयं सुवृक्तिभिः शवसानाय गिर्वणसे ऋग्मियाय नरे विश्रुताय स्तुवते सभाध्यक्षाय अंगिरस्वत् शूषम् अर्कम् आंगूषम् अर्चामि प्रमन्महे च (तथा यूयम् अपि आचरत) ॥

TRANSLATION

O learned persons, as we adore with flawless words Indra (the President of the Assembly) who is powerful, learned and praise-worthy, who is glorified by all, who is a celebrated leader, and we pray for his strength, knowledge and wisdom belonging to great scholars like the force of the Pranas (vital breaths) that is admirable, so you should also do.

PURPORT

As men enjoy happiness by glorifying the Lord, by praying to Him and by meditating upon Him, in the same manner, they should attain secular and spiritual delight by taking shelter in the President of the Assembly etc.

THE COMMENTATOR'S NOTES

(मन्महे) मन्यामहे याचामहे वा

We believe pray for.

(शूषम्) बलम् = Force.

(आंगूषम्) विज्ञानं स्तुतिसमूहं वा

=Knowledge and glory.

अंगूषमिति पदनाम (निघ० ४–२)

(अंगिरस्वत्) प्राणानां बलमिव

=Like the force of Pranas or the Vital breaths.

TRANSLATOR'S NOTES

(शूषमिति बलनाम) निघ० २ ६

प्राणो वाअंगिराः (शत० ६.१.२.२.२८; ६.५.२.३.४)

पुनर्मनुष्यैरेतद्विषयं किं कर्तव्यमित्युपदिश्यते ॥

What else should men do further is taught in the 2nd Mantra.

Mantra—2

प्र वो॑ म॒हे महि॒ नमो॑ भरध्वमाङ्गू॒ष्यं॑ शव॒सानाय॒ साम॑ ।
येना॑ नः॒ पूर्वे॑ पि॒तरः॑ पद॒ज्ञा अर्च॑न्तो॒ अङ्गि॑रसो॒ गा अवि॑न्दन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! ये वयं (युष्माकं) नः (अस्माकं) च अंगिरसः। पदज्ञाः (महे) महते शवसानाय (समाद्यध्यक्षाय) महि (महत्) साम आंगूष्यं नमः च अर्चन्तः सन्तः पूर्वे पितरः येन गाः अविन्दन् (प्राप्नुयुः) तान् यूयं प्रभरध्वम् ॥

TRANSLATION

O Ye men, offer to the great and powerful Indra (God and President of the Assembly) earnest veneration or Chant be sung aloud dispelling all misery and giving knowledge. As our and your ancestors who protected all like fathers by giving knowledge and wisdom, knowers of Dharma [duty] Artha [wealth] Kama [noble desires] and Moksha [Emancipation] well-versed in the science of Prana and fire etc. used speech full of the light of knowledge, so you should also do. (As the Vedas are meant for all times and not only at the beginning of human creation, such expressions are found there to instruct that people should have regard for their learned forefathers.) Tr.

PURPORT

O men, As learned persons bring about the welfare of all beings, worshipping God and treading upon the path of Dharma which is in accordance with the Vedas, cosmic natural laws and Pratyaksha and other means of perception, so you should also do.

COMMENTATOR'S NOTES

(आंगूष्यम्) आंगूषाणां विज्ञानानां भावस्तम =Knowledge.

(शवसानाय) ज्ञानवते =for full of Knowledge.

(साम) स्यन्ति खण्डयन्ति दुःखानियेन तत् ।
अत्र सर्वधातुभ्यो मनिन् इति करणकारके मनिन् ।।
=Destroyer of misery.

(अंगिरसः) प्राणादिविद्याविदः ।
=Knowers of the science of breath and fire etc.

(पदज्ञाः) ये पदानि प्राप्तव्यानि धर्मार्थकाममोक्षाख्यानि साधितुं साधयितुं वा जानन्ति ते पद–गतौ ।।

TRANSLATOR'S NOTES

Angooshya is derived from अगिगतौ गतेस्त्रयोर्थाः ज्ञानं गमनं प्राप्तिश्च । hence the above meaning of विज्ञानानांभावः or knowledge by Rishi Dayananda Sarasvati.

शवसानाय is derived from शव-गतौ hence the above meaning of ज्ञानवते.

पदज्ञाः is derived from पद-गतौ and ज्ञा-ज्ञाने गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च. So here the third meaning of अंगिरसः as प्राणादिविद्याविदः we have already quoted प्राणो वा अंगिराः (शत० ६.१.२.२८ ।। ६.५.२.३,४) अंगिरा वा अग्निः (शत० ६.४.४.४).

Why should men do all the above is taught further in the fourth Mantra.

Mantra—3

इन्द्रस्याङ्गिरसां चेष्टौ विदत्सरमा तनयाय धासिम् ।
बृहस्पतिर्भिनदद्रिं विदद्गाः समुस्रियाभिर्वावशन्त नरः ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरः (मनुष्याः) यथा सरमा माता तनयायधासिं विदत् (प्राप्नोति) यथा बृहस्पतिः (सभाध्यक्षः) यथा सूर्यः उस्रियाभिः (किरणैः) अद्रिं भिनद् (विदृणाति) यथा गाः विदत् प्राप्नोति तथैव भूमिमेषि इन्द्रस्य अंगिरसां च इष्टौ (विद्यादिसद् गुणान्) संवावशन्त (पुनः पुनः सम्यक् प्रकाशयत-यतः सर्वस्मिन् जगत्यविद्यादिदुष्टगुणाः नश्येयुः ।

TRANSLATION

O men, as virtuous mother who gives knowledge of duty to her child, gives him proper nourishing food, as the sun dispels clouds with his rays, in the same way, an army guided in policy by the Commander and vigorous persons brilliant like the sun, destroys all wicked mighty persons who may be like the mountains and .cquires lands forcibly occupied by them. You should also manifest and spread knowledge so that other vices may disappear from the whole world.

PURPORT

Men should always enjoy happiness, by behaving lovingly with the subjects like mothers, by manifesting knowledge and other virtues like the sun dispelling all darkness of ignorance, by remaining firm in the policy taught by God through the Vedas and followed by learned persons and by doing good to all.

THE COMMENTATOR'S NOTES

(अंगिरसाम्) विद्याधर्मराज्यप्राप्तिमतां विदुषाम् ।
अंगिरस इति पदनाम (निघ० ५ ५)

=Persons possessing knowledge, righteousness and kingdom.

(सरमा) यथा सरान् विद्याधर्मबोधान् मिमीते तथा ।
आतोऽनुपसर्गे कः इति कः प्रत्ययः ।।

=Mother who gives knowledge of duties to her children.

पुनर्मनुष्यैः कथं वर्तितव्यमित्युपदिश्यते ।

How should men behave is taught in the fourth Mantra.

Mantra—4

स सुष्टुभा स स्तुभा सप्त विप्रैः स्वरेणाद्रिं स्वर्यो३नवग्वैः ।
सरण्युभिः फलिगमिन्द्र शक्र वलं रवेण दरयो दशग्वैः ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र शक्र सभाध्यक्ष यः त्वं नवग्वैः दशग्वैः सरण्युभिः विप्रैः सुष्टुभा स्तुभा रवेण सप्त यथा सविता

सप्तानां मध्ये वर्तमानेन स्वरेण अद्रिं बलं फलिगं हन्ति तथा अरीन् दरयः (विदारयः) स त्वं स्वर्यः (स्तुत्यः) असि ॥

TRANSLATION

O Indra (President of the Assembly or the Commander of the Army) as the sun shatters into pieces the mountain-like cloud in various stages with his seven coloured rays, in the same way, you should dispel all darkness (of ignorance) with the stable arrangements in which all substances, attributes and functions are established, should diffuse knowledge in the State with the help of wisemen who are well-versed in all Shastras, who go in all directions, who are of butter-like (mild) nature and with their effective sermons dispel all ignorance. Thus only you can be admired hy all.

PURPORT

As the lightning creates the cloud and does other useful work with its good attributes, in the same manner, the President of the Assembly should remove all injustice by diffusing the light of knowledge and justice with the assistance of the best learned and mighty persons and should rule over a vast State by destroying or keeping away the wicked.

THE COMMENTATOR'S NOTES

(सुष्टुभा) सुष्ठु द्रव्यगुणक्रियास्थिरकारकेण ।

(स्तुभा) स्तोभते स्थिरीकरोति येन तेन ॥

= By stable arrangements. ष्टुभु-स्तम्भे

(सरण्युभिः) सर्वेषु शास्त्रेषु विज्ञानगतिभिः

= By persons well-versed in all Shastras.

(फलिगम्) मेघम् फलिग इति मेघनाम (निघ० १.१०)

पुनः स कीदृश इत्युपदिश्यते ॥

How is Indra is taught further in the 5th Mantra.

Mantra—5

गृणानो अङ्गिरोभिर्दस्मविवरुषसा सूर्येण गोभिरन्धः ।
वि भूम्या अप्रथय इन्द्र सानु दिवो रज उपरमस्तभायः ॥

सन्धिच्छेदसंहितोऽन्वयः (ऋषिकृतः) ।

हे इन्द्र दस्म (सभाद्यध्यक्ष) गृणानः त्वम् अंगिरोभिः षसा सूर्येण गोभिः अन्धः वि वः वृणोषि तथा विद्युत् व्यप्रथयः यथा भूम्याः दिवः (प्रकाशस्य) सानु रजः सर्वं लोकम् उपरं (मेघं) स्तम्नाति तथा धर्मराज्यसेना विवः शत्रून् व्यस्तम्नन् भवान् अस्माभिः स्तुत्यः अस्ति ॥

TRANSLATION

O Indra (Destroyer of the enemies or wicked people) President of the Assembly or the commander of the Army, by your sermons you should dispel all darkness of ignorance with the help of the scholars splendid like the sun. As the sun dispels all external darkness with his rays with the dawn and with the forces of the Pranas, in the same manner, you should also do. As the lightning creates the cloud or the sun supports all worlds and the cloud also, in the same manner, you should establish the army of Dharma (righteousness) and Kingdom and destroy all your foes. Therefore you deserve our praise.

PURPORT

Men should eliminate all wicked people like the Dawn, the sun and his rays and the Prana that manifest noble virtues. As the sun causes rains by spreading his light and creating the cloud, in the same manner, people should spread knowledge among the subjects and shower happiness over all.

THE COMMENTATOR'S NOTES

(अंगिरोभिः) प्राणैः = With the Pranas.

(अन्धः) अन्नम् = Food. (उपरम्) मेघम् = Cloud.

TRANSLATOR'S NOTES

प्राणो वा अंगिरा: (शत०)
अन्ध इत्यन्ननाम (निघ० २.७)
उपर इति मेघनाम (निघ० १. १०)
पुनरस्य कीदृशं कर्मस्यादित्युपदिश्यते ।

How should be his work is taught in the sixth Mantra,

Mantra—6

तदु प्रयक्षतममस्य कर्म दस्मस्य चारुतममस्ति दंसः ।
उपह्वरे यदुपरा अपिन्वन्मध्वर्णसो नद्यश्चतस्रः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे मनुष्याः युष्माभिः अस्य दस्मस्य इन्द्रस्य (सभाध्यक्षस्य) स्तनयित्नोः वा उपह्वरे यत् प्रयक्षतमं चारुतमं दंसः कर्म अस्ति तत् उ विदित्वा आचरणीयम्। यः ईदृशेन कर्मणा मध्वर्णसः नद्यः चतस्रः उपराः (दिशः)। अपिन्वत् (सेवते सिंचति) स विद्यया सम्यक् सेवताम्)।

TRANSLATION

O men, the deeds of that Indra (President of the Assembly or the Commander of the Army) who is destroyer of all misery are indeed very admirable and charming that under his leadership, the people of all directions on the earth become prosperous like the rivers full of sweet water when the cloud rains, struck by lightning. Other persons should also know and follow him.

PURPORT

Men should perform noble actions like the Yajnas, should protect the kingdom or State and should shower good reputation in all directions.

THE COMMENTATOR'S NOTES

(दंसः) दंसयन्ति पश्यन्ति विद्याः सुखानि च येन कर्मणा।

=That by which men see or attain knowledge and happiness.

(उपराः) दिशः उपराइति दिङ्नाम (निघ० १.६)
=Directions.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the seventh Matra.

Mantra—7

द्विता वि वंव्रे सनजा सनीळे अयास्यः स्तवंमानेभिरर्कैः ।
भगो न मेनेपरमे व्योमन्नधारयद्रोदसी सुदंसाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा विद्वद्भिः या सनीडे स्तवमानेभिः अर्कैः सनजा द्विता विवव्रे (विशेषेण व्रियते) तथा मनुष्यः अयास्यः सुदंसाः अहं परमे व्योमन् रोदसी भगः न (सविता इव) अधारयत्) विद्वान् मेने (तथा अहं धरेयं मन्ये च) ।

TRANSLATION

As the sun upholds in the sky with his rays, the heaven and the earth, which are born of the enternal matter, in the same manner, the President of the Assembly or the Commander of the Army who can accomplish work, without much fatigue, upholds both officers of the state and general public with the help of the venerable learned persons who are splendid like the sun and preachers of Truth, being himself a man of good deeds occupying the highest royal seat.

PURPORT

Men should uphold justice and knowledge as the President of the Assembly etc. maintains wealth or as the sun upholds the heaven and earth.

THE COMMENTATOR'S NOTES

(अयास्यः) प्रयत्नासाध्यः स्वाभाविकः = Natural.

(सुदंसाः) शोभनानि दंसासि कर्माणि यस्मिन्त्सः=man of noble deeds.

अथ रात्रिदिवसदृष्टान्तेन स्त्रीपुरुषौ कथं वर्तेयाताभित्युपदिश्यते ॥

How should husband and wife behave is taught by the illustration of day and night.

Mantra—8

स॒नाद्दिवं॒ परि॒ भूमा॒ विरू॑पे पुन॒र्भुवा॑ युव॒ती स्वेभि॒रेवैः॑ ।
कृ॒ष्णेभि॑र॒क्तोषा॒ रुश॑द्भि॒र्वपु॑र्भि॒रा च॑रतो अ॒न्यान्या॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्त्री पुरुषौ ! युवां यथा सनाद् दिवं भूमा प्राप्य पुनर्भुवा युवती इव विरूपे अक्तोषाः स्वेभिः रुशद्भिः वपुभिः कृष्णेभिः एवैः सह अन्यान्या परि आचरतः (तथा स्वयंवरविधानेन विवाहं कृत्वा परस्परौ प्रीतिमन्तौ भूत्वा सततम् आनन्दतम् ॥

TRANSLATION

O men and women, as night and dawn of various complexion, repeatedly born, but ever youthful, traverse in their revolutions alternately, from a remote period, earth and heaven, night with her dark, dawn with her luminous limbs, so you should marry each other according to your deliberate choice made of your own accord and enjoy happiness, loving mutually with legitimate attractions.

PURPORT

As day and night revolve like the wheels being associated with each other, so should the married couple behave with mutual love.

THE COMMENTATOR'S NOTES

(एवैः) प्रापकैः इण्शीभ्यां वन् (उणा० १.१५४)
अनेनात्र इण् धातोर्वन् प्रत्ययः ।
(कृष्णेभिः) परस्पराकर्षणादिलेखतः ॥
=With mutual attractions.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How should the scholars be is taught in the ninth Mantra.

Mantra—9

सनेमि सख्यं स्वपस्यमानः सूनुर्दाधार शवसा सुदंसाः ।
आमासु चिद्दधिषे पक्वमन्तः पयः कृष्णासु रुशद्रोहिणीषु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः स्वपस्यमानः सुदंसाः रुशत् त्वं सूनुम् इव अहोरात्रं सनेमि सख्यं दाधार स रोहिणीषु कृष्णासु चित् (अपि) अमासु अन्तः पक्वं पयः धरति तथा एव शवसा दधिषे स सुखम् आप्नोति ॥

TRANSLATION

As the impelling sun doing noble beneficial deeds upholds the heaven and earth with his power or as the sun doing noble deeds, maintains or supports his parents, in the same manner, a king should uphold both the officers of the state and general public with his power, giving proper orders and performing good acts. As the sun keeps friendship with all from eternity by doing beneficial acts like heat, rain and light, in the same manner, a king should be friendly to all beings, always engaged in doing good actions. As the sun gives sap to the un-ripe herbs, beautiful form to the growing herbs and plants, so should a king arrange to create vitality in all his subjects by urging upon them the observance of Brahmacharya and other rules.

PURPORT

As day and night are causers of sap and growth or decay of all objects being friendly to all creatures, in the same way, learned persons should deal with all in a friend-dly manner.

THE COMMENTATOR'S NOTES

(सनेमि) पुराणम् सनेमिरिति पुराणनाम (निघ० ३.२७)
=Old, eternal.

(रोहिणी) रोहणशीलासु = Growing herbs.

पुनस्ते कीदृशा इत्युपदिश्यते

How should learned persons be is taught further in the 10th Mantra.

Mantra—10

सनात्सनीळा अवनीरवाता व्रता रक्षन्ते अमृताः सहोभिः।
पुरू सहस्रा जनयो न पत्नीर्दुवस्यन्ति स्वसारो अह्रयाणम्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अवाताः अवनीः इव पुरु सहस्राः जनयः पत्नीः न ये सनीडाः अमृताः सहोभिः सनात् व्रता रक्षन्ते स्वसारः अह्रयाणं बन्धुं दुवस्यन्ति इव विद्याधर्मौ सेवन्ते ते मुक्तिम् आप्नुवन्ति॥

TRANSLATION

The people of the earth living together and not disturbed by the wind of opposition of the enemies, possessing strength do not suffer as they observe vows or discharge their duties. As virile husbands protect thousands of lands with their power, as sisters serve their brothers, the subjects should serve the king. Those who serve knowledge and Dharma (righteousness) attain emancipation.

PURPORT

As husbands get happiness by serving (looking to the needs of) their wives, as sisters get delight by serving their brothers and preceptors get knowledge by serving their pupils, in the same manner, those righteous and learned persons who always are firmly engaged in discharging their duties, attain emancipation even if they dwell at home.

THE COMMENTATOR'S NOTES

(जनयः) ये जनयन्ति ते पतयः = Husbands.

(दुवस्यन्ति) परिचरन्ति = Serve.

(दुवस्यति) परिचरणकर्मा (निघ० ३-५)

(अवनीः) पृथिवीः = Earths or people living on the earth.

पुनस्ते कीदृशा एतद्वेदितारो विद्वांसश्चेत्युपदिश्यते ।

How are the learned is taught in the 11th Mantra.

Mantra—11

सनायुवो नमसा नव्यो अर्कैर्वसूयवो मतयो दस्म दद्रुः ।
पतिं न पत्नीरुशतीरुशन्तं स्पृशन्ति त्वा शवसावन्मनीषाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शवसावन् दस्मसभापते त्वं यथा सनायुवः नमसा अर्कैः
ह वर्तमानाः वसूयवः मनीषाः मतयः उशन्तं पतिं न उशन्तीः
व्यः पत्न्यः स्पृशन्ति यथा च दद्रुः गतिं गच्छन्ति (तथा त्वां
प्रपः सेवन्ताम्) ॥

TRANSLATION

O mighty Indra (President of the Assembly) thou art dispeller of the darkness of ignorance, as affectionate admirable young wives, adhere to their loving husbands, so let all wise men who act according to the teaching of the eternal Vedas and who desire to acquire wealth of knowledge and other kinds, approach thee that desirest and lovest them and art their protector. Let them cling to thee with praiseworthy thoughts and serve thee with reverence.

PURPORT

As children are born with the co-habitation of the husband and wife, in the same manner, all dealings are produced with the combination of the day and night and the association of the light of the sun and the shadow of the earth. It is impossible to have progeny without the co-habitation (coitus) of the husband and wife.

THE COMMENTATOR'S NOTE

(वसूयवः) आत्मनो वसूनि विद्याधनानीच्छन्तः
=Desiring wealth of knowledge.

(दस्म) अन्धकारोपक्षेप्तः = Dispeller of the darkness (of ignorance,) (दसु-उपक्षये) ॥

अथ सभाध्यक्षगुणा उपदिश्यन्ते

Now the attributes of the President of the Assembly etc. are taught in the 12th Mantra.

Mantra—12

सनादेव तव रायो गभस्तौ न क्षीयन्ते नोप दस्यन्ति दस्म ।
द्युमाँ असि क्रतुमाँ इन्द्र धीरः शिक्षा शचीवस्तव नः शचीभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे दस्मशचीवः इन्द्र यः त्वं द्युमान् क्रतुमान् धीरः असि तस्य तव गभस्तौ सनात् रायः नैव क्षीयन्ते तव न उपदस्यन्ति स त्वं शचीभिः नः (अस्मान) रक्ष ॥

TRANSLATION

O Indra (President of the Assembly etc.) O destroyer of enemies,O possessor of noble intellect, speech and actions, thou art the illuninator of knowledge and other virtues, art, illustrious, wise, engaged in doing noble deeds given to meditation and resolute. Therefore the riches that have been held in thy hands as a result of the eternal Vedic wisdom, have suffered neither loss nor diminution in the light of thy good policy. Therefore teach us well thy acts by thy example, as thou art diligent in action.

PURPORT

He should be known to be a righteous person who acquires knowledge from the eternal Vedas and being the President of the Assembly etc. protects his subjects well.

THE COMMENTATOR'S NOTES

(गभस्तौ) नीतिप्रकाशे = In the light of a good policy.

गभस्तय इति रश्मिनाम (निघ० १.५)

(धीरः) ध्यानवान्
=A man given to meditation.

(शचीवः) शची प्रशस्तावाक् प्रज्ञा कर्म वा विद्यतेऽस्मिन्

तत्सम्बुद्धौ । शचीति प्रज्ञानाम (निघ० ३.९) शचीति

कर्मनाम (निघ० २.१) शचीति वाङ्नाम (निघ० १.११)
=O Possessor of noble intellect, action and speech.

पुनः सभाध्यक्षगुणा उपदिश्यन्ते

The attributes of the President of the Assembly are taught further in the 13th Mantra.

Mantra – 13

सनायते गोतम इन्द्र नव्यमतक्षद्ब्रह्म हरियोजनाय ।
सुनीथाय नः शवसान नोधाः प्रातर्मक्षू धियावसुर्जगम्यात् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शवसान इन्द्र ! गोतमः धियावसुः नोधाः भवान् हरियोजनाय नव्यं ब्रह्म अतक्षत् (तनूकरोति) नः (अस्मभ्यम्) सुनीथाय प्रातः मक्षू सेनापते (नः) अस्मान् सद्यः जगम्यात् ॥

TRANSLATION

O mighty possessor of much wealth, President of the Assembly etc. Thou who art endowed with intelligence and the power of action, dwelling there in (so to speak) who art the greatest admirer of good devotee, bestowest ever new wealth and food for the welfare of all people. To bring about our welfare and guide us rightly, thou comest to us early in the morning and behavest as ordained in the eternal Vedas.

PURPORT

It is the duty of the President of the Assembly etc. to enable the people to get new wealth and food for their well being. He should cause happiness to all as the Prana does.

In this hymn the attributes of God, the President of the Assembly, learned persons, day and night sun and air etc. are taught, so it is connected with the previous hymn.

Here ends the commentary on the 62nd hymn of the Ist Mandala of the Rigveda. Here ends the 3rd Varga.

अथ त्रिषष्टितमं सूक्तम्

HYMN LXIII

अस्य सूक्तस्य गोतमो नोधा ऋषिः । इन्द्रो देवता । १, ७, ९ भुरिगार्षी पंक्तिश्छन्दः । ६ विराट् पंक्तिश्छन्दः । पंचमः स्वरः । २, ४ विराट् त्रिष्टुप् छन्दः । धैवतः स्वरः ५ भुरिगार्षी जगतीछन्दः । निषादः स्वरः । ६ स्वराडार्षी बृहती छन्दः । मध्यमः स्वरः ।

Seer–Gotama Nodha, Subject–Indra, Metres–Pankti, Tristup, Jagati and Brihati in various forms. Tunes–Panchama, Dhaivata and Madhyama.

अथेश्वरगुणा उपदिश्यन्ते

Now the attributes of God are taught.

Mantra—1

त्वं म॒हाँ इ॑न्द्र॒ यो ह॒ शुष्मै॒र्द्यावा॑ जज्ञा॒नः पृ॑थि॒वी अमे॑ धाः ।
यद्ध॑ ते॒ विश्वा॑ गि॒रय॑श्चि॒दभ्वा॑ भि॒या दृ॒ळ्हासः॑ कि॒रणा॒ नैज॑न् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! यः त्वं महान् जज्ञानः शुष्मैः अमे ह द्यावा पृथिवी धाः (दधासि) ते (तव) अभ्वा (सामर्थ्येन) भिया (भयेन) । ह (प्रसिद्धं) यत् ये विश्वाः गिरयः दृढासः सन्तः किरणाः चित् (अपि) न एजन् (कम्पन्ते) ।

TRANSLATION

O Indra (God) Thou art the mightiest Supreme Being who sustainest in Thy home (so to speak) by Thy energies heaven and earth produced by eternal cause (Matter). Then, through fear of Thee, all creatures and the mountains or clouds, and all other vast and solid things tremble like the tremulous rays of the sun.

PURPORT

Men should always adore God who by His Power and energy creates all the Universe and upholds it. The sun that

upholds the earth and other worlds by his attraction and other attributes is also created and sustained by God. This is what all people should know.

THE COMMENTATOR'S NOTES

(अमे) गृहे = At home (so to speak).

(अभ्वा) न उत्पद्यते कदाचित् तेन कारणेन सह वर्तमानाः =Living with the eternal cause (Matter).

(शुष्मैः) बलादिभिः = By forces or Powers.

TRANSLATOR'S NOTES

अमेति गृहनाम (निघ० ३.४) = Home.

शुष्मम् इति बलनाम (निघ० २.९) = Power.

पुनः सभाद्यध्यक्षगुणा उपदिश्यन्ते ।

The attributes of Indra (President of the Assembly etc.) are taught in the 2nd Mantra.

Mantra—2

आ यद्धरी इन्द्र विव्रता वेरा ते वज्रं जरिता बाह्वोर्धात् ।
येनाविहर्यतक्रतो अमित्रान्पुर इष्णासि पुरुहूत पूर्वीः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अविहर्यतक्रतो पुरुहूत इन्द्र (सभाद्यध्यक्ष) त्वं यत् (यस्मात्) विव्रतौ हरी आवेः (समन्ताद्विद्धि) येन अमित्रान् हंसि येन शत्रूणां पूर्वीः पुरः इष्णासि (तत् पराजयाय स्वविजयाय अभीक्ष्णं गच्छसि) तस्मात् जरिता ते (तव) बाह्वोः आश्रयेण वज्रम् आधात् (दधाति) ।

TRANSLATION

O Indra (President of the Assembly or the Commander of the Army etc.). O man of agreeable intellect and acts, glorified and invoked by many, thou knowest and preservest well the army and the light of justice which remove all evil conduct and protect various vows. Thou assailest thine enemies and destroyest their numerous cities for gaining

victory over them by defeating them. Therefore thy admirer also bears thunderbolt or strong weapons in his arms by taking shelter in thee or urged by thee.

PURPORT

The President of the Assembly or the Commander of the Army should have such temperament, character and conduct that by following his example, all people should become good and should enjoy un-interruptedly the happiness of the kingdom well.

THE COMMENTATOR'S NOTES

(हरी) असद्व्यवहारहरणशीलसेनान्यायप्रकाशौ ।

= The army and the light of justice that remove all evil conduct.

(अविहर्यतक्रतो) न विद्यन्ते विरुद्धाः हर्यताः प्रज्ञा कर्माणि यस्य तत्सम्बुद्धौ ।

=Man who does not have disagreeable intellect and acts.

TRANSLATOR'S NOTES

हर्य-गति प्रेप्सयोः धीरिति प्रज्ञानाम (निघ० ३.९)

धीरिति कर्मनाम (निघ०१.१)

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the third Mantra.

Mantra—3

त्वं स॒त्य इ॑न्द्र धृ॒ष्णुरे॒तान्त्वमृ॑भु॒क्षा नर्य॒स्त्वं षाट् ।

त्वं शुष्णं॑ वृ॒जने॑ पृ॒क्ष आ॒णौ यूने॒ कुत्सा॑य द्यु॒मते॒ सचा॑हन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र यतः त्वं सत्य असि यतः त्वं धृष्णुः असि यतः त्वम् ऋभुक्षा असि यतः त्वं षाट् असि तस्मात् वृजने पृक्षे आणौ सचा तत्समवायेन कुत्साय द्युमते यूने शुष्णं (शरीरात्मबलं) ददासि शत्रून् अहन् (हंसि) (एतान् धार्मिकान् पालयसि तस्मात् पूज्यः असि) ॥

TRANSLATION

O Indra (Conveyor of prosperity) as thou art best of all beings, art assailer and humiliator of thy foes, art great, art the friend and benefactor of men, therefore thou aidest the illustrious educated young person possessing the power of body and soul and bearing strong arms by giving him more and more of the physical and spiritual strength, in the deadly and the close-fought fight. Thou destroyest thy enemies and protectest the rightesous persons,therefore thou art worthy of respect and honour.

PURPORT

It is not possible to defeat enemies and administer a State properly without the aid of the President of the Assembly and the Commander of the Army. Therefore these things should be done by the people under their guidance and with their help.

THE COMMENTATOR'S NOTES

(ऋभुक्षाः) महान् ऋभुक्षा इति महन्नाम (निघ० ३.३) = Great.

(आणौ) संग्रामे ।

(कुत्साय) कुत्सः प्रशस्तो वज्रः शस्त्रसमूहो वा यस्य तस्मै धृतवज्राय ।

= Bearer of strong arms.

(द्युमते) द्यौः—प्रशस्तो विद्याप्रकाशो विद्यते यस्मिन् तस्मिन् ।

=Possessing the light of knowledge.

TRANSLATOR'S NOTES

कुत्स इति वज्रनाम (निघ० २.२०)

आणिरिति संग्रामनाम (निघ० २.१७)

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Kutsa and Shushma as proper nouns instead of Yougic words as explained by Rishi Dayananda on the basis of the Vedic Lexicon–Nighantu quoted above.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the fourth Mantra.

Mantra—4

त्वं ह त्यदिन्द्र चोदीः सखा वृत्रं यद्वज्रिन्वृषकर्मन्नुभ्नाः ।
यद्ध शूर वृषमणः पराचैर्वि दस्यूंर्योनावकृतो वृथाषाट् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वज्रिन् इन्द्र यस्मात् त्वं ह त्यत् तं वृत्रं पराचैः चोदीः (दूरेक्षिपसि) (तस्मात् शिष्टानां पालने समर्थः असि) हे वृषकर्मन् इन्द्र यतः त्वं सखा असि (तस्मात् सखीन् पालयसि हे शूर यः त्वं हि खलु दस्यून् पराचैः अकृतः पृथक् पृथक् विच्छिनत्सि) (तस्मात् प्रजाः रक्षितुं योग्यः असि) हे वृषमण इन्द्र यतः त्वं सुखानि उभ्नाः (प्रपूर्द्धि) (तस्मात् सत्कर्तव्यः असि) हे इन्द्र यतः त्वं वृथाषाट् असि तस्मात् (योनौ) गृहे सर्वान् सुखैः उभ्नाः ॥

TRANSLATION

O Indra (President of the Assembly or the Commander-in-Chief of the Army etc.). O wielder of the thunderbolt or strong weapons, as thou throwest away an enemy who is like the cloud the coverer of happiness, therefore thou art able to protect the righteous. O doer of noble deeds, because thou art a true friend, thou protectest or safe-guardest thy friends. O fearless hero, because thou cuttest down all thieves and robbers, therefore thou art able to protect thy subjects. O lover of heroic persons and their knower, as thou fillest all with happiness, therefore, thou art worthy of respect and honour. As thou endurest all without much difficulty, therefore thou fillest all at home with great delight.

PURPORT

As the sun gladdens all by his light and is the cause of rain by producing the cloud and as he illumines all by dispelling darkness, in the same manner, the President of the

Assembly should shine in his kingdom by gladdening all by his knowledge and other virtues, by creating physical and spiritual force in all and by raining down knowledge Dharma (righteousness) and fearlessness and by setting aside all un-righteousness, darkness (of ignorance) and enemies.

THE COMMENTATOR'S NOTES

(वृत्रम्) मेघमिव सुखावरकं शत्रुम् ।
=An enemy covering happiness like a cloud.

(योनौ) गृहे । योनिरिति गृहनाम (निघ० ३.४)= At home.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the fifth Mantra.

Manrta—5

त्वं ह त्यदिन्द्रारिषण्यन्दृळ्हस्य चिन्मर्तानामजुष्टौ ।
व्य१स्मदा काष्ठा अर्वते वर्घनेव वज्रिञ्छ्नथिह्यमित्रान् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अरिषण्यन् वज्रिन् इन्द्र त्वं ह (प्रसिद्धम्) अस्मत् अर्वते व्यावः त्यत् (तस्य दृढ़स्य राज्यस्य) मर्तानां चित् (अपि) अजुष्टौ घना इव अमित्रान् काष्ठाः श्नथिहि ॥

TRANSLATION

Do thou Oh Indra (President of the Assembly or the Commander of an army) who art un-willing to hurt any righteous person and wielder of the thunderbolt or strong weapons, protect our army consisting of the horses and elephants etc. When we are exposed to the aversion of our enemies, thou demolishest all un-righteous persons in all directions as with a club.

PURPORT

There is Upamalankara or simile used in the Mantra. It is the duty of the President of the Assembly and the Chief Commander of the Army to create love among the people of the State and the army along with aversion towards un-

righteous foes and then to demolish all wicked persons as the sun demolishes all clouds.

THE COMMENTATOR'S NOTES

(काष्ठाः) दिशः = Directions. (काष्ठाइति दिङ्नाम निघ० १.६)

(अर्वते) अश्वादियुक्ताय सैन्याय

=For the army consisting of the horses, elephants etc.

पुनर्मनुष्यैरीश्वरसभाध्यक्षयोः सहायः क्व क्व प्रेप्सितव्य इत्युपदिश्यते ।

for what objects the help of God and the President of the Assembly should be sought by people is taught in the 6th Mantra.

Mantra—6

त्वां ह॒ त्यदि॑न्द्रा॒र्णसा॑तौ॒ स्व॑र्मीळ्हे॒ नर॑ आ॒जा ह॑वन्ते ।
तव॑ स्वधाव इ॒यमा स॑म॒र्य ऊ॒तिर्वाजे॑ष्वत॒साय्या॑ भूत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्वधावः इन्द्र (जगदीश्वर सभाध्यक्ष) नरः त्यत् अर्णसातौ स्वर्मीळ्हे आजौ त्वां ह खलु हवन्ते । यतः तव या इयं समर्ये वाजेषु अतसाय्या ऊतिः वर्तते सा अस्मान् प्राप्ता भूत् ॥

TRANSLATION

O God the Lord of all food and wealth or the President of the Assembly etc. men invoke Thee in all thick thronged and happiness-bestowing battles for the victory. May thy protection which gives us happiness constantly be got by us in all battles and in the acquisition of knowledge, food and army etc.

PURPORT

Men should accomplish all their righteous acts with the help of God and the President of the Assembly.

THE COMMENTATOR'S NOTES

(अर्णसातौ) अर्णानां विजयप्रापकाणां योद्धृणां सातिर्यस्मिन् ।

=In the battle where the victors gain.

(ऋ–गति-प्रापणयो: षणु–संभक्तौ Tr.)

(समर्येषु) संग्रामेषु = In battles.

(अतसाय्या) अतति निरंतरं सुखानि गच्छति यया सा अत्र अत-सातत्यगमने इति धातोर्बाहुलकादौणादिक आय्यप्रत्ययः असुगामश्च । सायणाचार्येण इदं पदम् अतधातोराय्य प्रत्ययं वर्जयित्वा साय्यप्रत्ययान्तरं कल्पित्वाऽडागमेन व्याख्यातं तदशुद्धम् ।।

=That which constantly leads to happiness.

Sayanacharya has wrongly explained the derivation of अतसाय्या । अथ सभाध्यक्षगुणा उपदिश्यन्ते ।

Now the attributes of the President of the Assembly are taught.

Mantra—7

त्वं ह त्यदिन्द्र सप्त युध्यन्पुरो वज्रिन्पुरुकुत्साय दर्दः ।
बर्हिर्न यत्सुदासे वृथा वर्गंहो राजन्वरिवः पूरवे कः ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत)

हे वज्रिन् इन्द्र (सभाधिपते) ये तव सभादय: सप्त सन्ति तैः सह वर्तमान: शत्रुभिः सह युध्यन् यतः त्वं ह खलु तेषां पुरः दर्दः (विदारयसि) यतः त्वम् अंहोराज्यस्य पुरुकुत्साय पूरवे यत् वरिवः सुदासं बर्हिः न यद् वृथा मनुष्याः वर्तन्ते त्यत् (तान्) वर्क (वर्जयसि) तस्मात् त्वं सर्वैः अस्माभिः सत्कर्तव्यः असि) ।।

TRANSLATION

O Indra (President of the Assembly, O wielder of powerful weopons ! being present with seven (Assembly, members of the Assembly, the President of the Assembly, army, the Chief Commander of the Army, and servant, subjects) thou over turnest the cities of un-righteous persons, because thou givest the kingdom that is got, to a charitable person, who possesses mighty weapons like the thunderbolt and servest him for the attainment of perfect happiness, leaving off worthless persons; therefore thou art worthy of being respected by us.

PURPORT

As the sun disperses the cloud for the welfare of all beings, in the same manner, the President of the Assembly should bring about the welfare of all.

(सुदासे) शोभना दासा: – दानकर्तार: यस्मिन् देशे ।

=Full of liberal donors. (दासृ दाने)

(अंहो:) प्राप्तस्य प्राप्तव्यस्य वा राज्यस्य ।

=Of the kingdom got or to be got.

(पूरवे) प्रपूर्णाय सुखाय For full or perfect happiness.

पुनः सभाद्यध्यक्षविद्युद्गुणा उपदिश्यन्ते ।

The attributes of the President of the Assembly and electricity are taught further in the 8th Mantra.

Mantra—8

त्वं त्यां न इन्द्र देव चित्रामिषमापो न पीपयः परिज्मन् ।
यया शूर प्रत्यस्मभ्यं यंसि त्मनमूर्जं न विश्वध क्षरध्यै ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे विद्युदिव परिज्मन् विश्वध शूर देव इन्द्र (सभाद्यध्यक्ष) यथा त्वं यया नः (अस्माकम्) त्मनम् (आत्मानम्) क्षरध्या ऊर्जं न संचलितुम् अन्नं पराक्रमम् इव यंसि त्यां तां चित्राम् इषम् अस्मभ्यम् आपः न (जलानि इव) प्रति पीपयः (पाययसि) तथा वयम् अपि त्वां संतो[illegible] ॥

TRANSLATION

O President of the Assembly like electricity, destroying the wicked, O illuminator of knowledge and education, O brave, as thou suppliest us with abundant food and fulfillest our noble desires which manifest wonderful happiness for our movement every where. like the water which satisfies a man, we also please thee.

PURPORT

As food and water satisfy all beings by removing hunger and thirst, in the same manner, the President of the Assembly should make people, happy and contented.

THE COMMENTATOR'S NOTES

(इषम्) इच्छाम् अन्नादिप्राप्तिं वा

=Desire and the acquisition of food etc.

(परिज्मन्) परिसर्वतः जहि हिनस्ति दुष्टान् तत् सम्बुद्धौ विद्युद्वा।

=O destroyer of the wicked or electricity.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the ninth Mantra.

Mantra—9

अकारि त इन्द्र गोतमेभिर्ब्रह्माण्योक्ता नमसा हरिभ्याम् ।
सुपेशसं वाजमा भरा नः प्रातर्मक्षू धियावसुर्जगम्यात् ।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (सभाद्यध्यक्ष) ते (तव) यैः गोतमेभिः (सुशिक्षितैः पुरुषैः) मनसा हरिभ्यां यानि प्रोक्ता ब्रह्माणि (अकारि) तैः सह (नः) अस्मभ्यं यथाधियावसुः सुपेशसं वाजं प्रातः जगम्यात् एतद् भरेत् च तथा त्वम् एतत् सर्वं मक्षू आभर ॥

TRANSLATION

O Indra (President of the Assembly) praises have been offered to thee by highly educated persons. They have been

uttered to thee with great reverence and with force and strength which remove all misery. Grant us various kinds of food and knowledge. The person who causes us to remain in happiness with action and gives us knowledge that makes us beautiful may come to us in the morning again and again.

PURPORT

As electricity supports this universe in the form of the sun and other luminaries, in the same menner, the President of the Assembly etc. should make people endowed with admirable wealth.

THE COMMENTATOR'S NOTES

(गोतमेभिः) ये गच्छन्ति जानन्ति प्राप्नुवन्ति विद्यादिशुभान् गुणान् तैर्विद्वद्भिः किरणैर्वा ।

=By the learned who know and acquire knowledge and other divine attributes.

(हरिभ्याम्) हरणशीलाभ्यां बलपराक्रमाभ्याम् ।

=By force and strength which remove all evils.

(सुपेशसम्) शोभनानि पेशांसि (रूपाणि) यस्मात्तम् ।

In this hymn also the attributes of God, fire and President of the Assembly have been mentioned, so it is connected with the previous hymn.

Here ends the commentary on the 63rd hymn or fifth varga of the Ist Mandala of the Rigveda.

अथ चतुःषष्टितमं सूक्तम्

HYMN LXIV

अस्य सूक्तस्य गोतमो नोधा ऋषिः । इन्द्रो देवता । १, ४, ६, ९, १४ विराड् जगतीछन्दः । २, ३, ५, ७, १०-१३ निचृज्जगती । ८, १२ जगती छन्दः । निषादः स्वरः । १५ निचृत् त्रिष्टुप् छन्दः । धैवतः स्वरः ॥

Seer–Gautama Nodha, Devata or subject-Indra. Metres–Jagati and Trishtup of various forms. Tunes–Nishada and Dhaivata.

अथ वायुस्वरूपगुणदृष्टान्तेन विद्वद्गुणा उपदिश्यन्ते ।

The attributes of learned persons are taught by the illustration of the winds.

Mantra—1

वृष्णे शर्धाय सुमखाय वेधसे नोधः सुवृक्तिं प्र भरा मरुद्भ्यः ।
अपो न धीरो मनसा सुहस्त्यो गिरः समञ्जे विदथेष्वाभुवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नोधः मनुष्य, आभुवः अपः न (इव) धीरः सुहस्त्यः अहं वृष्णो शर्द्धाय वेधसे सुमखाय मनसा मरुद्भ्यः विदथेषु गिरः सुवृक्तिं च समंजे तथैव त्वं प्रभर ॥

TRANSLATION

O praiser of true knowledge, rightly praise the attributes of the winds which cause rain, strength-upholding of various objects and noble Yajna. As a patient man utters words after full deliberation and as an artist, gives expression to various acts, in the same manner, I being well-versed in various indurtries and martial activities express myself in the Yajnas of various kinds including the battles. You should also do like that.

PURPORT

Men should know that whatever is the movement, force, knowledge, exertion, speech, hearing, growth, decay, hunger and thirst, it is all caused by the air. They should rightly preach the science of air to others.

THE COMMENTATOR'S NOTES

(सुमखाय) शोभनाय चेष्टासाध्याय यज्ञाय
=For noble Yajna done with labour.

(विदथेषु) युद्धादिचेष्टामययज्ञेषु
=In the Yajnas of various kinds including the battles.

(मरुद्भ्यः) वायुभ्यः = For the winds.

पुनस्ते वायवः कीदृशा इत्युपदिश्यते ॥

Mantra—2

ते जज्ञिरे दिव ऋष्वास उक्षणो रुद्रस्य मर्या असुरा अरेपसः ।
पावकासः शुचयः सूर्या इव सत्वानो न द्रप्सिनो घोरवर्पसः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः । युष्माभिः ये रुद्रस्य (जीवस्य) प्राणसमुदायस्य वा सम्बन्धिनः वायवः दिवः जज्ञिरे (जायन्ते) । ये सूर्याः इव ऋष्वासः उक्षणः पावकासः शुचयः वर्तन्ते ये सत्वानः इव मर्याः असुराः अरेपसः द्रप्सिनः घोरवर्पसः सन्ति (तेषां संगेन विद्यादिशुभगुणाः गृह्यन्ताम्) ॥

TRANSLATION

The winds which belong to the collective Prana are born from the sky. In the same manner, brave and learned persons are born from the light of knowlede given by great preceptors. They are radiant as the rays of the sun, virile, purifiers, and themselves pure. They are conquerors of their foes, pure from sin under the guidance of an Acharya, or Commander-in-chief of the Army. They are manly and

vigorous, rainers of knowledge like the clouds, and mighty like the elephants, dreadful in their forms for the wicked.

PURPORT

As there are mighty lions, elephants and oxen in the creation of God, so are these powerful winds. As the rays of the sun purify, so do winds also. Without the sun and the winds, it is not possible to have health or disease, birth and death etc. Therefore men should know thoroughly the attributes of both of them (the sun and winds) and should utilise them properly in their works.

THE COMMENTATOR'S NOTES

(रुद्रस्य) समष्टिप्राणस्य ।

Of the Collective Prana or vital energy.

(अरेपस:) निष्पापा: अव्यक्तशब्दाश्च

=Sinless and of indistinct sound.

(घोरवर्पस:) घोरं वर्प: रूपं येषां ते

=Of fearful form.

पुनस्ते कीदृशा इत्युपदिश्यते ।।

How are the Maruts is taught further in the 3rd Mantra.

Mantra—3

युवा॑नो रु॒द्रा अ॒जरा॑ अभो॒ग्घनो॑ ववक्षुरध्रि॑गाव॒: पर्व॑ता इव ।
दृ॒ळ्हा चि॒द्विश्वा॒ भुव॑नानि॒ पार्थि॑वा॒ प्र च्या॑वयन्ति दि॒व्यानि॑ म॒ज्मना॑ ।।

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे मनुष्या: ! यूयं ये इमे पर्वता: इव युवान: अभोग् हन: अध्रिगाव: रुद्रा: जीवान् ववक्षु: रोषयन्ति । मज्मना पार्थिवानि दिव्यानि चित् (अपि) विश्वा भुवनानि दृढा प्रच्यावयन्ति (तान् विद्यया यथावद् विदित्वा कार्येषु संप्रयोजयत) ।।

TRANSLATION

The Maruts (winds) are very mighty on account of mixing and separating objects, causes of weeping on account of the pain of death and fever etc. un-decaying, eternal by cause which are not eaten or destroyed, of un-obstructed progress and immovable as mountains. By their strength they agitate all substances, whether of heaven or of earth.

PURPORT

Men should know that as the clouds are reservoirs of waters, as mountains are reservoirs of herbs, in the same way, these winds are the cause of combination and separation, supporters of all, cause of happiness and misery, eternal (by flow) without form or touch. Without them, it is not possible for the water and fire in the world to come and stay on.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are they is taught further in the fourth Mantra.

Mantra– 4

चित्रैरञ्जिभिर्वपुषे व्यञ्जते वक्षःसु रुक्माँ अधि येतिरे शुभे ।
अंसेष्वेषां नि मिमृक्षुर्ऋष्टयः साकं जज्ञिरे स्वधया दिवो नरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे मनुष्याः यूयं ये एते ऋष्टयः नरः वायवः चित्रैः अंजिभिः शुभे वपुषे व्यंजते वक्षः सुरुक्मान् अधियेतिरे स्वधया साकं जज्ञिरे (जायन्ते) दिवः जनयन्ति च एषाम् अंसेषु निमिमृक्षुः सर्वे पदार्थाः सहन्ते तान् विदित्वा सं प्रयोजयत) ।

TRANSLATION

O men, you should know and properly use the Maruts (winds) which are moving hither and thither, which take people from place to place or carry things which are like the brave and mighty soldiers who decorate their persons

with various ornaments, who place, for elegance, brilliant garlands on their breasts, lances are borne upon whose shoulders and who by taking suitable and nourishing food and by developing their strength have become leaders with the light of knowledge. It is with the help of these airs that these brave soldiers and all creatures can get power.

PURPORT

Men should know the attributes of the Maruts (winds and brave soldiers mighty like them) and should enjoy pure happiness.

THE COMMENTATOR'S NOTES

(अंजिभि:) व्यक्तीकरणादिधर्मैः

=By manifesting signs or attributes.

(ऋष्टय:) गमनागमनशीला:

=Moving everywhere, active.

(स्वधया) पृथिव्यादिना अन्नेन वा

=With earth or food.

TRANSLATOR'S NOTES

अंजिभि: is derived from अंजू-व्यक्ति म्रक्षण कान्तिगतिषु — hence Rishi Dayananda has interpreted it as व्यक्तीकरणादिधर्मैः taking the first meaning of the verb ऋष्टय: has been derived from ऋषी-गतौ hence Rishi Dayananda Sarasvati's interpretation as गमनागमनशीला:=Gcing and coming. स्वधा इत्यन्ननाम (निघ० २. ७) Along with the attributes of the winds, the attributes of brave soldiers who should be mighty have been mentioned in many of the mantras like the above, hence the epithet नर: has been used which in the ease of winds can be taken only in secondary sense of carrying from णीञ्-प्रापणे

It is very wrong on the part of Prof. Maxmuller and other Western translators of the Vedas to translate the word "Maruts" as "Storm Gods."

पुनस्ते कीदृशा इत्युपदिश्यते

How are the Maruts is taught further in the fifth Mantra.

Mantra—5

ईशानकृतो धुनयो रिशादसो वातान्विद्युतस्तविषीभिरक्रत ।
दुहन्त्यूधर्दिव्यानि धूतयो भूमिं पिन्वन्ति पयसा परिज्रयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! ये ईशानकृतः धुनयः रिशादसः धूतयः परिज्रयः तविषीभिः विद्युतः अक्रत ये पयसा ऊधः दुहन्ति भूमिं पिन्वन्ति (सेवन्ते) तान् यूयं विजानीत ।

TRANSLATION

O men, you should know the winds which make men prosperous when utilised properly in machines etc. which shake trees and other things, which eat away or destroy diseases, which make people tremble, which make things within sway, which make by their force the lightnings, which make the dawn by their water or sap, which spinkle the earth and serve it.

PURPORT

O men, God teaches you about the attributes of the Maruts (winds). These airs or winds make all people happy by generating lightning, by raining down water, by sprinking earth and herbs etc. You should know all this well.

THE COMMENTATOR'S NOTES

(धुनयः) रजोवृक्षादीन् कम्पयितारः = Shakers of sand and trees etc.

(ऊधः) उषसम् ऊधरित्युषर्नाम = Dawn.

(पिन्वन्ति) सेवन्ते सिंचयन्तिवा = Serve or sprinkle.

TRANSLATOR'S NOTES

The epithets used in the mantra are also applicable to to Maruts (the brave soldiers) who by their victory over the wicked persons destroy them, who make their people prosperous.

पुनस्ते कीदृशा इत्युपदिश्यते ।

The same subject is continued—

Mantra—6

पिन्वन्त्यपो मरुतः सुदानवः पयो घृतवद्विदथेष्वाभुवः ।
अत्यं न मिहे वि नयन्ति वाजिनमुत्सं दुहन्ति स्तनयन्तमक्षितम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यथा आभुवः सुदानवः मरुतः विदथेषु घृतवत् पयः पिन्वन्ति मिहः अत्यं न (इव) अपः विनयन्ति । उत्सम् इव अक्षितं स्तनयन्तं वाजिनं दुहन्ति तथा आचरत ॥

TRANSLATION

O men, you should behave like the munificent Maruts (winds) which scatter the nutritrious waters, as priests at the Yajnas (non-violent sacrifices) the clarified butter, as grooms lead forth a horse, they bring forth for its rain the fleet-moving cloud and milk it, thundering and un-exhausted.

PURPORT

There is Upamalankara used in the Mantra. As there is the oblation of the Ghee or clarified butter in the Yajnas, as there is the well for watering the field and animals, as there is the horse for seminating the mare, in the same manner, when the airs or winds are utilised with scientific knowledge, they accomplish all acts.

THE COMMENTATOR'S NOTES

(पिन्वन्ति) सेवन्ते सिञ्चन्ति वा = Serve or sprinkle.

(अपः) प्राणान्, जलानि, अन्तरिक्षावयवान्
=Pranas (vital breaths) waters, and the particles of the middle region.

(उत्सम्) कूपम् = Well. (निघ० ३.२३)

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are Maruts is taught further in the seventh mantra.

Mantra—7

महिषासो मायिनश्चित्रभानवो गिरयो न स्वतवसो रघुष्यदः।
मृगा इव हस्तिनः खादथा वना यदारुणीषु तविषीरयुग्ध्वम्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यत् (यथा) महिषासः चित्रभानवः मायिनः स्तवसः रघुष्यदः गिरयः न (इव) जलानि हस्तिनः मृगाः इव च वना खादथ तथा एतैः तविषीः अरुणीषु अयुग्ध्वम् ॥

TRANSLATION

You should know and properly utilise these winds which are like the brave heroes who are great possessors of knowledge and wisdom, bright, shining, like mountains in stability or firmness and quick in motion like the deer, mighty like the elephants. They break down or shatter even the forests and shake the waters. Utilise them in various ways to make them speedy.

PURPORT

There is Upmalankara in the Mantra. Men can not make any movement, eating, riding etc. without the winds. Therefore these winds should be properly utilised in aeroplanes, boats and steamers etc. and with the combination of fire and water quick moving vehicles should be constructed.

THE COMMENTATOR'S NOTES

(महिषाः) पूजितगुणाः, महान्तः
महिष इति महन्नाम ! (निघ० ३ ३) = Great.
(वना) वनानि जलानि वा = Forests or waters.
(वनमिति उदक नाम) (निघ० १.१२) Tr.
(अरुणीषु) गच्छन्ति प्राप्नुवन्ति सुखानि यैस्तानि अरुणानि यानानि तेषाम् इमाः क्रियाः तासु ।

=In the process of various cars or vehicles.
(ऋ-गतौ)

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are they (Maruts) is taught further in the 8th Mantra.

Mantra—8

सिंहा इंव नानदति प्रचेतसः पिशा इंव सुपिशों विश्ववेदसः ।
क्षपो जिन्वन्तः पृषतीभिर्ऋष्टिभिः समित्सबाधः शवसाहिमन्यवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं ते एते प्रचेतसः सुपिशः सबाधः अहिमन्यवः इत (एव) ऋष्टिभिः पृषतीभिः क्षपः संजिन्वन्तः विश्ववेदसः वायवः शवसा सिंहाः इव बलावयववन्तः गजाइव नानदति तान् कार्येषु संप्रयोजयत ॥

TRANSLATION

The winds are like the brave soldiers who being most wise roar like lions, are full of might like the elephants, are destroyers of their foes, are knowers of everything important and helpers in the accomplishment of all good deeds, making people sleep at nights without much anxiety by arranging for their watch, going to help the afflicted persons. They [winds] by their speed and other attributes which help in the accomplishment of works with their might, restrain the substances and indicate or make the clouds. You must use them properly in your works.

PURPORT

There is Upamalankara used in the Mantre. O men, you shonld know that all strength, force, life, hearing and other faculties are mostly dependent uponthe winds.

THE COMMENTATOR'S NOTES

(पिशा इव) यथा बलयुक्तावयवन्तो गजाः ॥
=Like the mighty elephants.

(सुपिशाः) सुष्ठु पिशन्ति अवयुवन्ति ये ते
=Those who shatter.

(क्षपः) रात्रीः क्षपेति रात्रिनाम (निघ० १.७)=Nights.

(अहिमन्यवः) ये अहिं मेघं मानयन्ति ज्ञापयन्तिते ।
=Which indicate clouds.

TRANSLATOR'S NOTES

पिश-अवयवे । अहिरिति मेघनाम (निघ० १.१०)

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are the Maruts is taught further in the ninth Mantra.

Mantra—9

रोदसी आ मरुतो गणश्रियो नृषाचः शूराः शवसाहिमन्यवः ।
आ बन्धुरेष्वमतिर्न दर्शता विद्युन्न तस्थौ मरुतो रथेषु वः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे गणश्रियः नृषाचः अहिमन्यवः शूराः मरुतः ये अमतिः न (रूपम् इव) दर्शता विद्युत् तस्थौ न (वर्तते इव) वर्तमानाः वायवः बन्धुरेषु रोदसी आधरन्ति ये वः (युष्माकम्) रथेषु संयुक्ताः कार्याणि साध्नुवन्ति तान् अस्मभ्यम् आवदत (समन्तात् उपदिशत) ।

TRANSLATION

O brave heroes, knowers of industries and arts shining in the performance of good deeds and serving them, zealous by your nature, never losing courage, benevolent to men, mighty, you make heaven and earth resound (at your coming); your glory sits in the seat-furnished chariots, conspicuous as a beautiful form, or as the lovely lightning. You should tell us about the attributes of the winds that are mighty and impetuous like you and should accomplish your various works by utilising them, In yonr cars.

PURPORT

There is Upamalankara used in the Mantra. Men should know that it is the winds that are the supporters of all embodied things and means of strength, bravery, art, knowledge and other works.

THE COMMENTATOR'S NOTES

(नृषाचः) ये कर्मसु नॄन् साचयन्ति संयोजयन्ति ते
=Those who urge upon people to engage themselves in actions.

(अहिमन्यवः ये अहिंव्याप्तिं मानयन्ति-ज्ञापयन्ति ते ।
=Those which indicate prevalence.

(अमतिः) रूपम् अमतिरिति रूपनाम (निघ० ३.७)
Form or beauty.

(मरुतः) शिल्पविद्याविद ऋत्विजः ।
=Priests, knowers of arts and industries.

TRANSLATOR'S NOTES

अह्-व्याप्तौ

मरुत इति ऋत्विङ् नाम (निघ० ३.१८)

मरुत इति पदनाम (निघ० ५.५) पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणम् ।

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are they (Maruts) is taught further in the tenth Mantra.

Mantra—10

विश्ववेदसो रयिभिः समोकसः संमिश्लासस्तविषीभिर्विरप्शिनः।
अस्तार इषुं दधिरे गभस्त्योरनन्तशुष्मा वृषखादयो नरः ॥

सन्धिच्छेदसंहितोऽन्वयः (ऋषिकृतः)

हे नरः (मनुष्याः) यूयं ये समोकसः संमिश्लासः इषुम् अस्तारः वृषखादयः अनन्तशुष्माः विरप्शिनः नरः रयिभिः

तविषीभिः च प्रजा गभस्त्योः सूर्याग्न्योः इव बलं दधिरे (धरन्ति) (तेषां संगेन विद्याशिक्षा यानचालनक्रियाः च स्वीकुरुत) ।

TRANSLATION

The Maruts (heroes) are knowers of all important things dwelling together with wealth of vast government, endowed with strength, great on account of their virtues, repellers of foes, of infinite powers, eaters of nourishing food, leaders of men, hold in their arms which are like the sun and fire, shafts and various werpons or noble desires in their minds. They drive away their enemies with their powerful armies.

PURPORT

Men can not attain spiritual and secular happiness without the learned people and the knowledge of the science of the air and other elements.

THE COMMENTATOR'S NOTES

(विरप्शिनः) महान्तः विरप्शीति महन्नाम (निघ० ३.३)
=Great on account of their virtues.

(अस्तारः) प्रक्षेप्तारः । अत्र अस-प्रक्षेपणे इति धातोः स्तृन् 'वा छन्दसि सर्वे विधयो भवन्तीति इडागमविकल्पः ।
=Throwers or repellers of their foes.

(गभस्त्योः) रश्मियुक्तयोः सूर्यप्रसिद्धाग्न्योरिव भुजयोः
=In the arms which are like the sun and fire-full of splendour.

TRANSLATOR'S NOTES

(गभस्ती इति बाहुनाम (निघ० २.४)
गभस्त्य इति रश्मिनाम (निघ० १.५)

Though Prof. Max Muller and other Western Scholars translate the word "Maruts" as storm Gods, yet even they like Prof. Wilson and Griffith have to admit willy nilly that the adjectives used for Maruts and other descriptions clearly point out that they are heroic men. For instances, Prof.

Wilson's translation of the above Mantra (10th.) is as follows.

"The Maruts who are all knowers.

"Who are leaders (of men)."

In the translation of the 9th Mantra also Prof. Wilson says-Maruts, who are heroes, etc. Griffith in his translation of the 8th Mantra says.

(प्रचेतसः) Exceeding wise they roar like lions mightily-combined as priests. In the translation of the 9th Mantra. (गणश्रियः) (Heroes) who Match in companies, friendly men. In the translation of the 10th Mantra विरप्शिनः Singers loud of voice-Heroes, of powers infinite,-the archers, they have laid the arrow of their arms. Does all this not corroborate Rishi Dayananda Saraswati's contention that by the word "Marutah" are not meant any "Storm Gods" but brave heroes besides the winds by the way of illustration.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are the Maruts is taught further in the 11th Mantra.

Mantra—11

हिरण्ययेभिः पविभिः पयोवृध उज्जिघ्नन्त आपथ्यो३ न पर्वतान्।
मखा अयासः स्वसृतो ध्रुवच्युतो दुध्रकृतो मरुतो भ्राजदृष्टयः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसो मनुष्याः ! यूयम् आपथ्यो न हिरण्ययेभिः पविभिः सह समन्तात् रथेन पथि गच्छन् इव ये भ्राजदृष्टयः दुध्रकृतः ध्रुवच्युतः स्वसृतः पयोवृधः मरुतः पर्वतान् (मेघान् शैलान्वा) उज्जिघ्नन्ते (तेषां गुणान् विज्ञाय एतान् कार्येषु नित्यं संप्रयोजयत) ॥

TRANSLATION

O learned persons, you should utilise winds which are mighty, which with their movements increase waters (bring floods etc.) and which are like the heroes who become strong by taking milk, who perform Yajnas, who go forward,

who are free in their movements, who shake even the most firm foes, who can not be overcome by others,who possessing bright weapons shake or throw away even the mountains if they come in their way with their golden thunderbolts as a traveller throws away any insignificant thing.

PURPORT

Men should know well the attributes of the winds which produce rain etc. and should utilise them properly.

THE COMMENTATOR'S NOTES

(दुध्रकृत:) दुध्राणि धारकाणि बलादीनि कुर्वन्ति ते ।

=Causing great upholding power.

(भ्राजदृष्टय:) भ्राजत: प्रदीप्ता ऋष्टय: व्यवहार प्रापिका: कान्तयो येभ्यस्ते ।

=Possessing or causing bright splendour.

पुनस्तत्समुदाय: कीदृशोऽस्तीत्युपदिश्यते ।

The same subject is continued—

Mantra—12

घृषुं पावकं वनिनं विचर्षणिं रुद्रस्य सूनुं हवसा गृणीमसि ।
रजस्तुरं तवसं मारुतं गणमृजीषिणं वृषणं सश्चत श्रिये ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे मनुष्या: ! यथा वयं हवसा रुद्रस्य सूनुं विचर्षणिं घृषुं पावकं तवसं रजस्तुरम् ऋजीषिणं मारुतं गणं गृणीमसि (स्तुवीम:) तं यूयम् अपि सश्चत (विजानीत) ॥

TRANSLATION

As we praise for the education and prosperity the band of the mighty winds which cause rain, which are the sons of God, which are impetuous, overcoming all, purifiers, Powerful, quickly moving in the worlds, endowed with causes of taking, leading eating and other activities like the great heroes who are experts in battles, attentive in their works, sons of the commander of the army, drinkers of Soma and other nourishing drinks and purifiers of all.

PURPORT

Men should know that no movement is possible without air, therefore they should master the science of air and accomplish all their works utilising the wind properly.

THE COMMENTATOR'S NOTES

(हवसा) ग्रहणत्यागभक्षणादि कर्मणा सह वर्तमानम् ।

=Existing with or causing taking, leaving, eating and other activities.

(रुद्रस्य) परमेश्वरस्य, वायुकारणस्यवा ।

=Of God, of soul or of Vayu [wind] in collective form.

The same subject is continued—

Mantra—13

प्र नू स मर्तः शवसा जनां अति तस्थौ व ऊती मरुतो यमावत ।
अर्वद्भिर्वाजं भरते धना नृभिराप्रृच्छ्यं क्रतुमा क्षेति पुष्यति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतः! यूयं यम् आवत समर्तः ऊती शवसा अर्वद्भिः अश्वैः नृभिः सह वाजं वेगम् अन्नं वः जनान् धनानि आपृच्छ्यं क्रतुं च प्रभरते आक्षेति शरीरात्मभ्यां च अति पुष्यति तस्थौ ।

TRANSLATION

O Maruts (Pranas and heroes), the man whom you defend with your protectoin, quickly surpasses all men in strength; with his horses he acquires food and with good men, riches; he performs the admirable Yajna, acquires knowledge and does noble deeds and develops his body and soul well. He thus becomes very strong and dwells in happiness and joy.

PURPORT

Those men who know the Prana Vidya or the science of Vital Energy, become mighty and respectable. They get over their foes and all misery and possessing elephants,

horses, men, wealth and intellect they ever grow harmoniously.

THE COMMENTATOR'S NOTES

(शवसा) विद्याक्रियायुक्तेन बलेन

=With the strength of wisdom and activities.

(व्रातम्) वेगादिगुणसमूहम् ।

=The group of attributes like the speed and others.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are they [Maruts] is taught further in the fourteenth Mantra.

Mantra—14

चर्कृत्यं मरुतः पृत्सु दुष्टरं द्युमन्तं शुष्मं मघवत्सु धत्तन ।
धनस्पृतमुक्थ्यं विश्वचर्षणिं तोकं पुष्येम तनयं शतं हिमाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतः (मनुष्याः) यथा वयं पृत्सु चर्कृत्यं दुष्टरं द्युमन्तं शुष्मं बलं मघवत्सु धनस्पृतम् उक्थ्यं विश्वचर्षणिं तोकं तनयं प्राप्य शतं हिमाः पुष्येम तथाऽनुष्ठाय यूयं सुखं धत्तन ॥

TRANSLATION

O men, may we among the wealthy kings obtain strength which enables us to discharge our duties, which is invincible in battles with wicked persons and illustrious. May we have also sons & grandsons who are annihilators of their adversaries the seizers of wealth from the hands of the wicked, the deservers of praise and all deserving. May we cherish such sons and grandsons for a hundred winters and be always full of bliss.

PURPORT

Other men also should try to acquire the knowledge of the winds or the science of airs as learned scientists do

THE COMMENTATOR'S NOTES

(मरुतः) वायुवद्वर्तमानाः = Men mighty like the winds.

(तोकम्) अपत्यम् (तनयम्) विख्यातं तत्पुत्रम् ।।
=Learned son and famous grandson.

पुनस्ते कीदृशा इत्युपदिश्यते ।।

How are the Maruts is taught further in the fifteenth Mantra.

Mantra—15

नू ष्ठिरं मरुतो वीरवन्तमृतीषाहं रयिमस्मासु धत्त ।
सहस्रिणं शतिनं शूशुवांसं प्रातर्मक्षू धियावसुर्जगम्यात् ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतः ! यथा विद्वांसः अस्मासु स्थिरं वीरवन्तम् ऋतीषाहं सहस्रिणं शतिनं शूशुवांसं रयिं प्राप्य आनन्दन्ति (तथा एव यूयम् अपि एतान् प्राप्य आनन्दत इति) ।।

TRANSLATION

Grant us Maruts, riches attended by off-spring and mortifying to our enemies, riches givers of hundreds and thsusands of joys and ever growing. May they who have acquired wealth by various acts, come hither quickly in the morning.

PURPORT

O men, as a virtuous extra-ordinarily wise man endowed with wisdom and labour, acquires from the winds and other elements many kinds of happiness after accomolishing many works, in the same manner, you should also acquire the knowledge of this science of air and enjoy happiness.

THE COMMENTATOR'S NOTES

(मरुतः) वायव इव वर्तमानाः

O heroes mighty like the winds.

शूशुवांसम् सर्वसुखज्ञापकं प्रापकवा

=That which causes the knowledge of all happiness and helps in getting it.

This hymn is connected with the previous hymn as the subject of the Maruts (winds and brave heroes) is continued.

Here ends the 64th Hymn of the Ist Mandala of the Rigveda and the eighth Varga.

अथ पञ्चषष्टितमं सूक्तम्

HYMN LXV (65)

अस्य सूक्तस्य पराशर ऋषिः । अग्निर्देवता । १,२,३, ५ निचृत् पंक्तिश्छन्दः । ४ विराट् पंक्तिश्छन्दः । पंचमः स्वरः ।

Seer–Parashara, Devata or subject–Agni. Metre–Pankti of two forms. Tune–Panchama.

अथान्तर्व्याप्तोऽग्निरुपदिश्यते ।

Agni pervading within is taught in the first Mantra.

Mantra—1

पश्वा न तायुं गुहा चतन्तं नमो युजानं नमो वहन्तम् ।
सजोषा धीराः पदैरनु ग्मन्नुप त्वा सीदन्विश्वे यजत्राः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सर्वविद्याभिव्याप्त सभेश्वर ! यजत्राः सजोषाः धीराः (विद्वांसः) पदैः पश्वा तायुं न (इव) यं गुहा (बुद्धौ) चतन्तं नमः युजानं नमः वहन्तं त्वा (त्वाम्) अनुग्मन् उपसीदन् (त्वां प्राप्य त्वयि अवतिष्ठन्ते तं वयम् अपि एवं प्राप्य अवतिष्ठामहे ॥

TRANSLATION

O Omniscient Lord of the world (taken as an Assembly) all adorable, firm and highly intelligent learned persons follow Thee who art in the cave of our hearts, providing food to all creatures and being adored by them. They follow Thee like a thief of an animal who is caught by the foot-marks by the experts. All enlightened persons contemplate npon Thee and sit down close to Thee. (so to speak) with the perception of Thy attributes and Laws.

PURPORT

As men catch hold of a thief seeing his foot-marks etc. and take from him the animals and other things stolen by

him, in the same manner, attain God who is within the soul as True Preceptor, the Support of all and who can be attained with knowledge and then enjoy perfect bliss.

THE COMMENTATOR'S NOTES

(तायुम्) चौरम् तायुरिति स्तेननाम (निघ० ३.२४)
(चतन्तम्) गच्छन्तम् व्याप्तम् चततीति गतिकर्मसु पठितम् (निघ० २.१४) = Pervading.
(नमः) नमस्कारमन्नं वा नम इत्यन्ननामसु पठितम् (निघ० २.२०) णम-प्रह्वीभावे = Salutation (2) Food.
(यजत्राः) पूजकाः,उपदेशकाः, संगतिकर्तारः दातारश्च ।
=Devotees, preachers. Associates, donors.
(यज-देवपूजा संगतिकरणदानेषु)
पुनस्तं कीदृशं विजानीम इत्युपदिश्यते ।

How do we know Agni is taught in the second verse.

Mantra—2

ऋतस्य देवा अनु व्रता गुर्भुवत्परिष्टिर्द्यौर्न भूम ।
वर्धन्तीमापः पन्वा सुशिश्विमृतस्य योना गर्भे सुजातम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः देवा विद्वांसः परि द्याः भुवन् एव ऋतस्य (व्रताअनुः) अनुगा (अनुगम्य आचरन्ति) तथा एते ऋतस्य योना स्थितं सुजातं सुशिश्विं सभेशं विद्युतमीं इं पृथिवीं चापश्च तथैव वयं भूम (भवेम यूयमपि भवत) ।

TRANSLATION

O men, learned persons follow or observe the vows of the truthfulness ordained by God who is Embodiment of Truth, vast sky or like the light of the Sun. As the pervasive powers manifest God who is the Greatest and the Illustrious Source of Truth present in the Matter giving strength to

all for growth, earth, water, electricity etc. all manifest God's glory, so you should also manifest Him with your noble deeds. A virtuous president of the assembly should also be adored and followed.

PURPORT

As by the light of the sun, all objects become visible, so by the association of the learned, God is realised when a man acquires the Vedic knowledge and observes rules of Dharma (righteousness). Electricity and other substances also can be known well in this way with all their attributes and actions.

THE COMMENTATOR'S NOTES

(द्यौः) सूर्यद्युतिः = The light of the sun.

(ईम्) पृथिवीम् = The earth.

(सुशिश्वम्) सुष्ठु वर्धकम् — Well augmenter.

पुनः स कीदृश इत्युपदिश्यते ।

How is God is taught in the 3rd Mantra.

Mantra—3

पुष्टिर्न रण्वा क्षितिर्न पृथ्वी गिरिर्न भुज्म क्षोदो न शंभु ।
अत्यो नाज्मन्त्सर्गप्रतक्तः सिन्धुर्न क्षोदः क ईं वराते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः तम् एतं परमात्मानं रण्वा पुष्टिः न (इव) क्षितिः (पृथिवी) न (इव) गिरिः भुज्म न (इव) क्षोदः शम्भु न (इव) अज्मन् न (इव) सर्गप्रतक्तः क्षोदः न (इव) कः वराते (वृणुते) स पूर्णविद्यो भवति ॥

TRANSLATION

This Agni (God) is graceful as nourishment, argmenter of the happiness of body, senses and soul. vast as the earth on which people dwell. Giver of happiness like the cloud which is productive of vegetable food by raining down

water, delightful as water. He is like a horse urged to a charge in battle and like flowing waters of the ocean. Who deliberately chooses or accepts God as the Best Object in the world to be known and attained. By Agni may also be taken in a secondary sense the electricity.

PURPORT

There is Upmalankara or simile used in the Mantra in various forms. There are few in the world who are eager to know aud attain God and also utilise electricity properly after or along with that great Knowledge. As the best growth of body, mind and soul enables a man to get kingdom, rain to get good water, and as good horse and ocean are givers of much happiness, in the same manner, God and electricity lead to much delight and bliss, but a great, scholar possessing the correct knowledge of these two is rare.

THE COMMENTATOR'S NOTES

(क्षोदः) उदकम् (क्षोद) इत्युदकनाम (निघ० १.१२)
(गिरिः) मेघः गिरिरितिमेघनाम (निघ० १.१०)
(अज्म) संग्रामे अज्मेति संग्रामनाम–(निघ० २.१७)
=In the battle. (Tr.)

How is material fire is taught in the 4th Mantra.

Mantra—4

जामिः सिन्धूनां भ्रातेव स्वस्रामिभ्यान्न राजा वनान्यत्ति ।
यद्वातजूतो वना व्यस्थादग्निर्ह दाति रोमा पृथिव्याः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् (यः) वातजूतः अग्निः वनानि दाति (छिनत्ति) पृथिव्याः ह किल रोमाणि दाति (छिनत्ति) स सिन्धूनां जामिः स्वस्रां (भगिनीनां) भ्राता इव इभ्यान राजा इव व्यस्थात वनानि व्यत्ति ॥

TRANSLATION

When excited by the Wind, again (fire) consumes the forest and shears the hairs of the earth i. e. herbs and plants etc. Agni is the kind kinsman of the flowing waters, as brother is to his sisters. As a king punishes his wicked Mahauts or destroys his enemies, agni traverses the woods and eats them up.

PURPORT

There are two similes used in the Mantra. When men use the fire excited by the wind in the works of transportation and driving various vehicles and engines etc. it can accomplish many works. This is what men should know well.

THE COMMENTATOR'S NOTES

(जामिः) सुखप्रापको बन्धुः

=A Kinsman conferring happiness.

(रोमा) रोमाणि ओषध्यादीनि ।

=The hair of the earth i. e. herbs and plants etc.

TRANSLATOR'S NOTES

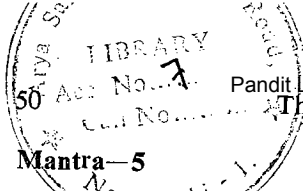
Agni (material fire) has been called kinsman of the waters as they are produced by it, as is also stated in the Taittiriyopanishad.

वायोरग्निः—अग्नेरापः

(इभ्यान्) य इमान् हस्तिनो नियन्तुमर्हन्ति ते

Rishi Dayananda has interpreted the word, Ibhya in the sense of the Mahauts or the drivers of the elephants-evidently wicked Mahauts who deserve punishment at the hands of the King.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How is that Agni (electricity) is taught further in the fifth Mantra.

Mantra—5

श्वसित्यप्सु हंसो न सीदन् क्रत्वा चेतिष्ठो विशामुषर्भुत् ।
सोमो न वेधा ऋतप्रजातः पशुर्न शिश्वा विभुर्दूरेभाः ॥

सन्धिच्छेद सहितोऽन्वयः (ऋषिकृत:)

हे मनुष्याः ! यूयम् यः अप्सु हंसः न (इव) सीदन् विशाम् उषर्भुत् सन् क्रत्वा चेतिष्ठः सोमः न (इव) ऋतप्रजातः शिशुना पशुः न (इव) विभुः सन् दूरेभाः विद्युदाद्यग्निः इव वेधाः श्वसिति तं कार्येषु विद्यया संप्रयोजयत ॥

TRANSLATION

Agni (in the form of electricity etc.) dwells within the waters like a sittlng swan, awakened or kindled in the dawn, he restores by his operations consciousness to me. Like the Soma and other creepers and herbs Agni, born of the Matter, is excited by the winds and nourishes all by heat. Born from the waters, where he was hidden like an animal (cow etc.), with her calf, he becomes enlarged and his light spreads far. You must use that Agni in the form of electricity in various forms.

PURPORT

As it is not possible for anyone to accomplish various objects without the use of fire in the form of electricity, it should therefore, be used properly after knowing its science thorou hly.

THE COMMENTATOR'S NOTES

(वेधाः) पोषकः = Nourisher.

(ऋतप्रजातः) कारणादुत्पद्य ऋते वायावुदके च प्रसिद्धः =Born of the Primal Cause [Matter] and manifested in the water and air.

TRANSLATOR'S NOTES

By the illustration of Agni the Mantra describes the duties of a noble king also who should dwell among his

subjects, make arrangements for their education, support them well and being distinguished on account of the observance of truth, should shine far and near.

As in this hymn, there is the mention of Agni [fire and electricity] etc., it is connected with the previous hymn.

Here ends the commentary of the sixty fifth hymn and ninth Varga of the first Mandala of the Rigveda Sanhita.

अथ षट्षष्टितमं सूक्तम्

HYMN LXVI, (66)

अस्य सूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निर्देवता १ पंक्तिः । २ भुरिक् पंक्तिश्छन्दः । ३ निचृत् पंक्तिः । ४-५ विराट् पंक्तिश्छन्दः । पंचमः स्वरः ॥

Seer-Parashara, Devata or subject–Agni, Metre-Pankti in various forms. Tune-Panchama.

पुनः सोऽग्निः कीदृश इत्युपदिश्यते ।

How is Agni is taught in the first Mantra.

Mantra—1

रयिर्न चित्रा सूरो न संदृगायुर्न प्राणो नित्यो न सूनुः ।
तक्वा न भूर्णिर्वना सिषक्ति पयो न धेनुः शुचिर्विभावा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! भवन्तः रयिः न (इव) चित्रः सूरः न इव संदृक् आयुः न (इव) प्राणः नित्यः न (इव) सूनुः पयः न (इव) धेनुः तक्वा न (इव) भूर्णिः विभावा शुचिः अग्निः वना सिषक्ति तं यथावद् विज्ञाय कार्येषु उपयोजयन्तु ।

TRANSLATION

O men, you should know well the Agni (fire) and utilise it properly in various works which is like wonderful wealth, like the sun which shows us all objects, like vital breath, dear like a well-conducted own son, hidden in all things, like a thief, speedy, like a milk-yielding cow, which is pure and radiant, consumes the forests.

PURPORT

There is Upamalankara or similes in the Mantra. God alone is to be always adored who has created for the welfare of all beings the Agni [fire] that possesses many attributes and is very useful.

THE COMMENTATOR'S NOTES

(भूर्णिः) धर्ता = Bearer (भृञ्-धारणपोषणयोः)
(तक्वा) सोमः तक्वेति स्तेननाम (निघ० ३.२४)
=A thief, Agni hidden in all things like a thief.

TRANSLATOR'S NOTES

Rishi Dayananda has taken the word तक्वा in the sense of a thief on the authority of the Vedic Lexicon-Nighantu. Other commentators have taken it to mean गतिमान् or speedy horse on the basis of Nighantu itself तकति: चरत्यर्थः (निघ० २.१४)। Both meanings can be taken.

पुनः स मनुष्यः कीदृशोभवेदित्युपदिश्यते ॥

How should the man as a leader (Agni) be is taught in the second mantra.

Mantra—2

दाधार क्षेममोको न रण्वो यवो न पक्वो जेता जनानाम् ।
ऋषिर्न स्तुभ्वा विक्षु प्रशस्तो वाजी न प्रीतो वयो दधाति॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः मनुष्यः ओकः न (इव) रण्वः पक्वः यवः न (इव) पक्वः ऋषिः न (इव) स्तुभ्वा वाजी न (इव) प्रीतः विक्षु प्रशस्तः जनानां जेता वयः दधाति स क्षेमं दाधार।

TRANSLATION

That man enjoys happiness who is like a secure and delightful mansion, who nourishes people like ripe barley, who is conqueror of all men leading them towards the path of progress, who is like a Rishi-seer of the secret of the Vedas and illuminator of true knowledge, who is eminent and best among the people, who is liked by all as a spirited horse by its rider, and thus who leads a noble life.

PURPORT

Those people are always happy and long-lived who know well the means of long and noble life like the Brahmacharya

(Perfect purity and self control) and use them for the accomplishment of their works, who possess and utilies properly all necessary articles for suitable and regular diet and walk etc.

THE COMMENTATOR'S NOTES

(ऋषिः) मन्त्रार्थद्रष्टा विद्वान्, विद्याप्रकाशकः

=A seer who knows the secret of the Mantra and is illuminator of true knowledge.

(ऋषिर्दर्शनात्-ऋषयोमन्त्रद्रष्टारः-निरुक्ते) ।

(ओकः) गृहम् = House or Mansion.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How should a man as a leader (Agni) be is taught further in the third Mantra.

Mantra—3

दुरोकशोचिः क्रतुर्न नित्यो जायेव योनावरं विश्वस्मै ।

चित्रो यदभ्राट्छ्वेतो न विक्षु रथो न रुक्मी त्वेषः समत्सु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् (यो मनुष्यः) क्रतुः न (इव) नित्यः जाया इव योनौ अरं कर्ता श्वेतः न (इव) विक्षु शोधकः रथः न (इव) रुक्मी दुरोकशोचि विश्वस्मै (सर्वसुखकर्ता) समत्सु चित्रः अभ्राट् त्वेषः अस्ति (स सम्राड् भवितुमर्हति) ।

TRANSLATION

That man can become an emperor or governor of a vast State who shines in distant places on account of his virtues, who is steadfast and firm like the steady intellect or action, who is an ornament to all as a wife in a dwelling or at home, who is white like the sun or perfectly pure, who illuminates all objects,being wonderful by his noble character and conduct, who is like a golden Chariot among men possessing Charming merits and actions, and who is resplendent in battles.

PURPORT

There is Upamalankara in the Mantra as several similes have been used. That man can attain the prosperity of a State who is steadfast nnd firm like the harmony of knowledge and action, who is the cause of all happiness like an agreeable wife, who ls resplendent or bright like the sun, who is wonderful leader of the path of emancipation and who is conqueror in all battles like a brave hero.

THE COMMENTATOR'S NOTES

(दुरीकशोचिः) दूरस्थेषु ओकेषु-स्थानेषु शोचयः-दीप्तयो यस्य सः = Who shines in distant places on account of his virtues.

(सम्राट्) न केनापि प्रकाशितो भवति स्वप्रकाशत्वात्। = Who shines by himself, not depending upon others.

(रुक्मी) प्रशस्तानि रुक्माणि रोचकानि कर्माणि गुणा वा सन्ति यस्य सः = A man of charming merits and actions.

(समत्सु) संग्रामेषु समत्सु इति संग्रामनाम (निघ० २.१७) = In battles.

पुनः स कीदृश इत्युपदिश्यते।

How is he (a great leader) is taught further in the fourth Mantra.

Mantra—4

सेनेव सृष्टामं दधात्यस्तुर्न दिद्युत्त्वेषप्रतीका।

यमो ह जातो यमो जनित्वं जारः कनीनां पतिर्जनीनाम्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयम् यः (सेनेशः) यमः जातः यमः जनित्वं कनीनां जारः इव जनीनां पतिः च अस्ति स सृष्टा सेना इव अस्तुः त्वेषप्रतीका दिद्युत् न (इव) आदधाति तं भजत॥

TRANSLATION

O men, you should admire that Agni (commander of the Army) who terrifies his enemies like a powerful army sent, who is like the bright pointed shaft of an archer against an army, who is controller of all that are born and will be born and free from passions. He is like the sun dispeller of the darkness of the nights and protector of all people.

PURPORT

There is Upamalankara in the Mantra as several similes have been used. Men should hnow that a good commander of an army destroys all miseries as a well-trained army conquers the enemies and as the knowers of the science of archery destroy their adversaries by throwing upon them powerful arms.

THE COMMENTATOR'S NOTES

(कनीनांजार:) कन्येव वर्तमानानां रात्रीणां हन्ता सूर्य:

=The sun who dispels the darkness of the nights which are like his daughters.

(पतिर्जनीनाम्) पालयिता जनानां प्रजानाम् ।

=Protector of all people.

(यम:) नियन्ता

How is he (Agni) is taught further in the fifth Mantra.

Manrta—5

तं वंश्चराथा वयं वंसत्यास्तं न गावो नक्षन्त इद्धम् ।

सिन्धुर्न क्षोदः प्र नीचीरैनोन्नवन्त गावः स्व१र्दृशीके ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

यः (सभेश:) चराथा वसत्या गावः अस्तं न गृहम् (इव) नक्षन्ते गावः स्वर्दृशीके इद्धं नवन्ते सिन्धुः नीचीः क्षोदः न वः प्रैनोत् (प्राप्नोति) तं वयं सेवेमहि ॥

TRANSLATION

As cows hasten to their stall, so let us approach the President of the Assembly who is bright like the fire with all

over movable and immovable property. As the flowing water gives movement to the water downwords, so let the commander of the Army send his sub-ordinates to different places. As the rays of the sun commingle which is visible in the sky, so let learned men approach the President of the Assembly who is charming and destroyer of enemies.

PURPORT

There are Luptomapama and Upamalankars in the Mantra. Those who thus adore God, enjoy happiness as cows go to their stall and rays to the sun. As a man can accomplish many works by going to the sea, in the same manner, men should get their desire fulfilled by having communion with Omnipresent God and by having correct knowledge of the science of electricity.

THE COMMENTATOR'S NOTES

(अस्तम्) गृहम् = House. अस्तमितिगृहनाम (निघ० ३.४)

(क्षोदः) जलम् क्षोद इति उदकनाम (निघ० १.१२)

This hymn is connected with the previous hymn as in this also there is the mention of God and Agni (fire etc.).

Here ends the sixty-sixth hymn of the first Mandala of the Rigveda.

अथ सप्तषष्टितम सूक्तम्

HYMN LXVII (67)

पुनः स विद्वान् कीदृशो भवेदित्युपदिश्यते ।

How should (Agni–a learned leader) be is taught in the first mantra.

Mantra—1

वनेषु जायुर्मर्तेषु मित्रो वृणीते श्रुष्टिं राजेवाजुर्यम् ।
क्षेमो न साधुः क्रतुर्न भद्रो भुवत्स्वाधीर्होता हव्यवाट् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयम् यः विद्वान् वनेषु जायुः इव अजुर्यं श्रुष्टिं राजा इव क्षेमः साधुः न (इव) क्रतुः न (इव) स्वाधीः होता हव्यवाट् भुवत् (भवेत्) धार्मिकान् मनुष्यान् वृणीते (तं सदा सेवध्वम्) ॥

TRANSLATION

O man, you should always serve a learned leader who is like a conqueror of desirable good objects, who is like a King who chooses an efficient able young man as his adviser or helper, who is kind friend among men, who is auspicious or beneficent like a Sadhu (noble person true in mind, word and deed) is doer of good like a man of good intellect and actions, good upholder of noble things, prosperous as a performer of good works, kind giver of happiness, conveyor of various objects that are worth taking and giving and propitious.

PURPORT

There is Upamalankara or similes used in Mantra. Men should enjoy bliss by associating themselves with the learned persons.

THE COMMENTATOR'S NOTES

(श्रुष्टिम्) क्षिप्रकारिणम् श्रुष्टिरितिक्षिप्रनाम (नि० ६.१२)

=An efficient and active man who does work quickly.

(साधुः) सत्यमानी सत्यवादी सत्यकारी
=A man true in mind, word and deed.

(स्वाधीः) सुष्ठु समन्तात् धीयते येन सः।
=Good upholder from all sides.

(होता) दाता अनुग्रहीता = Donor and kind.

पुनः स कीदृश इत्युपदिश्यते ।

How is he [Agni] is taught in the second mantra.

Mantra—2

हस्ते॒ दधा॑नो नृ॒म्णा विश्वा॒न्यमे॑ दे॒वान्धा॑द्गुहा॑ नि॒षीद॑न् ।
वि॒दन्ती॒मत्र॒ नरो॑ धियं॒धा हृ॒दा यत्त॒ष्टान्मन्त्राँ॒ अशं॑सन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् (ये) नरः यथा अत्र धियंधाः (विद्वांसः) तष्टान् मन्त्रान् विदन्ति अशंसन् (स्तुवन्ति) च। यथा उदारः दाता हस्ते विश्वानि नृम्णानि दधानः (अन्येभ्यः सुपात्रेभ्यः ददाति) गुहा निषीदन् ईश्वरः विद्वान् वा धात् (दधाति) तथा वर्तन्ते (ते अतुलम् आनन्दंलभन्ते) ॥

TRANSLATION

Those leaders enjoy infinite bliss who being endowed with intellect and actions know with wisdom the Vedic Mantras which sharpen or enlighten various sciences and glorify them, who act as a liberal donor giving to deserving persons, all wealth that he has in hand or as God who being seated in the cave of the intellect upholds all or a learned man living in the intellect possessing all knowledge.

PURPORT

O men, you should always meditate upon that God only who being omnipresent is within the soul and so instructs men in what is true and what is false. They should also associate themselves with learned teachers and not with ignorant persons.

THE COMMENTATOR'S NOTES

(ईम्) प्राप्तव्यान् बोधान्

=The teachings worth attaining.

(हृदा) हृदयस्थेन विज्ञानेन

=With the knowledge in the heart.

(तष्टान्) तक्षन्ति तीक्ष्णीकुर्वन्ति विद्या यैस्तान्

=Which sharpen various sciences.

पुनरीश्वरविद्युद्गुणा उपदिश्यन्ते ।

The attributes of God and the electricity are taught in the 3rd Mantra.

Mantra—3

अ॒जो न क्षां दा॑धार॒ पृ॑थि॒वीं त॒स्तम्भ॒ द्यां मन्त्रे॑भिः स॒त्यैः ।
प्रि॒या प॒दानि॑ प॒श्वो नि पा॑हि वि॒श्वायु॑रग्ने गु॒हा गुहं॑ गाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे अग्ने (विद्वन्) त्वं यथा परमात्मा सत्यैः मन्त्रैः क्षां दाधार (पृथिवीं) द्यांतस्तम्भ (स्तम्नाति) प्रियाणि पदानि, ददाति गुहास्थितः सन् गुहं गाः पश्वः बन्धनादस्मान् रक्षति तथा विद्युः यः सन धर्मेण प्रजा निपाहि अजो न (इव) भव ॥

TRANSLATION

O learned persons, as un-born eternal God sustains the earth and the heaven with true Supreme wisdom and eternal Laws, gives all dear or desirable objects, protects us from the bondage of the animals being seated in the cave of our intellect and giving abstruse secret knowledge in the same manner, thou shouldst protect all people with righteousness and the observance of thy duties all thy life and be like the un-born Eternal God (in purity and benevolence etc.).

PURPORT

As God sustains the whole universe with His knowledge and Power, as a dear friend causes good happiness to his friend by dis-severing the bond of misery, as God in the form of Antaryami or Indwelling Universal spirit illuminates

the soul, by maintaining them, in the same manner, the President of the Assembly maintains or upholds the state by true justice and the Sun upholds the world by attraction and other attributes

THE COMMENTATOR'S NOTES

(अजः) यः परमात्मा कदाचिन्न जायते सः
=God who is never born. [The word clearly refutes the theory of God's taking incarnation etc.].

(गुहा) गुहायां बुद्धौ
=In the intellect which is like a cave.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are they [God and a learned person] is taught in the fourth Mantra.

Mantra—4

य ईं चिकेत गुहा भवन्तमा यः ससाद धारामृतस्य ।
वि ये चृतन्त्यृता सपन्त आदिद् वसूनि प्र ववाचास्मै ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यो मनुष्यः गुहा भवन्तम् ईं (ज्ञानस्वरूपम् ईश्वरं विद्वांसम् उदकं वा चिकेत (जानाति) यः ऋतस्य धाराम् आससाद ये ऋता सपन्तः वसूनि वि चृतन्ति यस्मै परमेश्वरः प्र ववाच आत् (अनन्तरम्) अस्मै इत् एव सर्वाणि सुखानि प्राप्नुवन्ति ॥

TRANSLATION

(1) He who knows the Omniscient God present in the intellect or knowledge, who obtains the speech of absolutely the True Vedas and all those who glorify God and acquire wealth (knowledge and gold etc.), observiug truthfulness and honesty in all dealings and Whom God Himself instructs (through the Vedas and Inner Voice of conscience), enjoy all happiness and delight.

(2) He who knows a learned righteous person and gets the correct knowledge of water and other elements. The rest as above.

PURPORT

There is Shleshalankara (double entendre) in the Mantra. None can enjoy true happiness without the communion with God and scientific knowledge, without true knowledge and conduct.

THE COMMENTATOR'S NOTES

(ईम्) विज्ञानम् उदकं वा = Knowledge or water.

(ऋतस्य) सत्यविद्यामयस्य वेदचतुष्टयस्य जलस्यवा =Of true Vedas full of all true knowledge, which are four in number and of the water.

TRANSLATOR'S NOTES

ईम् इति पदनाम पदगतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थगमनम्

=Among the three meanings of पद्-here knowledge has been taken. ईम् इति उदक नाम (निघ० १.१२) Water.

ऋतम् इति सत्यनाम (निघ० ३.१०)

ऋतम् इति उदकनाम (निघ० १.१२)

Hence the two meanings given by Rishi Dayananda Sarasvati in his commentary as translated above. By Rita, Vedas are also taken as they are full of perfect truth revealed by Omniscient God.

अथेश्वरविद्युद्गुणा उपदिश्यन्ते।

Now the attribntes of God and electricity are taugh.

Mantra—5

वि यो वीरुत्सु रोधन्महित्वोत प्रजा उत प्रसूष्वन्तः।
चित्तिरपां दमे विश्वायुः सद्मेव धीराः संमाय चक्रुः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः धीराः यूयम् समाय सद्म इव यं लाभं चक्रुः तथा यः महित्वा वीरुत्सु प्रजाः दाधार विरोधत् प्रसूषु अन्तः वर्तते ! यः उत (अपि) विश्वायुः चितिः दमे अपां मध्ये प्रजाः दधाति (तं सुसेवध्वम्) ॥

TRANSLATION

(1) O men, you should adore that God well whom wise men attain as their Home (Refuge) having shown Him the highest reverence, who upholds all His subjects well according to the Law of cause and effect and whose glory is manifest in the herbs, creepers and plants etc. prevading them all, He is Omniscient and Giver of life to all to be known through the practice of Pranayama or Breath Control.

(2) You should know well the properties of electricity which is present inside the herbs, plants and waters etc. and which is known by great scientists and utilised by them for various beneficial purposes.

PURPORT

There is Shleshalankara or double entendre used in the Manrra.

Men should enioy happiness by adoring God who is the Antaryami or Indwelling Universal Spirit pervading and controlling all His subjects and they should utilise electricity in various works. They should get delight as learned people do when sitting at home or as brave persons after defeating their enemies in the battlefields.

THE COMMENTATOR'S NOTES

(वीरुत्सु) सत्तारचनाविशेषेण विरुद्धेषु कार्यकारण-द्रव्येषु, वीरुध इति पदनाम (निघ० ४.३)

=In various objects regulated by the law of cause and effect–creepers, plants etc.

(सद्म) गृहं संग्रामो वा सद्मेति संग्रामनाम (निघ० २.१७) (सद्मेति गृहनाम निघ० ३.४)

(1) Home, (2) Battle.

This hymn is connected with the previous hymn as there is mention of God, President of the Assembly and Electricity as in that hymn.

Here ends the commentary on the Sixty-seventh hymn of the first Mandala of the Rigveda and the eleventh Varga.

अथाष्टषष्टितमं सूक्तम्
HYMN LXVIII (68)

अस्यसूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निर्देवता । १, ४ निचृत् पंक्तिश्छन्दः २, ३, ५ पंक्तिश्छन्दः । पंचमः स्वरः ॥

Seer – Parashara, Devata or subject–Agni, Metre–Pankti, Tune–Panchama.

पुनस्ते कीदृशावित्युपदिश्यते ।

How are God and electricity is taught in the first Mantra.

Mantra—1

श्रीणन्नुप स्थाद्दिवं भुरण्युः स्थातुश्चरथमक्तून्व्यूर्णोत् ।

परि यदेषामेको विश्वेषां भुवद्देवो देवानां महित्वा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यद् (यः) भुरण्युः श्रीणन् मनुष्यः (दिवे) द्योतनात्मकं परमेश्वरं विद्युतं वा परि उपस्थात् स्थातुः (स्थावरम्) चरथम् अक्तून् च पर्यूणोत् स एषां विश्वेषां देवानाम् एकः महित्वा भुवत् (भवेत्) ॥

TRANSLATION

(1) The person who is sustainer of all and who makes his knowledge mature by practice and experience, worships Refulgent God. He covers (protects) inamimate and animate things that are to be obtained. He thus becomes highly respectable by learned persons among the enlightened.

(2) He who knows fully the attributes of the electricity that upholds all beings and is very beneficial becomes a renowned scientist among highly intelligent persons.

PURPORT

None can accomplish spiritual and secular worldly happiness without worshipping God and without thoroughly knowing and utilising the science of electricity.

THE COMMENTATOR'S NOTES

(श्रीणन्) परिपक्वं कुर्वन्

=Making mature or experience.

(अक्तून्) व्यक्तान् पदार्थान् सर्वान्

All articles to be obtained.

पुन जगदीश्वरः कीदृश इत्युपदिश्यते ।

How is God is taught in the 2nd Mantra.

Mantra—2

आदित्ते विश्वे क्रतुं जुषन्त शुष्काद्यद्देव जीवो जनिष्ठाः ।
भजन्त विश्वे देवत्वं नाम ऋतं सपन्तो अमृतमेवैः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देव (जगदीश्वर) त्वाम् आश्रित्य यत् (ये) विश्वे (सर्वे) जनिष्ठाः सपन्तो विद्वांसः एवैः शुष्कान् ते देवत्वं क्रतुं नाम जुषन्त ते ऋतम् अमृतं भजन्त सेवन्ते तथा जीवादिः एतत् सर्वं प्रयत्नेन प्राप्नुयात् ॥

TRANSLATION

O God, all those learned virtuous and renowned persons by the performance of the righteous austerities (which are dry like wood) and by other virtues that lead towards Thee, lovingly try to obtain Thy Divinity and Thy famous acts. They attain afterwards Truth and immortality. Every conscious soul should also try to attain this desirable state with great effort and earnestness.

PURPORT

Men can not get secular and spiritual happiness without the communion with God and obeying His Commands.

THE COMMENTATOR'S NOTES

(शुष्कात्) धर्मानुष्ठानतपसः-नीरसात् काष्ठात्

=The performance of righteous austerity which is like dry wood.

(सपन्त:) समवयन्त: = Lovingly uniting all.

(एवै:) ज्ञापकै: प्रापकैर्गुणै:

=By virtues which give us the knowledge of God and which lead towards Him.

The same subject is continued—

Mantra—3

ऋतस्य प्रेषा ऋतस्य धीतिर्विश्वायुर्विश्वे अपांसि चक्रुः ।
यस्तुभ्यं दाशाद्यो वा ते शिक्षात्तस्मै चिकित्वान्रयिं दयस्व ।

सन्धिच्छेदसंहितोऽन्वय: (ऋषिकृत:)

येन ईश्वरेण विद्युता च विश्वे देवा: प्राप्यन्ते ऋतस्य धीति: विश्वायु: च भवति तम् आश्रित्य ये ऋतस्य मध्ये वर्तमाना: विद्वांस: अपांसि चक्रु: । य: एतद् विद्यां तुभ्यं दाशाद् वा (तव सकाशाद् गृह्णीयात्) य: चिकित्वान् ते (तुभ्यं) शिक्षां दाशाद् वा तव सकाशाद् गृह्णीयात् तस्मै त्वं रयिं दयस्व (देहि) ।।

TRANSLATION

Those learned persons who take shelter in God who is embodiment of Truth and gives life to all, by whom all divine virtues and knowledge are attained and do noble deeds are very fortunate. O learned persons who ever gives to thee who art a righteous man and devoted to God perfect knowledge and who ever being wise (Mahatma) gives thee good education, give to him gold and other forms of wealth.

PURPORT

There is Shleshalankara or double entendre. Men should know that without God, from inanimate matter nothing can be produced, nothing can stand without a support. No one can remain without any action. Those learned persons who give education and other good virtues to the people and receive knowledge from others, should be respected and not others.

THE COMMENTATOR'S NOTES

(ऋतस्य) सत्यस्य विज्ञानस्य परमात्मनः कारणस्य वा
=Of the true knowledge, of God.

(प्रेषाः) ये प्रकृष्टमिष्यन्ते बोधसमूहाः
=Desirable knowledge.

(चिकित्वान) ज्ञानवान् = Englightened person.

The same subject is continued.

Mantra—4

होता निषत्तो मनोरपत्ये स चिन्नवासां पती रयीणां ।
इच्छन्त: रेतो मिथस्तनूषु सं जानत स्वैर्दक्षैरमूरा: ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

यः निषत्ता मनोः अपत्ये रयीणां होता अस्ति स आसां प्रजानां पतिः भवेत् । हे अमूरा: स्वैः दक्षैः (गुणैः) सह तनूषु वर्तमाना: सन्त: मिथ: रेत: (विस्तारयन्तो भवन्त:) एतं सम् सम् इच्छन्त चित् (अपि) सर्वा विद्या यूयम् नु जानीत ॥

TRANSLATION

He should be the Lord of these subjects or people who is engaged in all good works and everywhere the giver of wealth of various kinds to the children of wise learned men. O learned persons, endowed with knowledge. good education, dexterity and other virtues and desiring protective vigour in your own excellent off-spring wish well of him. Learn all sciences.

PURPORT

Men should enjoy bliss constantly by being friendly to one another and by acquiring the knowledge of all sciences.

THE COMMENTATOR'S NOTES

(निषत्त:) सर्वत्र शुभगुणकर्मसु व्याप्त:

=Engaged in good acts and virtues every where.

(मनोः) विज्ञानवतो मनुष्यस्य

=Of a wise and learned man.

(दक्षैः) विद्यासुशिक्षा चातुर्यगुणैः

=By the virtues of knowledge, good education, and dexterity.

TRANSLATOR'S NOTES

दक्ष इति बलनाम (निघ० २.९)

Here it stands for strength expressed in knowledge, good education, dexterity and other virtues.

Mantra—5

पितुर्न पुत्राः क्रतुं जुषन्त श्रोषन्ये अस्य शासं तुरासः ।
वि राय औणोंद्दुरः पुरुक्षुः पिपेश नाकं स्तृभिर्दमूना ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये तुरासः मनुष्याः पितुः पुत्रान् (इव) अस्य शासं श्रोषन् (शृण्वन्ति) (ते सुखिनः भवन्तु) यः दमूनाः पुरुक्षुः स्तृभिः रायः वि औणोंत् नाकं च पुरः पिपेश (स सर्वैः मनुष्यैः सेवनीयः) ॥

TRANSLATION

May all those persons be always happy who hasten to obey the commands of this Agni (God and a wise learned leader) like sons obedient to the orders of a father. That man is to be served and honoured by all who possessing self-control and peace and having abundant food and materials accepts or acquires wealth with his desirable virtues and attains perfect joy and destroys his violent opponents.

PURPORT

None can enjoy happiness without obeying the commands of God and absolutely truthful enlightened persons. None can be happy without possessing self-control and other virtues. Therefore men should cultivate these virtues in order to enjoy happiness.

THE COMMENTATOR'S NOTES

(पुरुक्षुः) पुरूणि क्षूणि अन्नानि यस्य सः
(स्तृभिः) प्राप्तव्यैः गुणैः = By desirable virtues.
(दमूनाः) उपशमयुक्तः दमूनाः दममना वा दानमना वा दान्तमना वा (निरु० ४.४५)
=A man of self control and peace.

This hymn is connected with the previous hymn as there is mention of God and fire, electricity etc. in this as in the former. Here ends the sixty-eighth hymn of ihe first Mandala of the Rigveda and the 12th Vargha.

अथनवषष्टितमं सूक्तम्
HYMN LXIX (69)

अस्य सूक्तस्य शक्तिपुत्रः पराशर ऋषिः । अग्निर्देवता । १ पंक्तिश्छन्दः २, ३ निचृत् पंक्तिः ५ विराट् पंक्तिश्छन्दः । पंचमः स्वरः ॥

Seer–Parashara, Devata or subject–Indra, Metre–Pankti in various forms. Tune–Panchama.

अथ विद्वद्गुणा उपदिश्यन्ते ।

The attributes of a learned person are are taught in the first Mantra.

Mantra—1

शुक्रः शुशुक्वाँ उषो न जारः पप्रा समीची दिवो न ज्योतिः ।
परि प्रजातः क्रत्वा बभूथ भुवो देवानां पिता पुत्रः सन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः मनुष्यः उषः जारः न (इव) शुक्रः शुशुक्वान् पप्रा भुवः दिवः समीची ज्योतिः न परि प्रजातः क्रत्वा सह वर्तमानः देवानां पुत्रः सन् पिता बभूथ (भवति) (स एव सर्वैः सेव्यः) ।

TRANSLATION

That man should be served by all who like the lustre of the sun, the Dawn's lover or extinguisher is pure, virile, splendid, bright and illuminator of all by his knowledge. Being himself full of wisdom, he fills the earth and the heaven with the light of knowledge. He being endowed with intelligence and the power of action athough the son or disciple of a highly learned trnthful person becomes their teacher revered as illustrious father.

PURPORT

No one becomes learned without being a good student. None can enjoy great happiness without the knowledge and practical application of the science of electricity and other substances.

THE COMMENTATOR'S NOTES

(शुक्रः) वीर्यवान् शुद्धः = Virile and pure.

(पप्राः) स्वविद्यापूर्णाः = Full of knowledge gnd wisdom.

(शुशुक्कान्) शोधकः = Illuminator.

TRANSLATOR'S NOTES

ईशुचिर-पूतीभावे शोचति ज्वलति कर्मा (निघ० १.१६)
पॄ-पालन पूरणयोः

पुनर्विद्वान कीदृशो भवेदित्युपदिश्यते ।

How should a learned persons be is taught further in the second Mantra.

Mantra—2

वे॒धा अदृ॑प्तो अ॒ग्निर्वि॑जा॒नन्नूध॒र्न गोनां॒ स्वाद्मा॑ पि॒तूना॑म् ।
जने॒ न शेव॑ आ॒हूर्यः॒ सन्मध्ये॒ निष॑त्तो र॒ण्वो दु॑रो॒णे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

सर्वैः मनुष्यैः यः गोनाम् ऊधः न जने शेवः न वेधाः अदृप्तः स्वाद्मा न पितूनां दुरोणे रण्वः आहूर्यः सभायाः मध्ये निषत्तः विजानन् सन् अग्निः इव वर्तते (स सदैव सेवनीयः) ।।

TRANSLATION

That man should be always served or respected by all who being wise, humble and discriminating is well-versed in all sciences, is Illuminator of all knowledge like the fire, is like the udder of the cows which gives sweetness to the milk, eater of nourishlng food who diffuses happiness like a benevolent person, amongst mankind. He like a bliss-giver to be invited by men, sits gracious in the middle of the house or an assembly like Agni or leader.

PURPORT

As the udder of the cows and a learned wiseman are benevolent to all, in the same manner, the President of the assembly sltting in the assembly etc. and others shodld give joy and happiness to all.

THE COMMENTATOR'S NOTES

(वेधाः) ज्ञानवान् वेधा इति मेधाविनाम (निघ० ३.१५) =Wise.

(अदृप्तः) मोहरहितः = Free from illusion or pride, humble.

पितूनाम्) अन्नानाम् पितुरित्यन्ननाम (निघ० २.७) =Of food.

(दुरोणे) गृहे दुरोणे इति गृहनाम (निघ० ३.४)

TRANSLATOR'S NOTES

Prof. Wilson has translated वेधा: as wise and Griffith as (Sage) अदृप्त: has been translated both by Wilson and Griffith as humble.

Are these epithets applicable in the case of the material fire and yet these Western translators take Agni only as fire while Rishi Dayananda Sarasvati taking such epithets as वेधा:, कवि:, विजानन् प्रचेता:, विश्वचर्षणि: etc. has interpreted the word Agni as God or a learned leader etc.

पुनः स कीदृश इत्युपदिश्यते ॥

Mantra—3

पुत्रो न जातो, रण्वो दुरोणे वाजी न प्रीतो विशो वि तारीत्।
विशो यदह्वे नृभिः सनीळा अग्निर्देवत्वा विश्वान्यश्याः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्य ! यत् (यः) अग्निः इव दुरोणे जातः पुत्रः न रण्वः वाजी न प्रीतः विशः वितारीत् । यः अह् वे नृभिः सनीडा विशः विश्वानि देवता प्रापयति तं त्वम् अपि अश्याः ॥

TRANSLATION

O man, you should also serve and respect a leader who diffuses happiness in a dwelling like a delightful lovely son who overcomes adversaries like a pleasing strong steed in the battlefield and takes men across all misery, who living among men makes them divine.

PURPORT

Men should know that they cannot enjoy all happiness without right knowledge and association with learned persons.

THE COMMENTATOR'S NOTES

(रण्वः) रमणीयः । अत्र रम धातोर्बाहुलकादोणादिको वः प्रत्ययः = Delightful, Lovely.

(अग्निः) पावकः इव पवित्रः सभाध्यक्षः

=The President of the Assembly pure like the fire.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Agni) is taught further in the fourth Mantra.

Mantra—4

नकिंष्ट एता व्रता मिनन्ति नृभ्यो यदेभ्यः श्रुष्टिं चकर्थ ।
तत्तु ते दंसो यदहन्त्समानैर्नृभिर्यद्युक्तो विवे रपांसि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् . यानि ते (तव) एतानि व्रतानि सन्ति तानि के अपि न मिनन्ति । तानि कानि इत्याह ! यत् त्वम् एभ्यः नृभ्यः यं श्रुष्टिं चकर्थ रपांसि विवेः । यत् ते (तव) इदं समानैः नृभिः सह दंसः अस्ति तत् तु कश्चिदपि नकिः अहन् (हन्ति) ॥

TRANSLATION

O learned person, none can violate or break these holy vows and laws of thine when thou quickly givest help to men and utterest good words of instruction and advice.

This is thy most admirable action that with the cooperation of thy comrades, thou smitest down all wicked foes.

PURPORT

All men should behave as God or a learned person true in mind, word and deed perform benevolent acts without prejudice or partiality.

THE COMMENTATOR'S NOTES

(मिनन्ति) हिंसन्ति मीञ्-हिंसायाम् = Violate.

(श्रुष्टिम्) शीघ्रम् = Quickly.

(रपांसि) व्यक्तोपदेशप्रकाशकानि शोभनानि वचनानि =Good words of instruction and advice.

(रप-व्यक्तायां वाचि भ्वा०) ।

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Agni) is taught further in the fifth Mantra.

Mantra—5

उषो न जारो विभावोस्रः संज्ञातरूपश्चिकेतदस्मै ।

त्मना वहन्तो दुरो व्यृण्वन्नवन्त विश्वे स्व१र्दृशीके ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः उषो न जारः उस्रः इव संज्ञातरूपः विभावा अस्ति तं मनुष्यः चिकेतत् (जानीयात्) (अस्मै सर्वं समर्पयतु) । हे मनुष्याः ! यथा एवं कुर्वन्तः विश्वे विद्वांसः त्मना स्वर्वन्तः दृशीके व्यवहारे दुरः व्यवृण्वन् हिंसन्ति सं नुवन्त तथा एव यूयम् सदा एतत् कुरुत तं सदा नवन्त ॥

TRANSLATION

(1) In the case of God..............

God is Refulgent like the sun, Omniscient and Omnipresent. All men should get His knowledge. He is the Giver of Knowledge to the soul. Learned persons enjoying happiness in their souls should drive away all evils and should glorify the Charming God.

(2) In the case of a learned person. A learned person should be full of splendour like the sun, the destroyer of misery. He should know the feelings or conditions of all subjects. The people should bow before such a great person who is worth-seeing obeying his commands. They should open their doors to welcome him.

PURPORT

Men should always enjoy happiness in all true dealings by giving up all evils and taking shelter in God and a man who is illuminator of all sciences like the sun, burner of all misery like the fire.

THE COMMENTATOR'S NOTES

(जारः) दुःखहन्ता सविता = Sun-destroyer of misery of surffering.
(दुरः) दुष्टान् = Evils or wicked persons.
(२) द्वाराणि = Doors
(ऋण्वन्) हिंसन् = Destroying

TRANSLATOR'S NOTES

जारः is derived from जृष्-वयोहानौ hence the meanlng of destroyer of suffering or miseries, ऋण्वन् is from ऋण्वति वध कर्मा (निघ० २.१९)

This hymn is connectioned with the previous hymn, as there is mention of God and learned persons as in the previous hymn.

Here ends the commentary on the sixty-ninth hymn or the thirteenth Varga of the first Mandala of the Rigveda.

इति नवषष्टितमं सूक्तं त्रयोदशोवर्गश्च समाप्तः ॥

अथ सप्ततितमं सूक्तम्

HYMN LXX, (70)

अस्य सूक्तस्य पराशर ऋषिः। अग्निर्देवता। १, ४ विराट् पंक्तिः। २ पंक्तिः। ३, ५ निचृत् पंक्तिः ६ याजुषी पंक्तिश्छन्दः। पंचमः स्वरः ॥

Seer–Parashara. Metre–Pankti in various forms. Tune Panchama.

अथ मनुष्यगुणा उपदिश्यन्ते ।

Now the attributes of a good man are taught in the first Mantrr.

Mantra—1

वनेम पूर्वीरर्यो मनीषा अग्निः सुशोको विश्वान्यश्याः ।
आ दैव्यानि व्रता चिकित्वाना मानुषस्य जनस्य जन्म ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं यः सुशोकः चिकित्वान अग्निः अर्यः ईश्वरः जीवो वा मनीषया पूर्वीः प्रजा विश्वानि दैव्यानि व्रता मानुष्यस्थ जन्मच अश्याः (समन्ताद् व्याप्नोति) तम् आवनेम ॥

TRANSLATION

(1) In case of God. We meditate upon God who is Refulgent and being the Lord of the world is Omniscient. By His wisdom, He knows all the subjects whether old or new, all the divine cows and acts which rogulate the birth of the human race.

(2) We serve and honour a learned person who is full of the light of wisdom and knows all the subjects whether old or new, all divine vows and acts which regulate the birth of the human race.

PURPORT

There is Shleshalankara or double entendre in the Mantra.

A man being master of his senses should worship God who pervades or possesses all pure attributes and acts. He should also respect a man who is endowed with good attributes and actions. Without this, a man can not make his birth as human being fruitful.

THE COMMENTATOR'S NOTES

(अर्यः) स्वामी ईश्वरो जीवोवा अर्य इतीश्वर नाम
(निघ० २.२२)

= A soul Master of senses.

(सुशोकः) शोभनाः शोकाः दीप्तयो यस्य सः

=Refulgent or full of splendour.

(शोचतिर्ज्वलतिकर्मा निघ० १.१६)

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Agni) is taught further in the second mantra.

Mantra—2

गर्भो या अपां गर्भो वनानां गर्भश्च स्थातां गर्भश्चरथाम् ।
अद्रौ चिदस्मा अन्तर्दुरोणे विशां न विश्वो अमृतः स्वाधीः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यो जगदीश्वरः यथा अपाम् अन्तः गर्भः वनानाम् अन्तर्गर्भः स्थाताम् अन्तर्गर्भः चरथाम् अन्तर्गर्भः अद्रौचित् अन्तर्गर्भः दुरोणे अन्तः गर्भः विश्वः अमृतः स्वाधीः विशां प्रजानाम् अन्तः आकाशः अग्निः वायुः न (इव) सर्वेषु च बाह्य देशेषु अपि विश्वानि देव्यानि व्रतानि अश्याः (व्याप्तः अस्ति) अस्मै सर्वे पदार्थाः सन्ति तं वयं वनेम ॥

TRANSLATION

Let us worship God who is adorable and with in the waters and Pranas, within forests and rays of the sun and the moon, within all movable and immovable things, within the mountains and within the mansions being Omnipresent.

He is perfect, Immortal Lord of the subjects, performing always noble deeds like the creation and preservation of the world and Omniscient. He is the controller of all objects.

PURPORT

Men should know that there is nothing that is not pervaded by the conscious Supreme Being or God. The soul cannot remain even for a moment without doing an act or getting its fruit. Therefore a man should always engage himself in doing righteous deeds by giving up all evils.

THE COMMENTATOR'S NOTES

(गर्भः) स्तोतव्योऽन्तःस्थो वा = Adorable and within.

(विश्वः) अखिलः चेतनस्वरूपः = Perfect and conscious.

(स्वाधीः) यः सुष्ठु समन्ताद् ध्यायति सर्वान् पदार्थान् सः = He who knows all things well, Omniscient.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni (God) is taught further in the third mantra.

Mantra—3

स हि क्षपावाँ अग्नी रयीणां दाशद्यो अस्मा अरं सूक्तैः ।
एता चिकित्वो भूमा नि पाहि देवानां जन्म मर्तांश्च विद्वान् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे चिकित्वः ! विद्वन् यः त्वं क्षपावान् अग्निः इव अस्मै रयीणां प्रापणाय एता परं सूक्तैः भूम देवानां जन्म मर्तान् चात् अन्यत् च दाशत् त्वं हि खलु एतानि निपाहि ॥

TRANSLATION

(1) God, who is at the Giver of knowledge to all through these hymns is the Destroyer of the night of ignorance as fire is of the dark night. He gives much wealth to His devotees.

O God ! protect all these many creatures on earth as Thou being Omniscient, Knowest the origin of the divine virtues and enlightened persons and ordinary men.

(2) O wise learned man, you also give instructions to all through these Vedic hymns and destroy the night of nescience. Knowing the nature of all divine virtues and enlightened and ordinary mort .ls, you should protect all.

PURPORT

Men should adore only that God who being the universal Spirit pervading all and through the Vedas gives instructions to all and they should have communion with Him,

THE COMMENTATOR'S NOTES

(चिकित्वः) ज्ञानवन्-किती-संज्ञाने =Full of knowledge.

(देवानाम्) दिव्यानां गुणानां विदुषां वा

= Of the divine attributes and enlightened persons.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the fourth Mantra.

Mantra—4

वर्धान्यं पूर्वीः क्षपो विरूपाः स्थातुश्च रथमृतप्रवीतम् ।
अराधि होता स्व१र्निषत्तः कृण्वन्विश्वान्यपांसि सत्या ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मनुष्यैः यः अराधि यं परमेश्वरं जीवं वा पूर्वीः क्षपः विरूपाः प्रजाः वर्धान् यः स्थातुः ऋतप्रवीतं रथं निर्मितवान् यः स्वः निषत्तः होता विश्वानि सत्यानि अपांसि कृण्वन् वर्तते (स सदा ज्ञातव्यः संगमनीयः च) ॥

TRANSLATION

God who is adored by all people, whose glory and power are manifested by the dawns and nights, trees and all

other objects of the beautiful world, born out of the eternal Promordial Matter, is ever established in Bliss, is the Giver of happiness. It is He who performs all True acts of creation, sustenance and dissolution.

PURPORT

Men should always worship God who is the Creator of the whole world, without whom, the world can not come into being They should also know the nature of the soul without whose exertion, happiness can not be attained. Only such person should be served who is true in mind, word and deed.

THE COMMENTATOR'S NOTES

(क्षपा:) रात्रीः-(क्षपा इति रात्रि नाम नि० १.७) =Nights.

(ऋतप्रवीतम्) ऋतात्-सत्यात् कारणात् प्रकृष्टतया जनितम् = Produced by the eternal material cause-Primordial Matter.

(अपांसि) कर्माणि = Acts.

(अप इ त कर्मनाम निघ० २.१)

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the fifth Mantra.

Manrta—5

गोषु प्रशंस्तिं वनेषु धिषे भरन्त विश्वे बलिं स्वर्णः ।

वि त्वा नरः पुरुत्रा सपर्यान्पितुर्न जिव्रेर्वि वेदो भरन्त ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे भरन्त पुरुत्रा गोषु बलिं स्वः वनेषु प्रशस्तिं नः विधिषे अतः विश्वे नरः पुत्रा जिव्रेः पितुः वेदः भरन्त न त्वा सपर्यन् ॥

TRANSLATION

O God Supporter and Nourisher of the world, Thou who art protector and giver of all things, conferest preserving power in the cattle and the earth etc. Thou createst the sun and establishest excellence in the rays. In this way, Thou upholdest and preservest us. Therefore all leaders worship and serve Thee as the sons serve their father from whom they get knowledge and wealth.

PURPORT

There is Upamalankara or simile in the Mantra. O men, you must serve and adore God with your mind, body and wealth (by obeying His commands to do good to all beings) who has created all non-eternal objects or effects from the eternal cause–Primordial Matter and has established in them touch and other attributes, in whose creation all souls are heirs as the sons of their father, and who is the Giver of all happiness to all.

THE COMMENTATOR'S NOTES

(गोषु) पृथिव्यादिषु = In earth and other things.

(वनेषु) सम्यग् विभाजकेषु किरणेषु = In the rays.

(वेदः) विन्दति सुखानि येन तत् धनम् विद्यादिरूपम् = Wealth. (वेद इति धननाम निघ०)

पुनः स सभाध्यक्षः कीदृश इत्युपदिश्यते ।

How is Agni (President of the Assembly is taught in the 6th Mantra.

Mantra—6

साधुर्न गृध्नुरस्तेव शूरो यातेव भीमस्त्वेषः समत्सु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यः गृध्नुः साधुः न अस्ता इव शूरः भीमः याता इव समत्सु त्वेषः परमेश्वरः सभाध्यक्षो वा अस्ति (तं नित्यं सेवध्वम्) ॥

TRANSLATION

(1) O men, you shou'd ever serve and adore God who like a benevolent person always desires the progress of His subjects, who like the caster of arms is the remover of the miseries of His devotees, who like the fierce King attacking the unjust wicked persons is the victor of all ignorance and being Resplendent is to be realised on the occasions of the soul's communion with Himself.

(2) The President of the Assembly or the commander of the Army who is accomplisher of good deeds, is the well-wisher of all the brave and caster of arms over his enemies in the battles, should always be served by all.

PURPORT

There is Shleshalankara or double entendre used in the Mantra. You should know that there is no king except God or a righteous learned president of the Assembly who is destroyer of enemies, punisher of the evil-doers and augmenter of happiness. Knowing this, you should always multiply noble deeds done for the good of others.

THE COMMENTATOR'S NOTES

(साधुः) यः परोपकारी परकार्याणि साध्नोति सः
= A benevolent person.

(गृध्नुः) परोत्कर्षाभिकाङ्क्षकः
= Desirous of others' advancement or progress.

(याता) दण्डप्रापकः = Giver of just punishment.

(समत्सु) संग्रामेषु = In the battles

समत्सु इति संग्रामनाम (निघ०)

This hymn is connected with the previous hymn as there is mention of God and President of the Assembly etc. as in that previous hymn.

Here ends the commentary on the seventh hymn and fourth Verga of the First Mandala of the Rigveda.

अथैक सप्ततितमं सूक्तम्
HYMN LXXI (71)

अस्य दशर्चस्यैकसप्ततितमस्य सूक्तस्य पराशर ऋषिः। अग्निर्देवता। १, ६, ७ त्रिष्टुप्। २, ५ निचृत् त्रिष्टुप्। ३, ४, ८, १० विराट् त्रिष्टुप् छन्दः। धैवतः स्वरः। ९ भुरिक् पंक्तिश्छन्दः। पंचमः स्वरः॥

Seer–Parashara. Devata or subjɛct Agni Metres–Trishtup in various forms. Bhurik Pankti, Tunes-Dhaivata and Panchama.

पुनः सः (अग्निः) कीदृश इत्युपदिश्यते॥

How is Agni is taught in the first Mantra.

Mantra—1

उप प्र जिन्वन्नुशतीरुशन्तं पतिं न नित्यं जनयः सनीळाः।
स्वसारः श्यावीमरुषीमजुषञ्चित्रमुच्छन्तीमुषसं न गावः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः! यूयम् यं नित्यं चित्रं परमेश्वरं सभाध्यक्षं वा सनीळाः जनयाः प्रजाः उशन्तीः स्वसारः उशन्तं पतिं न (इव) गावः श्यावीम् अरुषीम् उच्छन्तीम् उषसं न (इव) उपाजुषन् (तं सततं सेवित्वा) प्रजिन्वन्॥

TRANSLATION

(1) In case of God—

O men, you should lovingly adore God who is Eternal and wonderful on account of His Divine attributes as beloved wives love their own loving husbands. As the cows or the rays of the sun approach the dawn which is at first dark, then glammering and finally radiant, in the same manner, all wise people worship God who is the destroyer of all sins and Resplendent.

(2) In the case of the President of the Assembly. As beloved wives love their loving husbands, in the same

manner, the subjects of the same land and loving the President of the Assembly who protects them should honour him and be pleased. As the cows or the rays of the sun approach the dawn, so the subjects desiring the glorious President of the Assembly who loves them should satisfy him and be glad to serve him.

PURPORT

All men should adore God and honour the President of the Assembly as a noble (righteous) learned chaste wife serves her husband and a righteous learned and faithful husband serves his righteous married wife and as the rays of the sun and animals serve the earth and other objects.

THE COMMENTATOR'S NOTES

(जिन्वन्) तर्पयन्तु = Should satisfy or please.

(उशती:) कामयमाना: = Desiring or loving.

(सनीडा:) एकेश्वराधिकरणसमानस्थाना:

= Loving together under God, loving and helping one another.

(गाव:) किरणा धेनवो वा

TRANSLATOR'S NOTES

जिवि-प्रीणने वश-कान्तौ

पुन: कै: कथं सेवनीया इत्युपदिश्यते ।

Who should be served and how is taught in the second Mantra.

Mantra—2

वीळु चिद्दृळ्हा पितरो न उक्थैरद्रिं रुजन्नङ्गिरसो रवेण।

चक्रुर्दिवो बृहतो गातुमस्मे अहः स्वर्विविदुः केतुमुस्राः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अस्माभिः ये पितरः उक्थैः नः अस्मान् दृढं केतुं वीलुस्वः-चित् उस्रा गातुम् इव अहः बृहतः इव विविद्रुः ! अंगिरसः रवेण रुजन् इव अस्मे (दुःखनाशं चक्रुः ते सेवनीयाः ॥

TRANSLATION

We must always serve those wise experienced men who give us good knowledge and thus make us happy by their noble instruction and advice, as the rays of the sun fallingon earth or the day help in getting knowledge of all objects. As the winds scatter the clouds, so they destroy our misery, therefore they should be always respected by us.

PURPORT

Men should acquire Dharma (righteousness) Artha (Wealth) Kama (fulfilment of noble desires) and Moksha (emancipation) by serving wise enlightened persons who are true in mind, word and deed, should acquire knowledge from them and should develop intellect.

THE COMMENTATOR'S NOTES

(वीळु) बलम् = Force or strength.
(अद्रिम्) मेघम् = Cloud.
(अंगिरसः) वायवः = Winds.
(उस्राः) किरणाः = The rays of the sun.

TRANSLATOR'S NOTES

The following are the authorities from the Vedic Lexicon Nighantu etc. for the meanings given above by Rishi Dayananda.

वीळु इति बलनाम (निघ० २.९)
अद्रिरिति मेघनाम (निघ० १.१०)
अंगिरसः इति पदनाम (निघ० ५.५) पद्-गतौ गतेस्त्रयोर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र गतिशीलवायूनां ग्रहणम्
By taking the third meaning of the root पद the word Agnirasah can be taken winds as active or moving.
उस्राः इति रश्मि नाम (निघ० १.५)
यथा पुरुषा ब्रह्मचर्यं सेवित्वा विद्वांसो भवन्ति तथा स्त्रियोऽपि भवेयुरित्युपदिश्यते ।

As men become learned by observing Brahmacharya, so girls should also be is taught in the third Mantra.

Mantra—3

दधन्नृतं धनयन्नस्य धीतिमादिदर्यो दिधिष्वो३ विभृत्राः ।
अतृष्यन्तीरपसो यन्त्यच्छा देवाञ्जन्म प्रयसा वर्धयन्तीः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

याः विभृत्राः दिधिष्वः अतृष्यन्त्यः वर्धन्त्यः कुमार्यः देवान् प्राप्य अर्यः इत् (इव) ऋतं धनयन् आत् अस्य धीतिं दधन् प्रयसा देवान् जन्म आच्छादयन्ति (ता वेदादिषु विदुष्यः भूत्वा सर्वाणि सुखानि प्राप्नुवन्ति) ॥

TRANSLATION

Those girls who are particularly virtuous and are endowed with many good attributes like truthfulness, purity and humility etc. who are free from greed, get good knowledge from the wise preceptors and earn the wealth of true wisdom observing this Brahamacharya, Dharma (righteousness and growing harmoniously.) Doing noble deeds and taking suitable nourishing food etc. they bear good virtues and after marriage give birth to highly learned persons. Having become well-versed in the Vedas and other Shastras, they enjoy all happiness.

PURPORT

There is Upamalankara or simile used in the Mantra.

As business men earn money bp righteous honest means, in the same manner, the girls acquire good education and wisdom before marriage sitting at the feet of learned lady teachers who are true in mind, word and deed. They should then marry and earn the happiness of their children. The period for study is not after but before the marriage. There is is no prohibition for acquiring knowledge for any male or female in the world.

THE COMMENTATOR'S NOTES

(धीतिम्) धारणम् = Observing or upholding.

(अर्यः) वैश्यः = Businessman.

(प्रयसा) येन प्रीणन्ति तृप्यन्ति कामयन्ते वा शिष्टान् विदुषः शुभान् गुणान् तेन सह

=With food and noble desire of acquiring good virtues and good learned men.

TRANSLATOR'S NOTES

धीतिम् is derived from ध्यै चिन्तायाम् डु धाञ् धारण पोषणयो the meaning of धारण observing or upholding प्रीञ्-तर्पणे कान्तौ hence the two meanings above given by Rishi Dayananda Sarasvati.

प्रय इति अन्न नाम (निघ० २.७)

पुनस्ताः कथं भूता भवेयुरित्युपदिश्यते ।

How should the girls or women be is taught in the fourth Mantra.

Mantra—4

मथीद्यदीं विभृतो मातरिश्वा गृहेगृहे श्येतो जेन्यो भूत् ।
आदीं राज्ञे न सहीयसे सचा सन्ना दूत्यं१भृगवाणो विवाय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

भृगवाणः इव गृहीतविद्याः कुमार्यः यथा अयं विभृतः श्येतः जेन्यः मातरिश्वा यत् दूत्यं तत् आ विवाय गृहे गृहे ईं (प्राप्तम्) अग्निं मथीत् आत् सहीयसे राज्ञे नेम् सन् भूत् (तथा एव विद्यायोगेन सुखकारिण्यः भवन्तु) ॥

TRANSLATION

As when the dIffusive vital air excites Agni (fire), it becomes bright and manifest in every house, performing the function of a messengar, as a prince who has become a friend sends an ambassador to his more powerful conqueror,

in the same manner, maidens who have received good education like a scientist experimenting on various objects should be givers of happiness to all by their knowledge.

PURPORT

Women can never enjoy happiness without acquiring knowledge or education. As un-educated husbands annoy or cause pain to their well-educated cultured wives, in the same way, un-educated un-cultured wives annoy their husbands. Therefor men and women should marry each other according to the system of Svayambara (choice) based upon mutual love) and then should enjoy happiness.

THE COMMENTATOR'S NOTES

(मातरिश्वा) यो मातरि अन्तरिक्षे श्वसिति सः मातरिश्वा वायुः । = Air.

(ईम्) विजयप्रापिका सेना = Army causing victory over the enemy.

(ईम् इति पदनाम पद-गतौ अत्र प्राप्त्यर्थग्रहणम्) Tr.

(भृगवाणः) भृज्जति पदार्थविद्यया अनेकान् पदार्थान् इति भृगवाणः तद्वत् ।
= Like a great scientist.

पुनः सूर्यवदध्यापकगुणा उपदिश्यन्ते ।

Mantra—5

म॒हे यत्पि॒त्र ईं॒ रसं॑ दि॒वे कर॒वत्स॑रत्पृश॒न्य॑श्चिकि॒त्वान् ।

सृ॒जद॑स्ता धृष॒ता दि॒द्युम॑स्मै॒ स्वायां॑ दे॒वो दु॑हि॒तरि॒ त्विषिं॑ धात् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयम् यथा यत् (यः) कः पृशन्यः अस्ता चिकित्वान् देवः सूर्यः महे पित्रे दिवे ईम् अवसृजत् ईम् अन्धकारं च त्सरत् स्वायां दुहितरि त्विषिं धात् अथ दिद्युं धृषता सुखं दीयते (तथा सर्वस्मै सुखं कुरुत) ॥

TRANSLATION

O men, As the sun who is giver of happiness, the cause of obtaining knowledge and toucher of all objects through his rays, thrower of darkness, sends light which protects and dispels gloom, like the archer who sends a blazing arrow from his dreadful bow upon his enemy, bestows light upon the dawn who is like his daughter, in the same manner, a learned person gives knowledge to his daughter and thus makes her happy. You should also do like that.

PURPORT

All parents should properly educate their children. As the resplendent Sun gladdens all by bestowing light, in the same manner, educated sons and daughters give all happiness.

THE COMMENTATOR'S NOTES

(दिवे) प्रकाशाय = For light.

(दिद्युम्) द्योतमानां विद्यां दीप्तिं वा
= Shining knowledge or splendour.

(दुहितरि) कन्येव वर्तमानायाम् उषसि
= In the dawn which is like the daughter of the sun.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the 6th Mantra.

Mantra—6

स्व आ यस्तुभ्यं दम आ विभाति नमो वा दाशादुशतो अनु द्यून् ।
वर्धो अग्ने वयो अस्य द्विबर्हा यासद्राया सरथं यं जुनासि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने वर्धः द्विबर्हाः त्वं यथा सविता स्वे दमे तुभ्यं नमः आ दाशात् आ विभाति यथा वा अस्य जगतः वयः यासत् तथा सः स्वे दमे तुभ्यं नमः आदाशात् आविभाति

अस्य अपत्यस्य वयः यासत् राया सरथं यं जुनासि तान् सर्वान् अनुष्ठून् उशतः सम्पादय ॥

TRANSLATION

O Agni (Learned preceptor, giver of knowledge) you who develop your pupil by wisdom and education, as the sun does by strength and light, he who honours you in his own dwelling with giving food and other presents, getting inner light by your company, you augment his life. He whom you prompt to do noble deeds being endowed with wealth (material and spiritual in the form of wisdom) and with good virtues and vehicles, make him desirous of doing noble deeds on all days or for ever.

PURPORT

O men, you should always serve your parents and preceptors who make you happy by giving good education and by the light of wisdom and proper nourishing food etc. like the sun which gives light and causes food to grow.

THE COMMENTATOR'S NOTES

(दमे) गृहे दम इति गृहनाम (निघ० ६.४) (अग्ने) विज्ञानप्रद = O preceptor giver of various scientific and other knowledge.

(द्विबर्हाः) यः द्वाभ्यां विद्याशिक्षाभ्यां प्रतापप्रकाशाभ्यां वा वर्धयति सः = He who augments or develops by giving wisdom and education or in the case of the sun, by strength and light.

(सरथम्) रथै रमणीयैः कर्मभिर्गुणैर्यानैर्वा सह वर्तमानः तम्। = Endowed with noble virtues, deeds or vehicles.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the 7th Mantra.

Mantra—7

अग्निं विश्वा अभि पृक्षः सचन्ते समुद्रं न स्रवतः सप्त यह्वीः ।
न जामिभिर्वि चिकिते वयो नो विदा देवेषु प्रमतिं चिकित्वान् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः चिकित्वान् नः (अस्मान्) देवेषु प्रमतिं विदा वयः विचिकिते तम् अग्निम् इव विश्वाः पृक्षः पुत्र्यः कान्त्यो वा समुद्रं स्रवतः सप्त प्राणान् यह्वीः न (इव) अभि सचन्ते (यतः) वयं मूर्खाभिः दुःखदाभिः जामिभिः वा सह न संवसेम ॥

TRANSLATION

As the flowing great rivers going to distant places attain the sea at the end, boys and girls desiring to acquire knowledge approach a learned Acharya (preceptor) who imparts education to them and increases their life (the movements of the circulation of blood and electricity go to seven Pranas i. e. Prana, apana, Udana, Samana, Sutra-Atma, Koorma (Subtle form).

Let all receive good education from wise preceptors, so that we may not live with un-educated and paingiving women.

PURPORT

As the river go to the sea and as the movements of the electricity are united with the Pranas (vital breaths) in the same manner, men should give wisdom and good education to all their sons and daughters with Brahamacharya and after they finish their education and the vow of Brahamacharya and attain youth, they should get them married so that they may have good progeny. There is no greater benevolence than this on the part of the parents.

THE COMMENTATOR'S NOTES

(पृक्षः) याः पृचते विद्यासम्पर्कं कुर्वन्ति ता पुत्र्यः
= The daughters who desire to acquire knowledge.

(सप्त) प्राणापानव्यानोदान समान सूत्रात्मकारणस्थान्
= Seven Pranas.

(वयः) विज्ञानम् = Knowledge.

(यह्वीः) महत्यो रुधिरविद्युदादिगतयः
= Great movements of the blood and electricity etc.

TRANSLATOR'S NOTES

यह्व इति महन्नाम (निघ० ३-३) = Great.

जामयः-स्त्रियः = Women as is clear in

शोचन्ति जामयो यत्र विनश्यत्याशु तत्कुलम्।। (मनु०)

and other verses.

पुनः स कीदृश इत्युपदिश्यते।

Mantra—8

आ यदिषे नृपतिं तेज आनट् छुचि रेतो निषिक्तं द्यौरभीके।
अग्निः शर्धमनवद्यं युवानं स्वाध्यं जनयत् सूदयच्च ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे युवते! त्वं यथा द्यौः अग्निः अभीके इषे यत् निषिक्तं शुचि रेतः तेजः च आनट् (समन्तात् प्रापयति) तेन युक्ता त्वं तथा शर्धम् अनवद्यं स्वाध्यं युवानं नृपतिं विद्वांसं स्वयंवरविधानेन प्राप्य (अपत्यानि) आजनयद् दुःखं सूदयत् च ।।

TRANSLATION

O young woman, as the glorious electricity causes pure virility and vigour for the fulfilment of noble desires in the battle, so thou shouldst be endowed with that vigour and should marry a robust, irreproachable, intelligent, learned young protector of the people as thy husband according to the law of Svayamvara (Mutual choice) should beget virile children and dispel all misery.

PURPORT

Men should know well that none can get worldly and

strength. The parents cannot be free from their debts without giving proper education to their children.

THE COMMENTATOR'S NOTES

(द्यौः) प्रकाशः = Light, here radiant or glorious.

(अभीके) संग्रामे अभीक इति संग्राम नाम (निघ० २.१७)

(अग्निः) विद्युत् = Electricity.

विद्यया किं प्राप्नोतीत्युपदिश्यते ।

What is attained by knowledge is taught in the ninth Mantra.

Mantra– 9

मनो न योऽध्वनः सद्य एत्येकः सत्रा सूरो वस्व ईशे ।
राजाना मित्रावरुणा सुपाणी गोषु प्रियममृतं रक्षमाणा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे स्त्रीपुरुषौ) यथा विद्वान् मनः न सूरः इव विमानादियानैः अध्वनः पारं सद्यः एति यः एकः सत्रा वस्वः ईशे तथा गोषु प्रियम् अमृतं रक्षमाणा सुपाणी मित्रावरुणौ राजाना इव भूत्वा धर्मार्थकाममोक्षान् साध्नुयाताम् ॥

TRANSLATION

O man and woman, a learned scientist goes across the path leading to distant places quickly like the mind and the electricity with the help of aircrafts etc. Without depending upon others, being self-reliant, he becomes the master of true virtues, actions, good temper and wealth. You should become like the President of the Assembly and educational council on account of good dealings, protecting with the lovely nectar (ambrosia) of knowledge.

PURPORT

As men cannot construct aeroplanes and other vehicles and go to distant places, acquire scientific and other know-

ledge and wealth and a king can not govern without education and association with noble persons, in the same manner, husbands and wives cannot attain happiness without the development of knowledge and strength.

THE COMMENTATOR'S NOTES

(सत्रा) सत्यान् गुणकर्मस्वभावान्

=True virtues, actions and good temperament.

(राजानौ) प्रकाशमानौ सभाविद्याध्यक्षौ

=glorious President of the Assembly and educational council.

(सुपाणी) शोभनाः पाणयः व्यवहाराः ययोः तौ

=Men of good dealings.

TRANSLATOR'S NOTES

सत्रेति सत्यनाम (निघ० ३.१०)

राजृ-दीप्तौ, पण-व्यवहारे स्तुतौ च

Hence the meanings of the words as given above by Rishi Dayananda.

पुनः स विद्वान् कीदृश इत्युपदिश्यते ।।

How is a learned person is taught in the tenth Mantra.

Mantra—10

मा नो अग्ने सख्या पित्र्याणि प्र मर्षिष्ठा अभि विदुष्कविः सन् ।
नभो न रूपं जरिमा मिनाति पुरा तस्या अभिशस्तेरधीहि ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने पावकवत् जरिमा कविः विदुः सन् त्वं नभः रूपं न तथा नः अस्माकं पुरा पित्र्याणि सख्या मा अभि प्रमर्षिष्ठाः तस्याः अभिशस्तेः (नाशस्य) अधि इहि एवं भूतः सन् यः सुखं मिनाति तं दूरीकुरु ।।

TRANSLATION

O wise and fire-like purifying leader, Thou who art a devotee and knower of subtle substances, don't dissolve our

old friendship as the firmament counceals in itself objects of various forms at the time of dissolution. Before that time of dissolution comes, remember the evils of the destruction and who ever dissolves that friendship, keep him away.

PURPORT

As objects with various forms become invisible in the firmament when they are in a subtle condition, in the same manner, let not our friendship be dissolved, so that we may enjoy happiness, being friendly with one another, having given up all animosity.

THE COMMENTATOR'S NOTES

(अग्ने) सर्वविद्याभिव्याप्त विद्वन् = O learned person

(जरिमा) एतस्याः स्तुतेः भावयुक्तः = A devotee.

(अभिशस्तेः) हिंसायाः = Of violence or destruction.

(नभः) अन्तरिक्षम् = Firmament.

TRANSLATOR'S NOTES

जरते-अर्चतिकर्मा (निघ० ३.१४)

नभसी-द्यावापृथिवीनाम (निघ० ३.३०)

So by नभः has been taken the meaning of the middle region.

This hymn is connected with the previous hymn, as in this there is the mention of God, President of the Assembly, Electricity and men and women as before.

Here ends the commentary on the seventy-first hymn or "Sixteenth Varga" of the first Mandala of the Rigveda.

इति एकविंशतितमं सूक्तं षोडशो वर्गश्च पूर्णः ॥

अथद्विसप्ततितम सूक्तम्

HYMN LXXII (72)

अस्य सूक्तस्य पराशर ऋषिः। अग्निर्देवता। १,५,६,६ विराट् त्रिष्टुप् छन्दः। ४, १० त्रिष्टुप् ७ निचृत् त्रिष्टुप् छन्दः। धैवतः स्वरः। ८ भुरिक् पंक्तिश्छन्दः। पंचमः स्वरः ॥

Seer – Parashara, Devata or subject–Agni, Metres–Trishtup and Pankti of various kinds. Tunes-Dhaivata and Panchama.

अथ मनुष्याणां वेदाध्ययनाध्यापनाभ्यां किं किं फलं भवतीत्युपदिश्यते ।

What is the fruit of studying and teaching the Veda is taught in the first Mantra.

Mantra—1

नि काव्या वेधसः शश्वतस्कर्हस्ते दधानो नर्या पुरूणि ।
अग्निर्भुवद्रयिपती रयीणां सत्रा चक्राणो अमृतानि विश्वा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अग्निः इव विद्वान् मनुष्यः या नि वेधसः परमात्मनः सकाशात् प्रकाशितानि पुरूणि सत्रा अमृतानि विश्वा नर्या काव्यानि सन्ति तानि दधानः विद्याप्रकाशं चक्राणः सन् धर्माचरणं निकः (निश्चयेन करोति) स रयीणां रयिपतिः भुवत् (भवति) ॥

TRANSLATION

A learned person who is splendid like fire and who holds in his hands (so to speak) or realises the import of the four Vedas Holy-Kavyas (Divine Poetical Scriptures) revealed by the Eternal Omnicient Creator which are beneficial to all mankind, eternal and revealers of perfect Truth, Imperishable and leading towards the attainment of salvation

and other objects of life, becomes the lord of wealth in the form of wisdom and good vast government etc. and spreading the Light of Knowledge and deciding the righteous conduct [Dharma] on the basis of the Holy Vedas.

PURPORT

O men, God who is Omniscient and Eternal has revealed eternal Holy Vedas for your benefit. Attain Dharma (righteousness) Artha (Wealth) Kama (fulfilment of noble desires) and Moksha (liberation) by studying and teaching them and by becoming learned and righteous.

THE COMMENTATOR'S NOTES

(वेधसः) सकलविद्याधातुर्विधातुः

= Of God who is Omniscient.

(सत्रा) नित्यानि सत्यार्थप्रतिपादकानि

= Eternal and revealers of all Truth.

(अग्निः) विद्वान् अग्निरिति पदनाम (निघ० ५.४)

TRANSLATOR'S NOTES

पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणम् सत्रा इति सत्यनाम (निघ० ३.१०)

This Mantra clearly shows that the Vedas are and claim to be the Eternal Divine Revelations and it gives a lie to the view of Muir and most other Western Scholars who say that the Theory of the Vedic Revelation is not found in the Vedas themselves.

ये एतान् स्वीकुर्वन्ति ते सदानन्दा भवन्ति ये च नाधीयते ते वृथाश्रमा भवन्ति इत्युपदिश्यते ।

Those who accept the Vedas and study them, enjoy bliss and those who do not study them waste their labour is taught in the second mantra.

Mantra—2

अस्मे वत्सं परि षन्तं न विन्दन्निच्छन्तो विश्वे अमृता अमूराः ।
श्रमयुवः पदव्यो धियंधास्तस्थुः पदे परमे चार्वग्नेः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये विश्वे अमृताः अमूराः श्रमयुवः पद्व्यः धियन्धाः मोक्षम् इच्छन्तः (मनुष्याः) अस्मे वत्सं सन्तं (वेदचतुष्टयं) परिविन्दन् ते अग्नेः चारु परमे पदे तस्थुः (ये च न विदुः ते तद् ब्रह्मपदं नाप्नुवन्ति) ॥

TRANSLATION

Those immortal and liberated souls who are free from ignorance, industrious, who have attained happiness and who are intelligent and active, desiring liberation acquire the knowledge of the four Vedas which was everywhere around and which enables us to dwell in true delight. They thus stayed in the charming, most exalted worth-attaining nature of God (consisting of Absolute existence, consciousness and Bliss.) Those who do not know the Vedas, can not attain that God.

PURPORT

All souls are eternal, Among them the embodied are thus addressed by God. O men, you should study and teach the Vedas and then being freed from ignorance and becoming wise and industrious, you should enjoy happiness. None can acquire the knowledge of all sciences, without studying the Vedas, therefore you should spread the knowledge of the Vedas all around or everywhere.

THE COMMENTATOR'S NOTES

(वत्सम्) सुखेषु निवासयन्तं व्यक्तवाचं प्रसिद्धं वेदचतुष्टयं अत्र वृत्...(उणादि कोषे ३.६१) इति सूत्रेणास्य सिद्धिः।
=The four Vedas which enable us to dwell in happiness.

(पद्व्यः) सुखं प्राप्ताः = Happy.

(अग्नेः) परमेश्वरस्य = Of God.

TRANSLATOR'S NOTES

(पद्व्यः) पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च

वी-गति व्याप्तिप्रजनकान्त्यसनखादनेषु, क्विप्

(अग्निः) अग्निरिति पदनाम (निघ० ५.४) पद्-गतौ अत्र ज्ञानार्थग्रहणम् ॥
= Of Omniscient God.

(श्रमयुवः) श्रमेणयुक्ताः। अत्र क्विवचिप्रच्छिश्रिस्रुद्रु प्रुज्वां दीर्घोऽसम्प्रसारणंच (उणा० २.५८) इति क्विब्दीर्घौ भवतः = Irdustrious.

पुनस्तं किमर्थमधीयीरन्नित्युपदिश्यते।

Why should men study the Vedas is taught further in the third mantra.

Mantra—3

तिस्रो यद॑ग्ने श॒रद॒स्त्वामिच्छुचिं॑ घृ॒तेन॒ शुच॑यः सप॒र्यान्।
नामा॑नि चिद्दधिरे य॒ज्ञिया॒न्यसू॑दयन्त त॒न्वः॑ सु॒जा॑ताः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! यत् (ये) शुचयः सुजाताः मनुष्याः शुचिं त्वां तिस्रः शरदः सपर्यान् ते इत् यज्ञियानि नामानि दधिरे चित् (अपि) घृतेन तन्वः (तनूः) असूदयन्त ॥

TRANSLATION

O learned man, Those pure and famous persons on account of their knowledge (theoretical and practical), who serve thee that art pure for three years, uphold the actions that enable them to acquire knowledge, meditate and perform noble deeds and then develop their bodies with proper use of the water and ghee [clarified butter].

PURPORT

No can get true knowledge without the study of the Vedas. Without knowledge, it is not possible for any one to make human life fruitful and to obtain purity. Therefore all men should study the Vedas well.

THE COMMENTATOR'S NOTES

(यज्ञियानि) कर्मोपासनाज्ञानसम्पादनार्हाणि कर्माणि ॥

= Noble deeds that enable one to have pure acts, meditation and knowledge.

(असूदयन्त) संचालयेयुः = Direct

(सुजाताः विद्याक्रियासुकौशले सुष्ठु प्रसिद्धाः

= Famous in knowledge, arts and industries.

(घृतेन) आज्येन उदकेन वा = With Ghee or water.

TRANSLATOR'S NOTES

घृतम् इति उदकनाम (निघ० १.१२) घृ-क्षरणदीप्त्योः

So it stands for the Ghee or clarified butter also.

वेदानामध्येतारः कीदृशा भवेयुरित्युपदिश्यते ।

How should be the scholars of the Vedas is taught in the fourth Mantra.

Mantra—4

आ रोदसी बृहती वेविदानाः प्र रुद्रिया जभ्रिरे यज्ञियासः ।

विदन्मर्तो नेमधिता चिकित्वानग्निं पदे परमे तस्थिवांसम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये रुद्रियाः वेविदानाः यज्ञियासः (विद्वांसः) बृहती रोदसी आजभ्रिरे सर्वा विद्याः विदन् तेषां सकाशात् (विज्ञानंप्राप्य) यः चिकित्वान् नेमधिता मर्तः परमे पदे तस्थिवांसम् अग्निं प्रविदत् (स सुखी जायते) ॥

TRANSLATION

That man becomes happy who having received education from the brave great scholars, experts in performing Yajnas (non-violent sacrifices) or knowers and supporters of the vast heaven and the earth, well-versed in all sciences, becomes a great scholar,possessing the knowledge of all objects and knows God endowed with the most excellent attributes.

PURPORT

Men should receive the knowledge of the Vedas from the Vedic Scholars observing well-prescribed rules and regu-

lations and after knowing God and His creation should give that knowledge to others.

THE COMMENTATOR'S NOTES

(रुद्रियाः) शत्रून् दुष्टान् रोदयतां सम्बन्धिनः
= Brave destroyers of wicked enemies.

(नेमधिताः) नेमाः प्राप्ताः पदार्था धिताहिता येन सः अत्र सुधितवसुधितनेमधितधिष्वधिषीय च (अष्टा० ७. ४. ४५) इति छन्दसि निपातनात् क्तप्रत्यये हित्वं प्रतिषिध्यते। सुपां सुलुक् इति सोः स्थाने अकारादेशः।
= Possessing the knowledge of all objects.

(पदे) प्राप्तव्ये गुणसमूहे = In the attributes that are to be attained.

अग्निम् परमेश्वरम् = God.

(पद-गतौ गतेस्त्रिष्वर्थेषु प्राप्त्यर्थग्रहणमत्र) ।।
= Among the three meanings of गति the third meaning of attainment has been taken here). Tr.

पुनः ते कीदृशा भवेयुरित्युपदिश्यते ।

How should they (the Scholars of the Vedas) be is taught further in the fifth Mantra.

Mantra—5

संजानाना उप सीदन्नभिज्ञु पत्नीवन्तो नमस्यं नमस्यन् ।
रिरिक्वांसस्तन्वः कृण्वत स्वाः सखा सख्युर्निमिषि रक्षमाणाः।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये संजानाना उप सीदन्नभिज्ञु पत्नीवन्तः (धर्मविद्ये) रक्षमाणाः (अधर्मात्) रिरिक्वांसः विद्वांसः अभिज्ञु उपसीदन नमस्यन् निमिषि सख्युः सखा इव स्वाः तन्वः कृण्वत (ते भाग्यशालिनो भवन्ति) ।

TRANSLATION

Fortunate are those learned persons who being enlightened, having noble educated wives, preserving Dharma (righteousness) and knowledge and keeping themselves away from all un-righteousness, paying reverential adoration to the Adorable God and the learned wise preceptor with bended kneess, in dealings of competition for the supremacy in knowledge, like friends, make their bodies healthy and strong.

PURPORT

None can get the happiness and knowledge without honouring God and learned persons. Therefore only respectable persons should be respected and none others.

THE COMMENTATOR'S NOTES

(रिरिक्वासः) अधर्माद् विनिर्गताः । अत्र न्यंक्वादित्वात् कुत्वम् ॥

= Free from all evil or un-righteousness.

(निमिषि) विद्याधिक्याय स्पर्धिते सन्तते व्यवहारे

= In dealings of competition for the supremacy of knowledge.

TRANSLATOR'S NOTES

रिरिक्वांसः is derived from रिच्-वियोजनसंपर्चनयोः (चुरा) or रिचिर्-विरेचने = Separating themselves, निमिषि is derived from मिषस्पर्धायाम् (तुदा०) hence the above meaning of विद्याधिक्याय स्पर्धिते सन्तते व्यवहारे । as given by Rishi Dayananda Saraswati.

एते विद्यया किं विदित्वा वर्तन्त इत्युपदिश्यन्ते ।

What knowledge do they gain and how do they behave is taught further in the sixth Mantra.

Mantra—6

त्रिः सप्त यद्गुह्यानि त्वे इत्पदाविदन्निहिता यज्ञियासः ।
तेभी रक्षन्ते अमृतं सजोषाः पशूञ्च स्थातॄञ्चरथं च पाहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः! यथा ते यज्ञियासः यत् (यानि) निहिता गुह्यानि सप्त पदानि त्रिः अविन्दन् (तथा त्वम् अपि एतानि लभस्व)। हे जिज्ञासो! यथा एते सजोषाः तेभिः अमृतं पशून् चाद् भृत्यादीन् स्थातृन् चाद् राज्यरत्नादीन् चरथं जंगमं चात् पुत्रकलत्रादीन् रक्षन्ते तथा एतानि त्वम् इत् पाहि ॥

TRANSLATION

O men, as those respectable persons experts in performing Yajnas, know the worth-preserving four Vedas with their Angas and Upangas (branches and subsidiaries) along with arts and industries, sciences and labour with three means of hearing, reflection and meditation find out their secrets, in the same way, you should also do. O seeker after truth, as these wisemen loving and serving one another, protect the nectar of Dharma (righteousness) Artha [wealth] Kama [noble desires] and Moksha [enancipation] animals and ignorant persons, immovable property like kingdom and jewels etc. and men, wives and children etc. so you should also do.

PURPORT

Men should always imitate the learned persons and not the ignorant. As good men are always engaged in doing noble deeds and giving up ignoble acts, others also should do like wise.

THE COMMENTATOR'S NOTES

(त्रिः) त्रिवारं श्रवण मननिदिध्यासनैः

= Thrice i. e. by hearing, reflecting and meditating

(सप्त) सांगोपांगान् चतुरो वेदान् त्रीन् क्रियाकौशल-विज्ञानपुरुषार्थान्

= Seven-Four Vedas with their branches & subsididries along with arts and industries, science and exertion.

(अमृतम्) धर्मार्थकाम मोक्षाख्यम् अमृतसुखम्
=The happiness of nectar in the form of Dharma [righteousness] Artha [wealth] Kama [noble desire] and Moksha [enancipation or liberation].

(गुह्यानि) गुप्तानि-सम्यक् स्वीकर्तव्यानि
= Worth preserving or accepting.

पुनरीश्वरगुणा उपदिश्यन्ते ।

The attributes of God are taught in the seventh Mantra.

Mantra—7

विद्वा अग्ने वयुनानि क्षितीनां व्यानुषक्छुरुधो जीवसे धाः।
अन्तर्विद्वां अध्वनो देवयानानतन्द्रो दूतो अभवो हविर्वाट् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! यतः अन्तः विद्वान् बहिः विद्वान् अतन्द्रः हविर्वाट् त्वं क्षितीनां वयुनानि जीवसे शुरुधः आयुषक् विधाः देवयानान् अध्वसः दूतः अभवः (तस्मात् पूज्यतमः असि ॥

TRANSLATION

O God, Source of all true happiness, Thou being Omniscient, knowest all within [the minds of the beings] and without [their acts] and ever diligent and watchful, providest for the sustenance of men grief-alleviating good knowledge and food which give them happiness. Thou teachest [through the Vedas] the right path which all enlightened persons should follow. Therefore Thou art worthy of adoration.

PURPORT

(1) Why should not God be adored who when prayed to shows the path of righgeousness and thus gives happiness ?

(2) Why should not a wise learned man be respected who when served gives knowledge and thus makes people happy ?

THE COMMENTATOR'S NOTES

(वयुनानि) विज्ञानानि = Knowledge and act.

(शुरुधः) प्राप्तव्यानि सुखानि

= The happiness which should be attained or grief-alleviating.

(दूतः) विज्ञापकः = Teacher or Giver of knowledge.

(इविर्वाट्) विज्ञानादिप्रापकः

= Causing the attainment of knowledge etc.

TRANSLATOR'S NOTES

वयुनमितिप्रज्ञानाम (निघ० ३.९)

Therefore Rishi Dayananda Sarasvati has interpreted as विज्ञानानि दूतः is derived from दु-गतौ स्वा गतेस्त्रयोऽर्थाः गमनं प्राप्तिश्च। Taking the first and the third meaning Rishi Dayananda has interpreted it as विज्ञापकः It is noteworthy that both Prof. Wilson and Griffith translate the epithets used for Agni in the Mantra which are applicable only to an Omniscient Supreme Being.

For instance, Prof. Wilson translates विद्वां अग्ने वयुनानि क्षितीनाम् as "Agni who art cognizant of all things to be known." (Wilson).

अन्तर्विद्वां अध्वनो देवयानान् is translated by him as "Knowing the paths between (earth and heaven) by which they (gods) travel. (Wilson). Are such epithets applicable for the material fire ?

Griffith's translation of the first stanza is "Thou", Agni knower of men's works. The third stanza is translated by him as "Thou deeply skilled in paths of Gods." (Griffith).

Though the word देव as usual has been wrongly translated by both as "gods" or "Gods" which Rishi Dayananda has interpreted as विद्वांसः on the authority of विद्वांसो हि देवाः (शतपथ ३.७.३.१०) and other passages in the Brahmanas, their own translation clearly shows that Agni stands here for an Omniscient Supreme Being and not for inaminate material fire. Rishi Dayananda Sarasvati's interpretation is therefore correct.

पुनस्ते ब्रह्मविदो विद्वांसः कीदृशा भवन्तीत्युपदिश्यते ।

How are the knowers of God is taught further in the 8th Mantra.

Mantra—8

स्वाध्यो॑ दि॒व आ स॒प्त य॒ह्वी रा॒यो दुरो॒ व्यृ॑त॒ज्ञा अ॑जानन् ।
वि॒दद्गव्यं॑ स॒रमा॑ दृ॒ळ्हमू॒र्वं येना॒ नु कं॒ मानु॑षी॒ भोज॑ते॒ विट् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यथा स्वाध्यः ऋतज्ञाः (विद्वांसः) येन यह्वीः सप्त दिवः रायः पुरः वि अजानन् येन सरमा मानुषी विट् दृढम् ऊर्वं गव्यं सुखं नु विदत् कं भोजते (तथा एव तत् कर्म सदा सेवध्वम्) ॥

TRANSLATION

O men as thinkers in their hearts of the welfare of all and knowers of truth, know the seven great doors to the wealth of wisdom which destroy all miseries and by which the learned people get abiding happiness that dispels defects and is beneficial to the senses and the cattle etc., you should also do such noble deeds.

PURPORT

It is the duty of men to impart good knowledge to all with honesty and strainght-forwardness without deceit of any kind, so that all may enjoy happiness.

THE COMMENTATOR'S NOTES

(स्वाध्यः) ये सुष्ठु सम्यक् सर्वेषां कल्याणं ध्यायन्ति ते । = Those who always think of or have at heart the welfare of all. (ध्यै-चिन्तायाम्) Tr.

(दिवः) विद्याः = Knowledge or wisdom.

(दुरः) दूर्वन्ति सर्वाणि दुःखानि यैः तान् विद्याप्रवेश-

स्थानद्वारान् = The doors of knowledge which destroy all miseries. (दृ-विदारणे)

(सरमा) या सरान् बोधान् मिमीते सा

= That which acquires knowledge-learned.

(ऊर्वम्) दोषहिंसनम्

= Destruction or removal of defects and evils.

उर्वी हिंसायाम् – (Tr.)

TRANSLATOR'S NOTES

There is no mention of the Ganga and other rivers in the Mantra, yet Sayanacharya takes यह्वी:=Great इति महन्नाम as seven rivers and Wilson translates it as seven pure rivers. By seven is meant here 5 senses of preception, mind and intellect which are doors to the wealth of wisdom or knowledge. सरमा is derived from सृ-गतौ Among three meanings of गति the first meaning of knowledge has been taken by Rishi Dayananda. माङ्-माने

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are they (learned persons) is taught further in the ninth Mantra,

Mantra—9

आ ये विश्वा स्वपत्यानि तस्थुः कृण्वानासो अमृतत्वाय गातुम् ।
मह्ना महद्भिः पृथिवी वि तस्थे माता पुत्रैरदितिर्धायसे वेः ॥

सन्धिच्छेदसंहितोऽन्वयः (ऋषिकृतः)

यथा ये अमृतत्वाय गातुंकृण्वानासः विद्वांसः महद्भिः गुणैः सह विश्वानि स्वपत्यानि मह्ना धायसे पृथिवी इव पुत्रैः माता इव आतस्थुः अदितिः मूर्तान् पदार्थान् वेः इव आतस्थुः तथा एतत् अहं वितस्थे ॥

TRANSLATION

As learned men giving wisdom for the attainment of immortality or emancipation make all their good children endowed with great virtues, as the earth upholds all, a mother properly brings up her children, as the sky upholds birds etc. so do I try to uphold or support all.

PURPORT

It is the duty of all men to make their children endowed with good education and wisdom and enable them to attain (righteousness) (wealth) (noble desires) and (emancipation) like other wise learned persons.

THE COMMENTATOR'S NOTES

(गातुम्) बोधसमूहम् गातुरिति पदनाम (निघ० ४.१)
पद्-गतौ गतेंस्त्रिष्वर्थेषु अत्र ज्ञानार्थग्रहणम्
= Knowledge or group of teachings.

(अदितिः) द्यौः = Sky.
(अदितिर्द्यौरदितिरन्तरिक्षम् इति प्रामाण्यात्)
अदिती द्यावापृथिवीनाम (निघ० ३.३०)
अदितिरिति पृथिवीनाम (निघ० १.१)
पुनस्ते किं धरन्तीत्युपदिश्यते ।

What do the learned persons uphold is taught further in the tenth Mantra.

Mantra—10

अधि श्रियं नि दधुश्चारुमस्मिन्दिवो यदक्षी अमृता अकृण्वन् ।
अध क्षरन्ति सिन्धवो न सृष्टाः प्र नीचीरग्ने अरुषीरजानन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने यथा यत्र ये अमृताः विद्वांसः अस्मिन् श्रियम् अधि निदधुः चारुं दिवः अक्षी अकृण्वन् सृष्टाः सिन्धवः न अध

सुखानि क्षरन्ति नीचीः अरुषीः प्रजानन तथा त्वम् अपि एतान निधेहि कुरु देहि प्रजानीहि ॥

TRANSLATION

O learned person : Immortal emancipated souls have established the beauty of wisdom, kingdom and prosperity in this world. They have made from their light of wisdom two eyes in the form of internal and external knowledge Like the flowing rivers, they spread happiness on all sides. They know acceptable sciences, and the various processes which cause happiness like the dawns. You should also do likewise and give knowledge to all.

PURPORT

O men, you should suitably accept the conduct of the learned and not that of the ignorant. As rivers cause happiness, so you should create happiness or delight for all.

THE COMMENTATOR'S NOTES

(दिवः) विज्ञानात् सूर्यप्रकाशाद् वा

= From wisdom or the light of the sun.

(अक्षी) अश्नुवते व्याप्नुवन्ति याभ्यां बाह्याभ्यन्तरविद्यायुक्ताभ्यां ते ।

= Eyes in the form of the internal or spiritual and external or material knowledge.

(अरुषीः) उषस इव सर्वसुखप्रापिका विद्याः क्रिया वा ।

= Sciences or various processes which cause all happiness like the dawns.

TRANSLATOR'S NOTES

अरुषाति उषोनाम (निघ० १.८)

It is derived from ऋ-गतिप्रापणयोः hence Rishi Dayananda Sarasvati's interpreation of सर्वसुखप्रापिका विद्याः क्रिया वा दिवः is from दिवु-क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु ।

Here the meaning of द्युति or light of wisdom or of the sun has been taken by Rishi Dayananda.

This hymn is connected with the previous hymn as it deals with God and the attributes of the enlightened persons.

Here ands the commentary on the seventy-second hymn or 18th Varga of the Rigveda.

अथ त्रिसप्ततितमं सूक्तम्

HYMN LXXIII, (73)

अस्य दर्शचस्य त्रिसप्ततितमस्य सूक्तस्य पराशर ऋषिः । अग्निर्देवता । १, २, ४, ५, ७, १० निचृत् त्रिष्टुप् छन्दः । ३, ६ त्रिष्टुप् । ८ विराट् त्रिष्टुप् छन्दः धैवतः स्वरः ॥

Seer–Parashara. Devata or Subject–Agni, Metre-Trishtup of various forms. Tune-Dhaivata.

अथ मनुष्यगुणा उपदिश्यन्ते ।

The attributes of a learned person are taught.

Mantra—1

रयिर्न यः पितृवित्तो वयोधाः सुप्रणीतिश्चिकितुषो न शासुः ।
स्योनशीरतिथिर्न प्रीणानो होतेव सद्म विधतो वि तारीत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयम् यः पितृवित्तः रयिः न वयोधाः सुप्रणीतिः चिकितुषः शासुः न स्योनशीः प्रीणानः अतिथिः न विधतः होता इव सद्म वितारीत् तं नित्यं भजत उपकुरुत वा ॥

TRANSLATION

O men, You should serve and ever do good to a learned person who is like the treasure known through the fatherly teachers, who is the supporter of life, whose conduct is excellent, who is like the preceptor of a highly educated person, who is always established in wisdom, rightenousness and exertion that cause happiness, who is like a cheerful benevolent guest roaming about to preach truth as distinguished from untruth, who increases the happiness in the house of the Yajamana (Performer of the Yajna) like the officiating priest.

PURPORT

It is not possible for any one to have realisation of wisdom and good education without knowledge, the observance of Dharma (righteousness) the association with the learned and good thoughts. None can be free from all doubts and delusions without the sermons of the wise highly learned guests going from place to place for preaching truth. Therefore all this must be done by all.

THE COMMENTATOR'S NOTES

(पितृवित्तः) पितृभ्यः अध्यापकेभ्यः वित्तः प्रतीतो विज्ञातः
= Knowledge through the teachers who are like fathers.

(शासुः) शासनकर्ता-उपदेष्टा
= Instructor or preceptor.

(स्योनशीः) यः स्योनेषु सुखेषु विद्याधर्म पुरुषार्थेषु शेते आस्ते सः = He who is established in wisdom, Dharma, (righteousness) and exertion.

(अतिथिः) महाविद्वान् भ्रमणशीलः उपदेष्टा परोपकारी मनुष्यः = A highly learned, benevolent pracher of truth as guest.

TRANSLATOR'S NOTES

(अत-सातत्यगमने)
स्योनमिति सुखनाम (निघ० ३.६)

Other commentators have translated पितृ वित्तः generally as Patrimonial Wealth (Wilson) Patrimonial riches. (Griffith) but Rishi Dayananda gives broader and more comprehensive meaning taking the word पितृ in the sense of father-like teachers.

पुनर्विद्वान् कीदृशः स्यादित्युपदिश्यते ।

How should a learned man be is taught further in the second Mantra.

Mantra—2

देवो न यः सविता सत्यमन्मा क्रत्वा निपाति वृजनानि विश्वा।
पुरुप्रशस्तो अमतिर्न सत्य आत्मेव शेवो दिधिषाय्यो भूत्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयम् यः सविता देवः न सत्यमन्मा क्रत्वा विश्वा वृजनानि पाति पुरुप्रशस्तः अमतिः न सत्यः दिधिषाय्यः आत्मा इव शेवः भूत् (तं सेवित्वा विद्योन्नतिं कुरुत)॥

TRANSLATION

O men, you should ever increase your knowledge by serving a learned person who is like the divine Sun (dispeller of all darkness of ignorance) who knows the truth and preaches it, who by his actions preserves power of all kind, (Physical, mental and spiritual) who is excellent, truthful as well charming, upholder and nourisher of all and who is like soul the source of happiness.

PURPORT

Men can not attain the power of truth and knowledge and the beauty of happiness without the association of learned persons. Therefore they must be ever served.

THE COMMENTATOR'S NOTES

(सत्यमन्मा) यः सत्यं मन्यते विजानाति विज्ञापयति सः
= He who knows and preaches the Truth.

(अमतिः) सुन्दरस्वरूपः = Charming or beautiful,

(दिधिषाय्यः) धारकः पोषकः। दधातेर्द्वित्वमित्वं षुक् च (उणादि० ३.९५)
= Upholder or nourisher.

TRANSLATOR'S NOTES

Even Prof. Wilson translated the epithet used for Agni in this Mantra सत्यमन्मा as "who knows the Truth (of things)

Griffith's translation is "True-minded." Is this epithet applicable to the material fire ? Rishi Dayananda is therefore right in taking the word "Agni" here not for material fire but for a learned person as सत्यमन्मा,सत्य:, दिधिषाय्य: and other epithets clearly denote. Griffith is wrong in translating the word आत्मा as breath, while Prof. Wilson has correctlv translated it as soul.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni (God) is taught in the 3rd Mantra.

Mantra—3

देवो न यः पृथिवीं विश्वधाया उपक्षेति हितमित्रो न राजा ।
पुरःसदः शर्मसदो न वीरा अनवद्या पतिजुष्टेव नारी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयम् यः देवः पृथिवीं न विश्वधाया हितमित्रः राजा न उपक्षेति पुरः सदः शर्मसदः वीराः न (दुःखानि शत्रून् विनाशयति) अनवद्यापतिजुष्टा इव (सुखे निवासयति) । तं सर्वदा समाहिता भूत्वा यथावत् परिचरत ॥

TRANSLATION

O men, you should always properly worship Giver of Divine Joy, God with devotion who supports us and keeps us together in our earthly life, who is the upholder of all like the sun, who is like the King friend of his subjects bringing about their welfare. Only those brave people are in the enjoyment of true and lasting happiness who feel that they are face to face with God. Those who serve God with an un-divided mind just like a very virtuous noble and beautiful educated wife of un-impeachable conduct devoted to her husband with her body, mind and soul enjoy the highest bliss.

PURPORT

Men cannot attain strength and happiness without true devotion to God and association with learned wisemen

devoted to Him. Therefore men should always be devoted to God and should honour learned devotees.

THE COMMENTATOR'S NOTES

(देवः) दिव्यसुखदाता = Giver of Divine Joy.

(अनवद्या) विद्या सौन्दर्यादिशुभगुणयुक्ता

= Endowed with knowledge beauty and other virtues.

(पतिजुष्टा) पतिः जुष्टः प्रीतः सेवितो यया तद्वत्

= Chaste wife devoted to her husband.

पुनः स कीदृश इत्युपदिश्यते ।

How is He (Agni) is taught further in the fourth Mantra.

Mantra—4

तं त्वा नरो दम आ नित्यमिद्धमग्ने सचन्त क्षितिषु ध्रुवासु ।

अधि द्युम्नं नि दधुर्भूर्यस्मिन्भवा विश्वायुर्धरुणो रयीणाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (विद्वन्) त्वं रयीणां धरुणः विश्वायुः त्वम् अस्मिन् सहायकारीभव भूरिद्युम्नं धेहि तं नित्यम् इद्धं त्वा ध्रुवासु क्षितिषु ये नरः अधिनिदधुः दमे आ सचन्त (तान् त्वं सततं सेवस्व) ॥

TRANSLATION

O learned leader ! be thou the preserver of wealth in the form of knowledge, and good and vast Government and being-long lived be our helper of all happiness in this life and world. Give us much light of knowledge or wealth of good reputation. Serve those educated persons well who preserve and serve thee constantly kindled like fire in their dwelling free from miseries and in secure places.

PURPORT

O men, you should know that true happiness can be attained only by the communion with and knowledge of God who has created various objects in this world and by the association with the learned wise persons.

THE COMMENTATOR'S NOTES

(दमे) दुःखोपशान्ते गृहे ।

= In the dwelling free from misery.

(द्युम्नम्) विद्याप्रकाशंयशोधनं वा

= The light of knowledge or the wealth of good reputation.

TRANSLATOR'S NOTES

दम इति गृहनाम (निघ० ३.४)

दमु-उपरमे इति धातोः

द्युम्नम् इति धननाम (निघ० २.१०)

द्युम्नम् इति पदनाम (निघ० ४.२)

पद-गतौ गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणम् द्युम्नं द्योततेः ।

तत् कृपा सङ्गाभ्यां सह मनुष्यैः किं किं प्राप्यत इत्युपदिश्यते ।

What is gained by God's grace and the association with the learned persons is taught in the fifth Mantra.

Mantra—5

वि पृक्षो॑ अग्ने॑ म॒घवा॑नो अश्यु॒र्वि सू॒रयो॒ दद॑तो॒ विश्व॒मायुः॑ ।

स॒नेम॒ वाजं॑ समि॒थेष्व॒र्यो भा॒गं दे॒वेषु॒ श्रव॑से॒ दधा॑नाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! यथा अर्यः भागं मघवानः ददतः सूरयः समिथेषु देवेषु वाजं दधानाः श्रवसे पृक्षः विश्वम् आयुः च वि अश्युः तथा वयम् अपि वि सनेम ॥

TRANSLATION

O learned person giver of happiness ! As a trader enjoys his portion of wealth, may wealthy persons obtain abundant and good food, may the learned charitably disposed wisemen acquire long life. May we attain knowledge and

strength is battles (internal and external) for getting reputation among the enlightened persons.

PURPORT

Men can get all happiness with the help of God and learned persons and not otherwise.

THE COMMENTATOR'S NOTES

(पृक्षः) अत्युत्तमानि अन्नानि = Good food.
(सूरयः) मेधाविनः = Wise men.
(वाजम्) विज्ञानम् = Good knowledge.
(समिथेषु) संग्रामेषु समिथे इति संग्रामनाम (निघ० २.१७) = In battles.

TRANSLATOR'S NOTES

पृक्ष इत्यन्ननाम (निघ० २.७)

वाजम् is derived from वज-गतौ Among the three meanings of गति the first meaning of ज्ञान or knowledge has been taken here.

अथ विद्वद्गुणा उपदिश्यन्ते

The attributes of learned persons are taught further in the sixth Mantra.

Mantra—6

ऋतस्य हि धेनवो वावशानाः स्मदूध्नीः पीपयन्त द्युभक्ताः ।
परावतः सुमतिं भिक्षमाणा वि सिन्धवः समया सस्रुरद्रिम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा वावशाना स्मदूध्नीः धेनवः पीपयन्त यथा द्युभक्ताः किरणाः परावतः अद्रिं (मेघं) समया वर्षयन्ति सिन्धवः (नद्यः) च सस्रुः तथा यूयं सुमतिं भिक्षमाणाः विजानीत अन्येभ्यः ऋतस्य हि वर्षयत ॥

TRANSLATION

As the loving and splendid cows feed people with their full udders, as the rays of the sun coming from the distant sky make the cloud rain from near and as the rivers flow on, in the same manner, you should acquire wisdom soliciting good knowledge and shower truth on others like the rainy water.

PURPORT

The righteous scholars should be like the water purified by the Yajna which is invigorating and helpful in the attainment of good knowledge, being the source of good health.

THE COMMENTATOR'S NOTES

(ऋतस्य) मेघोत्पन्नजलस्य इव सत्यस्य ।
= Of the truth like the water produced by the cloud.

(अद्रिम्) मेघम् = Cloud.

(समया) सामीप्ये = Near.

TRANSLATOR'S NOTES

अद्रिरिति मेघनाम (निघ० १.१०)

ऋतमिति सत्यनाम (निघ० २.१०)

ऋतमिति उदकनाम (निघ०१.१२)

ते मनुष्याः कीदृशा भवेयुरित्युपदिश्यते ।

How should those men be is taught in the seventh Mantra.

Manrta—7

त्वे अग्ने सुमतिं भिक्षमाणा दिवि श्रवो दधिरे यज्ञियासः ।
नक्ता च चक्रुरुषसा विरूपे कृष्णं च वर्णमरुणं च सं धुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! ये दिवि त्वे स्थिताः भिक्षमाणाः यज्ञियासः सुमतिं दधिरे श्रवः सन्धुः नक्तोषसा च सह कृष्णम् अरुणं

च वर्णं चात् अन्यान् वर्णान् दधिरे द्विरूपे चक्रुः (ते सुखिनः स्युः) ॥

TRANSLATION

O teacher shining like fire, students desiring good intellect and experts in the performance of Yajnas residing under thy guidance who art full of the light of wisdom, acquire and sustaln knowledge and nourishing good food. With the night and dawn which are respectively of black and red colour, they join other colours and clean to distinguish them. Thus they enjoy happiness.

PURPORT

No one can become a good scholar, without the knowledge of God's creation. As night and day are of opposite nature, so people should distinguish between the similar and opposite attributes.

THE COMMENTATOR'S NOTES

(अग्ने) अध्यापक = Teacher.

(दिवि) प्रकाशस्वरूपे = Full of the light of wisdom or knowledge.

(श्रवः) श्रवणम् अन्नं वा = Hearing of the Shastras or good food.

TRANSLATOR'S NOTES

अग्नि is derived from अगि-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च श्रव इति अन्न नाम निघ० (२.७) Taking the first meaning, it means a learned person. दिवि is derived from दिवु-क्रीडाविजिगीषा व्यवहारद्युति-स्तुति मोदमदस्वप्नकान्ति गतिवु ।

Here the meaning of द्युति is taken in the sense of the light of wisdom or knowledge. If by अग्ने God is taken, it also may mean that men experts in the performance of the Yajnas or who are respectable, approach God who is Resplendent, soliciting knowledge and good reputation.

श्रवः—श्रुतिजन्यं ज्ञानम् इति श्री कपालिशास्त्रिणः सिद्धांजन भाष्ये । अथैतत सृष्टिकर्तेश्वरः कीदृशोऽस्तीत्युपदिश्यते ।

How is God the Creator of the world is taught in the eight Mantra.

Mantra—8

यान्राये मर्तान्त्सुषूदो अग्ने ते स्याम मघवानो वयं च ।
छायेव विश्वं भुवनं सिसक्ष्यापप्रिवान्रोदसी अन्तरिक्षम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (जगदीश्वर) यः त्वं यान् सुसूदः मर्तान् अस्मान् सिसक्षि ते वयं मघवानः स्याम यः भवान् छाया इव विश्वं भुवनं रोदसी अन्तरिक्षं च आपप्रिवान् (व्याप्तवान् अस्ति) (तं सर्वे वयम् उपास्महे) ॥

TRANSLATION

O God ! May we mortals whom Thou hast directed for the acquisition of wealth (spiritual as well as material) be full of such wealth or opulent. Thou pervadest the earth, heaven and firmament and protectest it like a sheltering shade. This whole universe is attached to Thee as Thou art Omnipresent.

PURPORT

Learned persons should themselves be full of the wealth of knowledge and wisdom etc. by the communion with God and industriousness and then should make others possessed of such wealth of knowledge etc.

THE COMMENTATOR'S NOTES

(सिसक्षि) समवैति = Is united with or is attached to.

TRANSLATOR'S NOTES

सुषूदः षूद-प्रेरणे लेट्
सिसक्षि-षच समवाये शचः श्लुः
पुनस्ते कीदृशा भवेयुरित्युपदिश्यते ।

How should they be is taught in the ninth Mantra.

Mantra – 9

अर्वाद्भिरग्ने अर्वतो नृभिर्नृन्वीरैर्वीरान्वनुयामा त्वोताः ।
ईशानासः पितृवित्तस्य रायो वि सूरयः शतहिमा नो अश्युः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जगदीश्वर ! त्वोताः वयम् अर्वद्भिः अर्वतः नृभिः नॄन् वीरैः वीरान् वनुयाम । त्वत् कृपया पितृवित्तस्य रायः ईशानासः भवेम सूरयः नः (अस्मान्) शतहिमाः वि अश्युः ॥

TRANSLATION

O God, protected by Thee. may we desire and pray for good horses with our horses, good learned righteous persons with our men, brave heroes with our brave persons. May our sons and other learned persons be inheritors of the wealth got from forefathers and wise teachers, and live for a hundred winters (years).

PURPORT

Men can not obtain knowledge and good articles without conducting themselves in accordance with the attributes, actions and nature of God. Therefore they should behave accordingly with love.

THE COMMENTATOR'S NOTES

(वनुयाम) इच्छेम याचेम = Desire or pray for

(वनु-याचने तना०)

Tr.

पुनस्तत्सहायेन किं प्राप्यत इत्युपदिश्यते ।

What is gained by His (God's) help is taught in the tenth Mantra.

Mantra—10

एता ते अग्न उचथानि वेधो जुष्टानि सन्तु मनसे हृदे च ।
शकेम रायः सुधुरो यमं तेऽधि श्रवो देवभक्तं दधानाः ॥

सन्धिविच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वेधः अग्ने (जगदीश्वर) ते तव कृपया एता उचथानि अस्माकं मनसे हृदे च जुष्टानि सन्तु ते (तव सम्बन्धेन) यमं देवभक्तं श्रवः दधानाः सुधुरः वयं रायः (धनानि प्राप्तुम्) अधिशकेम ॥

TRANSLATION

O God Giver of knowledge and good intellect : May these Vedic Mantras be dear to our mind and heart being served with love by Thy Grace.

May we be competent to obtain Thy well-supporting wealth being endowed with the knowledge of all sciences which enable us to have self-control and which is served or acquired by all learned persons.

PURPORT

Men should attain all happiness and should make others to do so.

THE COMMENTATOR'S NOTES

(उचथानि) वेदवचनानि = Vedic Mantras.

(जुष्टानि) प्रीतानि सेवितानि = Dear and served.
(जुषी-प्रीति सेवनयोः)

(श्रवः) सर्व विद्याश्रवणम्
= hearing or knowledge of all sciences.

(देवभक्तम्) विद्वद्भिः सेवितम् = Served by learned persons.

Here ends the the commentary on the 73rd hymn and 20th Varga of the Rigveda First Mandala. It is connected with the previous hymn as there is mention of the attributes of God, fire, learned persons and the Sun.

अथैक चतुः सप्ततितमं सूक्तम्

HYMN LXXIV (74)

अस्य नवर्चस्य चतुःसप्ततितमस्य सूक्तस्य राहूगणो गोतम ऋषिः। अग्निर्देवता १, २, ८, ६ निचृद् गायत्री छन्दः। ३, ६ गायत्री। ४, ७ विराड् गायत्री छन्दः। षड्जः स्वरः ॥

Seer-Rahoo. Ganga Gotama, Devata or subject-Agni. Metre-Gayatri in various forms. Tune–Shadja

अथेश्वर गुणा उपदिश्यन्ते।

The attributes of God are taught.

Mantra—1

उपप्रयन्तो अध्वरं मन्त्रं वोचेमाग्नये।
आरे अस्मे च शृण्वते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः! यथा उपप्रयन्तः वयम् अस्मे आरे च शृण्वते अग्नये अध्वरं मन्त्रं सततं वोचेम (तथा यूयम् अपि वदत) ॥

TRANSLATION

O men, we chant a loving mantra to our Supreme Leader (God) and utter good words while doing non–violent noble deeds and sacrifices. He listensto our words everywhere, far and near. You should do also like-wise.

PURPORT

Men should enjoy bliss by observing Dharma (righteousness) and by fearing the performance of un–righteous act knowing God to be All-pervading and fully conscious of all their dealings far and near.

THE COMMENTATOR'S NOTE

(अध्वरम्) अहिंसकम् = Non-violent.

(आरे) दूरे आरे इति दूरनाम (निघ० ३. २६)

चात् समीपे =Far and near.

पुनः स कीदृश इत्युपदिश्यते ।

How is He (God) is taught in the 2nd Mantra.

Mantra—2

यः स्नीहितीषु पूर्व्यः संजग्मानासु कृष्टिषु ।

अरक्षद्दाशुषे गयम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यः पूर्व्यः जगदीश्वरः संजग्मानासु कृष्टिसु दाशुषे गयम् अरक्षत् तस्मै अग्नये अध्वरं यथा वयं मन्त्रं वोचेम (तथा यूयम् अपि वदत) ॥

TRANSLATION

O men ! As we chant our non-violent loving Mantra, to God who is the First and the Best, ever to be worshipped, present among the people who go forwardly, harmoniously loving one another, so you should also do. He preserves His wealth for those who give themselves up to Him and are engaged in giving the wealth of knowledge and other virtues.

PURPORT

It is not possible for any soul to have protection and happiness without God. Therefore He should be ever worshipped by all.

THE COMMENTATOR'S NOTES

(कृष्टिषु) मनुष्यादिप्रजासु =Men and other subjects.

कृष्टय इति मनुष्यनाम (निघ० २.१०)

(गयम्) धनम् गयमिति धननाम (निघ० २.१०)

पुनः स कीदृश इत्युपदिश्यते ।

How is He (God) is taught further in the third Mantra.

Mantra—3

उत ब्रुवन्तु जन्तव उदग्निर्वृत्रहाजनि । धनञ्जयो रणेरणे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः रणे रणे धनंजयः वृत्रहा इव दाशुषे गयम् उदजनि उत अपि यं विद्वांसः उपदिशन्ति तं जन्तवः अन्योन्यम् उपब्रुवन्तु ॥

TRANSLATION

Let us speak about God with one another who is the Dispeller of all darkness of ignorance (as the sun is of the clouds). He provides wealth to the giver of knowledge and other virtues. It is He who causes victory to His noble devotees in every fight (internal as well as external).

PURPORT

O men, you should ever serve or adore God by taking shelter in whom enemies are conquered, victory is gained and prosperity of the State is acquired.

THE COMMENTATOR'S NOTES

(जन्तवः) जीवाः = Souls

(अग्निः) विजयप्रदो भगवान्

= God who is the Giver of victory.

(वृत्रहा) मेघहन्ता सूर्यः इव अविद्यान्धकारनाशकः

= The Dispeller of the darkness of ignorance like the Sun of the clouds.

TRANSLATOR'S NOTES

जन्तव इति मनुष्यनाम (निघ० २.३)

पाप्मा वै वृत्रः (शतपथ ११ १.५.७)

पुनः सः (अग्निः) कीदृश इत्युपदिश्यते

How is Agni is taught further in the 4th Mantra.

Mantra—4

यस्य॑ दू॒तो अस‍ि॒ क्षये॒ वेषि॑ ह॒व्यानि॑ वी॒तये॑ ।

द॒स्मत्कृ॑णो॒ष्य॑ध्व॒रम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! यस्य वीतये अग्निः इव दूतः असि क्षये हव्यानि वेषि दस्मत् अध्वरं च कृणोषि (तं सर्वे सत्कुर्वन्तु) ॥

TRANSLATION

O learned person ! Let all persons honour a man for whose knowledge you are destroyer of all miseries like fire, whom you provide with all good articles necessary in his house and whose non-violent sacrifice which is multiplier of wisdom and knowledge you make destroyer of all sufferings.

PURPORT

The man never suffers who makes a teacher and a preacher, his instructors like the Omniscient God.

THE COMMENTATOR'S NOTES

(दूतः) दुःखोपनाशकः = Destroyer of miseries.

(हव्यानि) होतुमर्हाणि उत्तमगुणकर्मयुक्तानि द्रव्याणि।
= Good and useful acceptable articles.

(दस्मत्) दुःखोपक्षेतारम् अत्र बाहुलकादौणादिको मदिक् प्रत्ययः।
= Destroyer of sufferings.

TRANSLATOR'S NOTES

दु - उपतापे हु - दानादनयोः आदानेच दसु - उपक्षये।

पुनः स कीदृश इत्युपदिश्यते।

Mantra—5

तमित्सुहव्यमङ्गिरः सुदेवं सहसो यहो।
जना आहुः सुबर्हिषम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अंगिरः सहसो यहो (विद्वन्) यं त्वाम् अग्निम् इव

सुदेवं सुबर्हिषं जनाः आहुः (तम् इत् वयं सेवेमहि) ॥

TRANSLATION

O dear like life, son of a noble mighty person, let us serve you who are shining like fire and whom men call full of divine attributes and liberal donor, endowed with good knowledge and full of most acceptable virtues.

PURPORT

Men should acquire scientific knowledge from a well-known person among the learned, should learn its application and teach it to others.

THE COMMENTATOR'S NOTES

(अंगिरः) अंगानां रसरूपः

= Dear like the Prana which is the essence of all organs.

(सहसः यहो) प्रशस्तबलयुक्तस्य पुत्र

= The son of a noble mighty person.

(सुबर्हिषम्) शोभनानि बर्हींषि-विज्ञानानि यस्य तम्

= Endowed with good knowledge.

TRANSLATOR'S NOTES

प्राणो वा अंगिरा: (शतपथे ६१२२८ ॥ ६.५.२.३,४)
सह: इति बलनाम (निघ० २.९) यहुः इति अपत्यनाम (निघ० २.२)

बर्हिः इति पदनाम (निघ०५.२) पद-गतौ अत्र गते स्त्रिष्वर्थेषु ज्ञानार्थग्रहणम्

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the sixth Mantra.

Mantra—6

आ च वहासि ताँ इह देवा उप प्रशस्यते ।

हव्या सुश्चन्द्र वीतये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुश्चन्द्र आप्तविद्वन् ! त्वम् इह प्रशस्तये वीतये च यान् हव्या देवान् उप आवहासि (सर्वतः प्राप्नुयाः) (ताम् वयं प्राप्नुयाम) ।।

TRANSLATION

O absolutely truthful learned person, thou who art giver of good delight and gold as thou approachest in this world acceptable enlightened men or divine virtues for glorification and the attainment of all Joy, so we also do.

PURPORT

So long as men do not exert themselves for the communion with and knowledge of God, an absolutely truthful person and fire etc. they can not acquire knowledge.

THE COMMENTATOR'S NOTES

(देवान्) विदुषः दिव्यगुणान् वा

= Enlightened persons or divine virtues.

(सुश्चन्द्र) शोभनं चन्द्रम् आह्लादनं हिरण्यं वा यस्मात् तत् सम्बुद्धौ चन्द्रमिति हिरण्यनाम (निघ० १.२) ह्रस्वाच्चन्द्रोत्तरपदे मन्त्रे (अष्टा० ६. १. १५१) इति सुडागमः ।।

(वीतये) सर्वसुखव्याप्तये ।

= For the attainment of all joy.

TRANSLATOR'S NOTES

विद्वांसो हि देवाः (अत० ३. ७. ३. १०)

चदि-आह्लादे वी-गतिव्याप्तिप्रजनकान्त्यसनखादनेषु

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the seventh Mantra.

Mantra—7

न योरुपब्दिरश्व्यः शृण्वे रथस्य कच्चन ।

यदग्ने यासि दूत्यम् ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! यथा उपब्दिः अश्वः त्वं यत् यस्य योः रथस्य मध्ये स्थितः सन् दूत्यं यासि तस्य समीपे अन्यान् शब्दान् अहं कच्चन न शृण्वे (तथा अहं यामि त्वम् अपि मा शृणु) ॥

TRANSLATION

O learned person shining on account of thy knowledge like fire, when thou actest like a messenger, maker of good or effective sound like a swift horse, when standing near the band of the moving vehicles like the aeroplanes etc. I cannot hear any other sound. I also go near such vehicles and have the same experience.

PURPORT

Men can not hear other sounds near the fire used in various machines manufactured with the technical science and moving them.

THE COMMENTATOR'S NOTES

(अग्ने) अग्निवद् विद्यया प्रकाशमान

= Shining like the fire with knowledge.

(उपब्दिः) महाशब्दकर्ता । उपब्दिरिति वाङ्नाम (निघ० १.११)

= Maker of great good and effective sound.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the eighth mantra.

Mantra—8

त्वोतो वाज्यह्रयोऽभि पूर्वस्मादपरः ।

प्रदाश्वां अग्ने अस्थात् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने यथा अह्रयः अपरः त्वा ऊतः वाजी दाश्वान् वा पूर्वस्मात् अभि सम्प्रयुक्तः सन् (प्रतिष्ठते) प्रस्थितो

भवति (तथा अन्ये पदार्थाः सन्ति इति विजानीहि) ॥

TRANSLATION

(1) O learned person ! A men of charitable disposition protected by thee thought formerly inferior, becomes mighty going rapidly to his destination without hesitation and is honoured everywhere.

(2) An artist aided by an expert learned scientist manufactures good quick-moving machines.

PURPORT

Men should know that without the machines manufactured with the aid of technology, none can move vehicles where fire is used.

THE COMMENTATOR'S NOTE

(दाश्वान्) दाता (दाशृ-दाने दाश्वान् साह्वान् इति क्वसु प्रत्ययान्तो निपातितः ॥ Donor.

(१) अह्रयः ये सद्यः अन्हुवन्ति व्याप्नुवन्ति यानानि मार्गास्ते ।

How is Agni is taught further in the ninth Mantra.

Mantra—9

उत द्युमत्सुवीर्यं बृहदग्ने विवाससि ।
देवेभ्यो देव दाशुषे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देव अग्ने (विद्वन्) यथा त्वं दाशुषे उत देवेभ्यः द्युमत् बृहत् सु वीर्यं विवाससि (तथा तं वयं सदा सेवेमहि)॥

TRANSLATION

O learned person, thou who art like electricity, fire etc. endowed with divine virtues, actions and temperament, as thou art desirous of bestowing upon the liberal master of the

works and other educated persons brilliant great strength or vigour, so we always serve thee.

PURPORT

Learned persons and their attendants should take great beneficial acts from the masters of works.

This hymn is connected with the previous hymn as it deals with God, learned persons, electricity and fire.

Here ends the commentary on the seventy-fourth hymn and 22nd Varga of the first Mandala of the Rigveda.

अथ पञ्चसप्ततितमं सूक्तम्
HYMN LXXV (75)

अस्य सूक्तस्य राहूगणो गोतम ऋषिः । अग्निर्देवता । १ गायत्री छन्दः । २, ४, ५ निचृद् गायत्री । ३ विराड् गायत्री छन्दः ।

Seer-Rahoo Gana-Gotama Devata or subject-Agni, Metre-Gayatri in various forms. Tune-Shadja.

Mantra—1

जुषस्व सप्रथस्तमं वचो देवप्सरस्तमम् ।
हव्या जुह्वान आसनि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! आसनि हव्या जुह्वानः त्वं (यो विदुषां व्य हारः तं सप्रथस्तमं देवप्सरस्तमं वचः च जुषस्व ॥

TRANSLATION

O learned person, take eatable good articles of diet in thy mouth, the liberal conduct of enlightened persons and the speech which is acceptable to them.

PURPORT

Those persons enjoy the happiness of body and soul who are regular and restrained in their diet and who observe Brahmacharya (continence, purity and self-control).

THE COMMENTATOR'S NOTES

(सप्रथस्तमम्) अतिशयेन विस्तारयुक्तं व्यवहारम् ।

= Liberal conduct free from narrowness.

(देवप्सरस्तमम्) देवैर्विद्वद्भिरतिशयेन ग्राह्यम् ।

= Most acceptable to enlightened persons.

पुनस्तं प्रत्यन्ये किं वदेयुरित्याह ।

What should others speak to him (a learned leader) is taught in the second mantra.

Mantra—2

अथा ते अङ्गिरस्तमाग्ने वेधस्तम प्रियम् ।

वोचेम ब्रह्म सानसि ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे अंगिरस्तम वेधस्तम अग्ने (विद्वन्) यथा वयं वेदान् अधीत्य अथ ते (तुभ्यं) सानसि प्रियं ब्रह्म वोचेम (तथा एव त्वं विधेहि) ॥

TRANSLATION

O most learned active and wise leader ! best among the knowers of all sciences, as we teach you the eternal gratifying Vedas (four in number) after studying them thoroughly, you should also do like wise.

PURPORT

None can attain knowledge about God, electricity and other subjects without being taught by a good teacher, therefore all men should hear and teach about them.

THE COMMENTATOR'S NOTES

(अंगिरस्तम) अंगति गच्छति जानाति सोऽतिशयितस्तत् सम्बुद्धौ ।

= The most learned, active and wise.

(वेधस्तम) अतिशयेन सर्वविद्याधर ।

= The best among the knowers of all sciences.

(सानसि) सनातनम् = Eternal.

TRANSLATOR'S NOTES

वेधा इति मेधाविनाम (निघ० ३.१५).

Hence it has been translated as most wise, besides the best among the knowers of all sciences.

वि - धा - धारण पोषणयो:

विधात्रो वेध च (उपा० ४.२२५)

Prof. Wilson has translated वेधस्तम as most wise following Sayanacharya who has interpreted it rightly as वेधा इति मेधाविनाम अतिशयेन मेधाविन् ।

Griffith has also translated it as 'O wisest' and yet they think quite erroneously that this epithet is applicable to the material fire, which is absurd. Rishi Dayananda was therefore right in taking the word Agni used here, not for material fire but for a learned leader.

अग-गतौऽगतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अग्नि: कस्मात् अग्रणीर्भवति (निरुक्ते)

It is wrong on the part of most of the Western translators like Wilson, Griffith and others to take अंगिरा: as the name of a particular Rishi forgetting the principles of the Vedic terminology. Sayanacharya has himself interpreted the word derivatively as अतिशयेन अंगनादि गुण युक्त though he has also committed the mistake of taking it as alternative as यद् वा अंगिरसां वरिष्ठ: which is opposed to the principle of Vedic terminology explained by him in his introduction to the commentary of the Rigveda. The word अंगिरा is derived from अगि-गतौ which means ज्ञान गमन प्राप्ति therefore taking the first meaning of ज्ञान or knowledge it means most learned as interpreted by Rishi Dayananda Sarasvati. In the Vedic Lexicon-Nighantu 5-5 it is stated अंगिरस इति पदनाम (निघ० ५.५) so it अंगिरस्तम certainly means the most learned person. It is absurd to use superlative degree with a proper noun.

पुन: स कीदृश इत्युपदिश्यते ।

How is Agni, is taught in the third Mantra.

Mantra—3

कस्ते जामिर्जनानामग्ने को दाश्वध्वरः ।
को ह कस्मिन्नसि श्रितः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (विद्वन्) जनानां मध्ये ते (तव) कः ह जामिः अस्ति कः दाश्वध्वरः कः कस्मिन श्रितः असि इत्यस्य सर्वस्य वद उत्तरम् ।

TRANSLATION

O knower of all Vidyas (sciences) who among men knows you well ? who is the liberal performer of non-violent sacrifices ? who are you and dependent on whom ? Give answer to these questions.

PURPORT

It is rare among men to find who know well and teach about God and fire etc., because they (God and fire) are endowed with wonderful attributes.

THE COMMENTATOR'S NOTES

(जामिः) ज्ञाता अत्र माधातोर्बाहुलकादौणादिको मि-प्रत्ययो जादेशश्च ।
= Knower.

(अग्ने) सकलविद्यावित् = Knower of all sciences.

TRANSLATOR'S NOTES

It is clear from Rishi Dayananda's Bhavartha or purport that he takes from the word Agni used here not only a learned person or fire but also God. In that case, the meaning will be Who O Omniscient God is Thy perfect knower ? Who is it that can perform non-violent sacrifices in altogether perfect manner ? Who art Thou should be known by us. On whom art Thou dependent ? On none.

The answer to the questions is to be found in the next mantra.

Mantra—4

त्वं जामिर्जनानामग्ने मित्रो असि प्रियः ।

सखा सखिभ्य ईड्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (विद्वन्) यतः त्वं जनानां जामिः मित्रः प्रियः ईड्यः सन् सखिभ्यः सखा असि (तस्मात् सर्वैः सत्कर्तव्यः असि) ॥

TRANSLATION

O learned person ! as you are giver of peace to all men like water, their friend giver of happiness to your friends and praise-worthy, therefore we honour you.

PURPORT

Why should not men serve a person who being friendly to all, gives knowledge and other good virtues and happiness ?

THE COMMENTATOR'S NOTES

(जामिः) उदकमिव शान्तिप्रदः जामिरित्युदकनाम (निघ० १.१२)

= Giver of peace like water.

TRANSLATOR'S NOTES

Besides the above meaning taking Agni for a highly learned person, there is the spiritual meaning of the Mantra relating to God as the following metrical translation shows :

Thou art our Kith and Kin.
Thou art our Dearest Friend.
Thou art Our Friend Worthy of praise.
Do us Lord always raise.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the fifth Mantra.

Mantra 5

यजा नो मित्रावरुणा यजा देवाँ ऋतं बृहत् ।
अग्ने यक्षि स्वं दमम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने यतः त्वम् स्वं दमं यक्षि तस्मात् नः मित्रा-

वरुणा यज बृहत् ऋतं देवान् च यज ॥

TRANSLATION

O learned person ! as you abide peacefully in your house, having self control, please unite us with strengthening Prana and Udana (vital breaths), Unite us with divine enjoyments and with true knowledge endowed with great wisdom and other virtues.

PURPORT

As God is Doer of good to all, just and liberal Donor, learned persons should also imitate Him.

THE COMMENTATOR'S NOTES

(मित्रावरुणा) बलपराक्रमकारकौ प्राणोदानौ ।।

= Prana and Udana which produce strength.

(ऋतम्) सत्यं विज्ञानम् = True knowledge.

TRANSLATOR'S NOTES

प्राणोदानौ मित्रावरुणौ (शतपथे ३.२.२.१३)

ऋतमितिसत्यनाम (निघ० ३.१०)

As Rita (ऋत) is derived from ऋ-गतिप्रापणयोः and the first meaning of गति is knowledge, therefore Rishi Dayananda has interpreted ऋतम् as सत्यं विज्ञानम् or true knowledge. As Rishi Dayananda has clearly hinted in the Bhavartha (purport) besides the above, there is spiritual meaning of the Mantra relating to God which is as follows :—

O God, bring to us teachers and preachers who are friendly to all and destroyers of the darkness of ignorance. Bring to our great sacrifice (of knowledge) the enlightened truthful persons. Grant to us Thy perfect peace and bliss.

प्राणौदानौ मित्रावरुणौ (शत० ३. २. २-१३) तद्वद् वर्तमानौ अध्यापकोपदेशकौ ञिमिदा-स्नेहने सर्वसुहृत् अज्ञानान्धकार निवारकश्च तौ अध्यापकोपदेशकौ । मित्रावरुणौ अध्यापकोपदेशकौ इति दयानन्दर्षिः ऋ० ७. १३. १० भाष्ये ।

(दमम्) दाम्यन्ति सर्वाणि दुःखान्यस्मिन् इति दमः परमेश्वरस्य सच्चिदानन्दस्वरूपम् दाम्यन्तिउपशाम्यन्ति दुःखानि यस्मिन् स दमः परमानन्दपदम् इति दयानन्दर्षिः ऋ० १. १. ८ भाष्ये ।

Here ends the commentary on the seventy-fifth hymn and 23rd Varga of the Ist Mandala of the Rigveda. This hymn is connected with the previous hymn as there is mention of the attributes of God, Agni [fire] and learned persons here.

अथषट्सप्ततितमं सूक्तम्

HYMN LXXLI, (76)

अस्य षट्सप्ततितमस्य सूक्तस्य राहूगणो गोतम ऋषिः। अग्निर्देवता। १, ३, ४ निचृत् त्रिष्टुप् छन्दः। २, ५ विराट् त्रिष्टुप् छन्दः धैवतः स्वरः॥

Seer–Gotama, Devata or Subject–Agni, Metre-Trishtup of various forms. Tune-Dhaivata.

पुनः सोऽग्निः कीदृश इत्युपदिश्यते।

How is Agni is taught in the first Mantra.

Mantra—1

का त उपेतिर्मनसो वराय भुवदग्ने शंतमा का मनीषा।
को वा यज्ञैः परि दक्षं त आप केन वा ते मनसा दाशेम॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने! ते (तव) का उपेतिः मनसः वराय भुवत्। का शन्तमा मनीषा भुवत्। कः वा ते दक्षं यज्ञैः परि आप वयं केन मनसा ते दाशेम इति ब्रूहि।

TRANSLATION

O great Vedic Scholar, giver of peace which is your policy leading us to happiness that may satisfy your mind? Which is the intellect which may give you perfect peace? Who is the man that may obtain the end of your strength by the Yajnas in the form of study and teaching etc.? With what kind of knowledge should we attain you or what should we give to you? Tell us about all this. These are also applicable to God in some what different form.

PURPORT

Men should address this prayer to God or a learned wise man. Please grant for our purity that good action, good intellect and good strength by getting which we may know and attain you and thereby enjoy happiness.

THE COMMENTATOR'S NOTES

(उपेतिः) उपेयन्ते सुखानि यया सा नीतिः ।

= The policy that leads to happiness.

(यज्ञैः) अध्ययनाध्यापनादिभिर्यज्ञैः

By the Yarjnas in the form of studying and teaching the Vedas etc.

(मनसा) विज्ञानेन (मन-बोधे) = With knowledge.

पुनः स किमर्थं प्रार्थनीय इत्युपदिश्यते ।

What for should Agni be prayed is taught in the second Mantra.

Mantra—2

एह्यग्न इह होता नि षीदादब्धः सु पुर एता भवा नः ।
अवतां त्वा रोदसी विश्वमिन्वे यजा महे सौमनसाय देवान् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! अदब्धः त्वम् इह नः होता इहि सु निषीद पुरः एता भव । यं त्वां विश्वमिन्वे रोदसी अवतां स त्वं महे सौमनसाय देवान् यज ॥

TRANSLATION

(1) O doer of good to all, you are irresistible. Being giver of happiness, come to us in this world and take your seat. Be our leader. May heaven and earth that gratify all and kingdom of the State protect you : Unite all enlightened persons or divine virtues for making your mind free from all feeling of animosity.

(2) With slight difference, this prayer is also addressed to God who is irresistible and our True Leader. May Heaven and earth express Thy Glory to us and unite all enlightened persons and divine virtues for making the mind free from all enemity or malice.

PURPORT

Thus God when prayed sincerely and a righteous learned persons when served, gives all knowledge etc. to men.

THE COMMENTATOR'S NOTES

(अदब्धः) अस्माभिः अहिंसितः-अतिरस्कृतः ।

= Not violated or insulted by us or irresistible.

(रोदसी) विद्याप्रकाशभूमिराज्ये द्यावापृथिव्यौ वा ।

= The light of knowledge and the kingdom of the State or heaven aad earth.

(सौमनसाय) मनसो निर्वैरत्वाय ।

For making mind free from animosity or malice

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the third mantra.

Mantra—3

प्र सु विश्वा॑न्र॒क्षसो॒ धक्ष्य॑ग्ने॒ भवा॑ य॒ज्ञाना॑मभिशस्ति॒पावा॑ ।
अथा॑ व॑ह॒ सोम॑पतिं॒ हरि॑भ्यामाति॒थ्यम॑स्मै चकृमा सु॒दाव्ने॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने यतः त्वं विश्वान् रक्षसः प्रधक्षि तस्मात् एव यज्ञानाम् अभिशस्तिपावा भव । यथा सूर्यः हरिभ्यां सोमपतिं वहति तथा ऐश्वर्यम् आ वह अथ अतः अस्मै सुदाव्ने तुभ्यम् आतिथ्यं चकृम ॥

TRANSLATION

O President of the Assembly, punisher of the wicked, as you burn all wicked persons or evils, therefore you are protector from all violence of the Yajnas which accomplish all knowledge, arts and industries etc. As the sun leads by his power of upholding and attraction to the Lord of all wealth, in the same manner, you should lead men to prosperity. Therefore we honour you who are the giver of knowledge, humility, good education and kingdom of the State.

PURPORT

As God has given all substances for the welfare of all beings, in the same manner, men should honour only him

who gives wisdom and good education to them and not to others.

THE COMMENTATOR'S NOTES

(रक्षसः) दुष्टान् मनुष्यान् दोषान् वा ।

= To wicked men or evils.

(अग्ने) दुष्टप्रशासक सभाध्यक्ष ।

= O President of the Assembly, ruler or punisher of the wicked.

(हरिभ्याम्) धारणाकर्षणाभ्याम् ।

By the powers of upholding and attracting.

(सुदाव्ने) विद्याविनयसुशिक्षाराज्यधनानां दात्रे ।

= Giver of wisdom, humility, good education and the wealth of the State.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the fourth Mantra.

Mantra—4

प्रजावता वचसा वन्हिरासा च हुवे नि च सत्सीह देवैः ।
वेषि होत्रमुत पोत्रं यजत्र बोधि प्रयन्तर्जनितर्वसूनाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे यजत्र यः वह्निः त्वम् इह देवैः सह सत्सि प्रजावता वचसाबोधि यतः होत्रम् उत पोत्रम् निवेषि । हे यजत्र प्रयन्तः त्वं वसूनां वेत्ता असि तथा अहम् आसा त्वां हुवे ।

TRANSLATION

O venerable learned person, who are conveyer of happiness, come here in this assembly and take your seat with other enlightened men of divine virtues. Instruct us with good and inspiring words for the progeny. I invoke you,as you purify us and make proper use of the articles of homa being our officiating priest. O noble controller, as you are repository and generator of riches (of wisdom and knowledge etc.) I praise you with my mouth.

PURPORT

Men should attain all means of good happiness with the help of God and righteous learned persons.

THE COMMENTATOR'S NOTES

(वह्निः) सुखानां प्रापक = The conveyer of happiness.
(प्रयन्तः) प्रकृष्टनियमकर्तः = Good controller.
(पोत्रम्) पवित्रकारकम् = Purifying.

TRANSLATOR'S NOTES

वह-प्रापणे यमु-उपरमे पूङ्-पवने।
पुनः स कीदृश इत्युपदिश्यते।

Mantra—5

यथा विप्रस्य मनुषो हविर्भिर्देवाँ अयजः कविभिः कविः सन्।
एवा होतः सत्यतर त्वमद्याग्ने मन्द्रया जुह्वा यजस्व ॥

सन्धिच्छेदसंहितोऽन्वयः (ऋषिकृतः)

हे सत्यतर होतः अग्ने ! यथा कश्चित् धार्मिकः विद्वान् विद्यार्थी वा मनुषः अनुकूलः भूत्वा सुखकारी वर्तते तथा एव त्वम् अद्य कविः कविभिः सह सन् यया हविर्भिः देवान् अयजः तथा मन्द्रया जुह्वा अस्मान् यजस्व ॥

TRANSLATION

O truthful learned person, giver of all happiness, as a righteous learned scholar or student being agreeable or obedient to a thoughtful person causes joy. in the same manner, you who are highly intelligent, with that exhilirating noble intellect with which you worshipped other enlightened persons, cause us happiness with acceptable virtues and actions.

PURPORT

As a man enjoys happiness after acquiring knowledge from learned scholars and being benevolent to all causing

happiness to all beings by educating them in the same manner, men true in mind, word and deed should be.

THE COMMENTATOR'S NOTES

(हविर्भिः) आदेयैः गुणकर्मस्वभावैः ।
= With acceptable attributes, actions and temperament.
हु-दानादनयोः आदाने च ।
क्रियाकौशलयुक्तया
(जुह्वा) बुद्ध्या = With intellect and practical wisdom.

Here ends the commentary on the seventy-sixth hymn and 24th Varga of the first Mandala of the Rigveda. This hymn is connected with the previous one as it deals with God and the attributes of learned persons as before.

अथ सप्तसप्ततितमं सूक्तम्

HYMN LXXVII (77)

अस्य सप्तसप्ततितमस्य सूक्तस्य राहुगणो गौतम ऋषिः। अग्निर्देवता। निचृत् पंक्तिश्छन्दः। पंचमः स्वरः। २ निचृत् त्रिष्टुप् ३, ५ विराट् त्रिष्टुप्। धैवतः स्वरः।

पुनः स कीदृश इत्युपदिश्यते।

How is Agni is taught in the first Mantra.

Mantra—1

कथा दाशेमाग्नये कास्मै देवजुष्टोच्यते भामिने गीः।
यो मर्त्येष्वमृत ऋतावा होता यजिष्ठ इत्कृणोति देवान्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः यथा वयं विद्वद्भिः यः मर्त्येषु अमृतः ऋतावा होता यजिष्ठः देवान् कृणोति अस्मै भामिने अग्नये का कथा देवजुष्टा गीः उच्यते तस्मै इत् एव दाशेम (तथा यूयम् अपि कुरुत)॥

TRANSLATION

What should we give and what speech agreeable to the enlightened persons and liked by them should be addressed to this Agni (Preacher of truth) who has noble indignation to root out evil and injustice, who as a soul realises that he is immortal spirit among the perishable bodies, observant of truth, receiver and giver of knowledge, unifier and who makes people full of divine virtues and learned. You should give him as we do.

PURPORT

A learned person enjoys happiness by glorifying God, by associating with the wise and acquiring divine virtues. We should also do likewise.

THE COMMENTATOR'S NOTES

(अस्मै) (अग्नये) विज्ञापकाय उपदेशकाय
= For this preacher of truth who enlightens us.

(होता) ग्रहीता दाता = Receiver and giver of knowledge.

(भामिने) प्रशस्तः भामा क्रोधो विद्यते यस्य तस्मै ।
= For him who is full of noble indignation against evil and injustice.

TRANSLATOR'S NOTES

होता is derived from हु-दानादनयोः आदाने च Therefore it has been interpreted as ग्रहीता दाता = Receiver and giver. Agni is derived from अग-गतौ गतेस्त्रयोऽर्थाःज्ञानं गमनं प्राप्तिश्च Here the first and third meanings have been combined and it has been interpreted as विज्ञापकाय or enlightener. Besides अग्नि-इति पदनामसु पठितम् (निघ० ५.१) Thus also the meaning is the same as pointed out above as Observant of truth shows clearly that here Agni, as material fire cannot be meant.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the 2nd Mantra.

Mantra—2

यो अ॒ध्वरे॑षु॒ शंत॑म ऋ॒तावा॒ होता॒ तमू॒ नमो॑भि॒रा कृ॑णुध्वम् ।
अ॒ग्निर्यद्वेर्मर्ता॑य दे॒वान्त्स चा॒ बोधा॑ति॒ मन॑सा यजाति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यः अग्निः अध्वरेषु शन्तमः ऋतावा होता अस्ति यद् (यः) मर्ताय देवान् वेः स मनसा सर्वान् बोधति यजाति च तम् उ नमोभिः आकृणुध्वम् ! प्रसन्नं कुरुध्वम् ॥

TRANSLATION

O men, please with reverence a learned person who is giver of great bliss in Yajnas (non-violent sacrifices) truthful in thought, word and deed or observant of truth, giver of

knowledge. He brings divine virtues and wisdom to men (helps in their attainment) as he knows them and unites men with them with the aid of knowledge.

PURPORT

None can be a true teacher except a wise man who is absolutely truthful in mind, word and deed. None can be honoured except such a virtuous person.

THE COMMENTATOR'S NOTES

(ऋतावा) सत्यगुणकर्मस्वभावान्
= Absolutely truthful.

(होता) सर्वस्य विज्ञानस्य दाता
= Giver of all knowledge.

(वेः) आवहति = Brings or causes to attain.

(मनसा) विज्ञानेन = With knowledge.

TRANSLATOR'S NOTES

Even Prof. Wilson's translation of Ritava as "observant of truth as in previous Mantra and the translation of स च बोधाति मनसा यजाति as 'Agni' knows those who are to be worshipped, and worships them with reverence. substantiates Rishi Dayananda's contention that here अग्नि means a विद्वान् or learned person मन-अवगमे-बोधे वा hence मनसा विज्ञानेन । हु-दानादनयो: here it has been taken by Rishi Dayananda in the sense of विज्ञानस्य दाता = Giver of knowledge.

अध्वर इति यज्ञ नाम (निघ० ३.१७) अध्वर इति यज्ञनाम ध्वरति हिंसा कर्मा तत्प्रतिषेधः इति निरुक्ते २.७)

पुनः स विद्वान् कीदृश इत्युपदिश्यते ।

How is a lenrned person is taught further in the 3rd Mantra.

Mantra—3

स हि क्रतुः स मर्यः स साधुर्मित्रो न भूदद्भुतस्य रथीः ।
तं मेधेषु प्रथमं देवयन्तीर्विश उप ब्रुवते दस्ममारीः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

देवयन्तीः (कामयमानाः) आरीः (ज्ञानवत्यः) विशः (प्रजाः) मेधेषु तं दस्मं (सभाध्यक्षत्वेन) प्रथमम् उपब्रुवते । यः मित्रः न (सर्वस्य सुहृत् इव) भूत् (भवेत्) स हि खलु सर्वथा क्रतुः स मर्यः (मनुष्यस्वभावः) स साधुः अद्भुतस्य सैन्यस्य रथी (रथवान्) भवेत् ॥

TRANSLATION

All learned persons desiring the welfare of all subjects, speak of the Agni (leader or President of the Assembly) as the first and foremost destroyer of all miseries in all Yajnas in the form of reading, teaching and battles). He is truly the friend of all, endowed with wisdom and noble actions, a benevolent righteous man. He is the leader of the wonderful army.

PURPORT

Men should regard as King the President of the Assembly or the Council of Ministers one who is the best and the most virtuous benevelent man. No one man should monopolise all authority of the State, but an assembly of noble persons should be entrusted with all works of the State.

THE COMMENTATOR'S NOTES

(दस्मम्) दुःखानाम् उपक्षेप्तारम् ।
= Destroyer of all miseries.

(मेधेषु) अध्ययनाध्यापनसंग्रामादियज्ञेषु
= In the Yajnas in the form of reading, teaching and waging righteous battles.

(आरीः) ज्ञानवत्यः = Learned or wise.

(देवयन्तीः) कामयमानाः = Desiring the welfare of all.

TRANSLATOR'S NOTES

दस्मम् is derived from दसु-उपक्षये hence the above meaning of

दुःखानाम् उपक्षेप्तारम् मेध इति यज्ञ नाम (निघ० ३.१७) मेधाः- मिध-मेधासंगमनयोः

हिंसायां च । Hence the above interpretation given by Rishi Dayananda which is supported by the Verses like अध्यापनं ब्रह्मयज्ञः (मनु०) दिवु-क्रीडा विजिगीषा व्यवहार द्युतिस्तुति मोदमद स्वप्न कान्ति गतिषु । here the meaning of कान्ति-कामना or desire has been taken both by Sayana and Rishi Dayananda Saraswati. Sayanacharya has interpreted it as देवानात्मनः इच्छन्त्यः आरीः is derived from ऋ-गति प्रापणयोः Taking the first meaning of गति as ज्ञान or knowledge Rishi Dayananda has explained it as ज्ञानवत्यः ।

It is note worthy that in this mantra the epithet used for अग्नि (Agni) is मर्यः which Rishi Dayananda Saraswati has correctly and straightforwardly explained as मनुष्यः-मनुष्यस्वभावः = A man of true human nature But as Sayanacharya is not prepared to accept that Agni can be a man, he explains it as मर्यः as मारयिता-विश्वस्योपसंहर्ता and साधुः साधयिता उत्पादयिता creator of the word. It is certainly a very far-fetched meaning, while as Rishi Dayananda's meaning of the word मर्यः (Maryah) as मनुष्यः = Man and साधुः (Sadhu) as परोपकारी सन्मार्ग स्थितोविद्वान् is quite straight forward and simple. साधयति परकार्याणीति साधुः Griffith's translation is better. He has translated मर्यः as a man and साधुः as "perfect" which though not appropriate is better than Creator of the world.

पुनः स (अग्निः) कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the 4th Mantra.

Mantra—4

स नो नृणां नृतमो रिशादा अग्निर्गिरोऽवसा वेतु धीतिम् ।
तना च ये मघवानः शविष्ठा वाजप्रसूता इषयन्त मन्म ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः नः (अस्माकं) नृणां मध्ये नृतमः अग्निः इव अवसा गिरः धीतिं च कामयते स नः नृणां मध्ये (सभाध्यक्षत्वं) वेतु (प्राप्नोतु) । ये नः (अस्माकं) नृणां मध्ये रिशादाः वाजप्रसूताः शविष्ठाः मघवानः तना मन्म चात् सद्गुणान् इषयन्त ते नः (अस्माकं) सभासदः सन्तु ।

TRANSLATION

May he who is the best among men, destroyer of violent enemies, who like a highly educated person desires with protection, speech and upholding, with the Presidentship of the of the Assembly. May those of us be the members of the Assembly, who are destroyers of their foes, shining with virtues like the knowledge and wisdom, very powerful possessors of good wealth, desirous of prosperity, knowledge and other virtues.

PURPORT

Men should administer vast and good Government and conduct other State works, having organised an assembly with the best persons as its President. Without this, there cannot be any stability. Therefore these should be done always and no single king should be accepted by any man.

THE COMMENTATOR'S NOTES

(वाजप्रसूता:) विज्ञानादिगुणैः प्रकाशिताः ।

Shining on account of knowledge and other vitrues.

(तना) विस्तृतानि धनानि = Vast Wealth

तनेतिधननाम (निघ० २:२)

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Agni) is taught is the fifth Mantra.

Mantra—5

एवाग्निर्गोतमेभिर्ऋतावा विप्रेभिरस्तोष्ट जातवेदाः ।

स एषु द्युम्नं पीपयत्स वाजं स पुष्टिं याति जोषमा चिकित्वान् ॥

सन्धिच्छेदसंहितोऽन्वयः (ऋषिकृतः)

हे विद्वन्! गोतमेभिः विप्रेभिः यः जातवेदाः ऋतावा अग्निः स्तूयते यः त्वम् अस्तोष्ट स एव चिकित्वान् द्युम्नं याति स वाजं पीपयत स जोषं पुष्टिम् आयाति ।

TRANSLATION

O learned persons, Omnipresent and Omniscient God is praised by highly intelligent and devout persons. He is Omnipresent, absolutely Truthful Supreme Being, Who knows every thing. He the Omniscient Lord of the world gives us the light of knowledge. He gives good and material and other articles and thus enables us to get good strength. He gives good joy and love.

PURPORT

Men should associate themselves with righteous learned persons and sitting in their assembly, they should acquire knowledge and good education and then should enjoy all happiness.

THE COMMENTATOR'S NOTES

(द्युम्नम्) विद्याप्रकाशम् = The light of knowledge.

(गोतमेभिः) अतिशयेन स्तावकैः

=Good praisers or devotees.

TRANSLATOR'S NOTES

गौरिति स्तोतृनाम (निघ० ३.१६)

There is mention of God, learned persons and Agni in this hymn (as before) so it is connected with the previous hymn.

Here ends the commentary on the seventy-seventh hymn and 25th Varga of the first Mandala of the Rigveda.

अथाष्टसप्ततितमं सूक्तम्

HYMN LXXVIII (78)

अस्य सूक्तस्य राहूगणो गोतम ऋषिः । अग्निर्देवता । १, २, ३, ४, ५ गायत्री छन्द । षड्जः स्वरः ॥

Seer-Rahoogana Gotama. Devata or subject-Agni, Metre-Gayatri. Tune-Shadja.

Mantra—1

अभि त्वा गोतमा गिरा जातवेदो विचर्षणे ।
द्युम्नैरभि प्र णोनुमः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जातवेदः विचर्षणे (परमात्मन) यं त्वां यथा गोतमाः द्युम्नैः गिरा स्तुवन्ति यथा च वयं अभि प्रनोनुमः (तथा सर्वे मनुष्याः कुर्युः) ॥

TRANSLATION

O God knower and Beholder of all that exists, We praisers or devotees glorify Thee repeatedly with knowledge and other virtues. Let other men also do like wise.

PURPORT

All men should meditate upon God and having approached absolutely truthful learned persons, should acquire knowledge.

THE COMMENTATOR'S NOTES

(गोतमाः) अतिशयेन स्तावकाः ।
(द्युम्नैः) विज्ञानादिभिर्गुणैः सह

TRANSLATOR'S NOTES

In the Vedic Lexicon Nighantu, we read in 3. 16. गौरितिस्तोतृनाम (निघ० ३.१६) Therefore Rishi Dayananda has interpreted the word गोतमाः as अतिशयेन स्तावकाः = Those who glorify or praise well. द्युम्नम् इति पदनाम (निघ० ४.२) पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च So here the first meaning of ज्ञान or knowledge has been taken.

Sayanacharya, Prof. Wilson, Griffith and others have committed the mistake of taking गोतमा: as the name of a sage and his descendents. Sayanacharya strangely interprets it as गोतमा:-अस्य सूक्तस्य द्रष्टा गोतम: ऋषि: । ऋषेरेकत्वेऽपि पूजार्थं बहु-वचनम् i. e. By गोतमा: is meant the desendents of the seer of the hymn गोतम (Gotama). Though he is one, plural has been used to show respect. Is it not strange that one should use plural to show respect to oneself? Yogi Shri Aurabindo has translated जातवेद: विचर्षणे as master of Light." He has remarked in the foot-note. The names of the Rishis are constantly used with a correct reference to their meaning." (See "On the Vedas" P. 314). Wilson following Sayanacharya has therefore translated it as Gotama celebrates thee Agni with praise. Even he translates जातवेद: विचर्षणे the epithets used in the Mantra for Agni as "Knower and beholder of all that exist, Are such epithets applicable in the case of inanimate material fire?" Rishi Dayananda is therefore right in taking Agni for God the Omniscient Supreme Being.

पुनः स विद्वान् कीदृश इत्युपदिश्यते ।

Mantra—2

तमु त्वा गोतमो गिरा रायस्कामो दुवस्यति ।
द्युम्नैरभि प्र णोनुमः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे धनेश . यथा रायस्कामः गोतमः (विद्वान्) गिरा त्वा दुवस्यति तथा तम् उ द्युम्नैः सह वर्तमानाः वयम् अभि प्रणोनुमः ॥

TRANSLATION

How is learned man is taught in the second Mantra.

O God the Lord of all wealth; as a learned person desirous of wealth (internal in the form of wisdom and external) worships Thee with his speech, in the same manner. we offer adoration to Thee from all side (every where) being endowed with good reputation and glory.

PURPORT

None can accomplish his desire of acquiring all kind of wealth without the communion with God and association with learned wise persons.

THE COMMENTATOR'S NOTES

(गोतमः) विद्यायुक्तो जनः = A learned person.

(द्युम्नैः) श्रेष्ठैः यशोभिः = With good reputation.

TRANSLATOR'S NOTES

गौरिति पदनाम (निघ४.१) पद-गतौ Among the three meanings of गति the first of ज्ञान or knowledge has been taken here द्युम्नंद्योतेर्यशो वा अन्नंवा (निरुक्ते) hence the meaning of good reputation by Rishi Dayananda.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (a learned man) is taught further in the third mantra.

Mantra– 3

तमु॑ त्वा वाज॒सात॑मम॒ङ्गि॒र॒स्वद्ध॑वामहे ।
द्यु॒म्नैर॒भि प्र णो॑नुमः ॥३॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! विद्वांसः वयं यं द्युम्नैः वाज सातमं त्वाम् उ हवामहे (स्तुः) यम् अंगिरस्वत् अभि प्रणोनुमः तं त्वं स्तुहि (प्रणम) ॥

TRANSLATION

O learned person, you should praise and bow before a highly educated wise man who is giver of knowledge and whom we praise repeatedly, dear to us like our very life or bre th.

PURPORT

O men, you should accomplish soon four purposes of life i. e. Dharma (righteousness) Artha (Wealth) Kama

(fulfilment of noble desires) and Moksha (liberation) by respectfully pleasing learned and wise persons.

THE COMMENTATOR'S NOTES

(वाजसातमम्) यः वाजान्-प्रशस्तान् बोधान् संभजते सोऽतिशयितः तम् ॥

= To him who gives good knowledge.

(अंगिरस्वत्) = Like our very life.

TRANSLATOR'S NOTES

प्राणो वा अंगिराः (शत० ६.१२.२८ ॥ ६.५.२,३,४)

= The very life. (Vital breath).

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—4

तमु॑ त्वा वृत्र॒हन्त॑मं॒ यो दस्यूँ॑रव॒धूनु॒षे ।
द्यु॒म्नैर॒भि प्र णो॑नुमः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन ! यः त्वं दस्यून अवधूनुषे तं वृत्रहन्तमं त्वाम् उ द्युम्नैः सह वर्तमाना वयम् अभिप्रणोनुमः ॥

TRANSLATION

We praise thee repeatedly who art the destroyer of the wicked ignoble persons and who puttests them to flight. We possessing shining or glittering weapons, praise thee repeatedly.

PURPORT

O men, you should constantly serve the President of the Assembly who is without enemies (most popular) and who overcomes all wicked persons.

THE COMMENTATOR'S NOTES

(दस्यून्) महादुष्टान् = Very wicked persons.

(द्युम्नैः) यशसा प्रकाशमानैः शस्त्रास्त्रैः

= With shining or glittering arms, and weapons.

पुनः स कीदृश इत्युपदिश्यते

How is he (learned person) is taught further in the fifth Mantra

Mantra - 5

अवोचाम रहूगणा अग्नये मधुमद्वचः ।
द्युम्नैरभि प्र णोनुमः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः रहूगणाः भवन्तः यथा द्युम्नैः अग्नये मधुमद्वचः ब्रुवते तथा वयम् अवोचाम । यथा वयं तम् अभिप्रणोनुमः तथा यूयम् अपि नमत ।

TRANSLATION

O learned persons, we utter sweet words to the highly educated president of the Assembly as you who have always served righteous men, who have given up all evil do along with good reputation. As we praise him repeatedly, so you should also do.

PURPORT

Men shouid praise only those who have good reputation full of righteousness and not others.

THE COMMENTATOR'S NOTES

(रहूगणाः) रहवः-अधर्मत्यागिनः गणाः सेविता यैस्ते ।

= Who have served the band of righteous persons that have risen above evil.

(अस्मै अग्नये) विदुष सभाध्यक्षाय

= For this learned President of the Assembly.

This hymn is connected with the previous hymn as it deals with God and the attributes of learned persons (as before). Here ends the commenmtary on the Seventy-eighth hymn or 26th Varga of the first Mandala of the Rigveda.

एकोनाशीतितमं सूक्तम्

HYMN LXXIX (79)

अस्य सूक्तस्य राहू गणो ऋषिः। अग्निर्देवता। १ विराट् त्रिष्टुप्। २, ३ निचृत् त्रिष्टुप छन्दः, धैवतः स्वरः। ४ आर्षी उष्णिक्। ५, ६ निचृत्आर्षी उष्णिक् छन्दः। ऋषभः स्वरः ७, ८, १०, ११ निचृद् गायत्री। ६, १२ गायत्री छन्दः। षड्जः स्वरः।

Seer-Gotama, metres Trishtup and Ushnik or various forms 9.12 Gayatri Tune-*S*hadja. Devata-Agni.

Mantra—1

हिर॑ण्यकेशो॒ रज॑सो विसा॒रेऽहि॒र्धुनि॒र्वात॑ इव॒ ध्रजी॑मान् ।
शुचि॑भ्राजा उ॒षसो॒ नवे॑दा॒ यश॑स्वतीरप॒स्युवो॒ न स॒त्याः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे कुमारिका ब्रह्मचारिण्यः। रजसः विसारे हिरण्यकेशः धुनिः अहिः इव ध्रजीमान् वातः इव उषसः इव शुचिभ्राजा न वेदा यशस्वतीः अपस्युवः न (इव) यूयं सत्या भवत ।

TRANSLATION

O virgin Brahmacharini A young man whom you choose as partner in life should be like the sun with brilliant rays in the spread or increasement of prosperity; he should be like the cloud in liberality and raining down happiness, swift like wind, shaker of the wicked. You should be pure in radiance like the Dawn, innocent and free from ignorance, glorious or illustrious, always desiring to do good deeds and trnthful in mind. word and deed.

PURPORT

Those maidens who study the Vedas and Vedangas (Branches of the Vedas) with the observance of Brahmacharya and perfect self-control upto the age of 24 become the ornaments of human race.

THE COMMENTATOR'S NOTES

(हिरण्यकेशः) हिरण्यवत् तेजोवत् केशा यस्य सः
= Like the sun with splendid or brilliant rays.

(रजसः) ऐश्वर्यस्य = Of prosperity of wealth.

(अहिः) मेघ इव = Like the cloud.

(नवेदाः) या अविद्यां न विन्दन्ति ताः
= Free from ignorance (and innocent).

TRANSLATOR'S NOTES

तेजो वै हिरण्यम् (तैत्तिरीय १. ८. ९. १)
रज इति पदनाम (निघ० १.४) पद-गतौ

Among the three meanings गतिप्राप्ति the third may be taken in the sense of सुखप्रापकम्
= Wealth the cause of happiness.

अहिरिति मेघनाम (निघ० १.१०) = Cloud.
नवेदा इति मेधाविनाम (निघ० ३.१५)
पुनः स कीदृश इत्युपदिश्यते ।

Maatra—2

आ ते सुपर्णा अमिनन्तँ एवैः कृष्णो नोनाव वृषभो यदीदम् ।
शिवाभिर्न स्मयमानाभिरागात्पतन्ति मिहः स्तनयन्त्यभ्रा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ये सुपर्णाः आमिनन्त एवैः कृष्णः वृषभः इदम् इव नोनाव यथा स्मयमानाभिः शिवाभिः न (इव) यदि अगात् यथा अभ्राः स्तनयन्ति मिहः आपतन्ति तथा विद्यावर्षेत् (तर्हि तस्य ते तव) किमप्राप्तं स्यात् ॥

TRANSLATION

O learned persons, as the rays of the sun with winds induce the rain and the sun which has attractive power and is the cause of rain, showers the waters, in the same manner,

youngmen who are attractive and virile, shower knowledge and happiness and when they approach auspicious smiling maidens, why should not be there the rain of knowledge and happiness as when the clouds thunder and the rain descends?

PURPORT

Why should not those Brahamacharis enjoy happiness who get in marriage Brahamacharinis who have observed perfect continence and are chaste ?

THE COMMENTATOR'S NOTES

(सुपर्णाः) किरणाः सुपर्णा इति रश्मिनाम (निघ० १.५)

= The rays of the sun.

(एवैः) प्रापकैर्गुणैः = With attributes that cause happiness.

इदम् इत्युदकनाम (निघ० १.२) = Water.

(कृष्णः) आकर्षणकर्ता सूर्यः–

= The sun with power of attraction.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the third Mantra.

Mantra—3

यदीमृतस्य पयसा पियानो नयन्नृतस्य पथिभी रजिष्ठैः ।
अर्यमा मित्रो वरुणः परिज्मा त्वचं पृचन्त्युपरस्य योनौ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् ऋतस्य पयसा पियानः रजिष्ठैः पथिभिः उपरस्य योनौ ईं नयन् अर्यमा मित्रः वरुणः परिज्मा च ऋतस्य त्वचं पृञ्चन्ति (तदा सर्वेषां जीवनं संभवति) ॥

TRANSLATION

When the sun, Prana, Udana and the soul, touch the external part with the water and with the shining paths of truth, then all get life.

PURPORT

When souls get contact with the Prana and water etc. as cause and effect, they can assume bodies.

THE COMMENTATOR'S NOTES

(ईम्) प्राप्तव्यं सुखम्
= Happiness that is to be attained.

(ऋतस्य) उदकस्य, सत्यस्य
ऋतम् इति उदकनाम (निघ० १. १२)
ऋतम् इति सत्यनाम (निघ० ३. १०)
(उपरस्य) मेघस्य (उपर इति मेघनाम निघ० १.१०)

पुन: स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the 4th Mantra.

Mantra—4

अग्ने॒ वाज॑स्य॒ गोम॑त॒ ईशा॑नः सहसो यहो ।
अ॒स्मे धे॑हि जातवेदो॒ महि॒ श्रवः॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जातवेदः अग्ने सहसः यहो गोमतः वाजस्य ईशानः त्वम् अस्मे महि श्रवः धेहि ॥

TRANSLATION

O learned person, you who are like the electricity, son of of a powerful virile person and lord of many cows and food material, bestow on us great knowledge of the Vedas and other Shastras.

PURPORT

Those men who being the sons of learned parents, educated by the father, mother and precepters obtain much food material, wealth and knowledge, should also multiply these things in others.

PURPORT

When souls get contact with the Prana and water etc. as cause and effect, they can assume bodies.

THE COMMENTATOR'S NOTES

(ईम्) प्राप्तव्यं सुखम्
= Happiness that is to be attained.

(ऋतस्य) उदकस्य, सत्यस्य
ऋतम् इति उदकनाम (निघ० १. १२)
ऋतम् इति सत्यनाम (निघ० ३. १०)
(उपरस्य) मेघस्य (उपर इति मेघनाम निघ० १.१०)

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the 4th Mantra.

Mantra—4

अग्ने वाजस्य गोमत ईशानः सहसो यहो ।
अस्मे धेहि जातवेदो महि श्रवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जातवेदः अग्ने सहसः यहो गोमतः वाजस्य ईशानः त्वम् अस्मे महि श्रवः धेहि ॥

TRANSLATION

O learned person, you who are like the electricity, son of of a powerful virile person and lord of many cows and food material, bestow on us great knowledge of the Vedas and other Shastras.

PURPORT

Those men who being the sons of learned parents, educated by the father, mother and precepters obtain much food material, wealth and knowledge, should also multiply these things in others.

learned person well-versed in the Vedas, illuminates all sciences.

THE COMMENTATOR'S NOTES

(कविः) सर्वविद्यावित् = Knower of all sciences.

(दीदिहि) भृशं प्रकाशय = Illumiuate.

दीदियति ज्वलतिकर्मा (निघ० १.१६)

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the sixth Mantra.

Mantra—6

क्षपो राजन्नुत त्मनाग्ने वस्तोरुतोषसः ।

स तिग्मजम्भ रक्षसो दह प्रति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे तिग्मजम्भ अग्ने (राजन्) त्वं त्मना यथा सूर्यः क्षपः निर्वर्त्य उत स वस्तोः उषसः भावं करोति (तथा धार्मिकेषु सज्जनेषु विद्याविनयौ प्रकाशय) उत रक्षसः प्रति दह ॥

TRANSLATION

O learned king shining with justice and humility, O man of splendid face, as the sun dispels the darkness of the night and turns it into the dawn and the day, in the same manner, you should illuminate and spread knowledge and humility among righteous persons and should burn up or destroy the wicked ignoble men.

PURPORT

As the sun protects the world by giving light, causing rain and dispelling darkness, in the same way, righteous kings, should protect the righteous noble persons and punish the wicked, thereby preserving the State.

THE COMMENTATOR'S NOTES

(राजन्) न्यायविनयाभ्यां प्रकाशमान

= Shining with justice and humility.

(क्षप:) रात्रीः = Nights. (नि० प० १.७)
(तिग्मजम्भ) तिग्मं तीव्रं जम्भं वक्त्रं तस्य तत् सम्बुद्धौ ।
= Man with splendid face or effective speech.

TRANSLATOR'S NOTES

क्षपेति रात्रिनाम (नि० १.७) राजृ-दीप्तौ
पुनः स सभाध्यक्ष: कीदृश इत्युपदिश्यते ।

How is the Agni (President of the Assembly) is taught further in the seventh Mantra.

Mantra—7

अवा नो अग्न ऊतिभिर्गायत्रस्य प्रभर्मणि ।
विश्वासु धीषु वन्द्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वन्द्य अग्ने सभाध्यक्ष त्वम् ऊतिभिः गायत्रस्य प्रभर्मणि विश्वासु धीषु नः (अस्मान्) अव ॥

TRANSLATION

O highly learned President of the Assembly who are praise-worthy, guard us with your protective powers in the upholding of the Gayatri and other Mantras and in maintaining delightful dealings and in all intellectual activities.

PURPORT

Men should respect a person who illuminates our intellects.

THE COMMENTATOR'S NOTES

(गायत्रस्य) गायत्री प्रगाथस्य छन्दस: आनन्दकरस्य व्यवहारस्य वा
= Of the Gayatri and other Mantras or of delightful dealing.

पुन: स कीदृश इत्युपदिश्यते ।

How is Agni (President of the Assembly) is taught further in the eighth Mantra.

Mantra—8

आ नो॑ अग्ने र॒यिं भ॑र सत्रा॒साहं॒ वरे॑ण्यम् ।
विश्वा॑सु पृ॒त्सु दु॒ष्टर॑म् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (सभाध्यक्ष) त्वं नः (अस्मभ्यम्) विश्वासु पृत्सु सत्रासाहं वरेण्यं दुष्टरं रयिम् आभर ।

TRANSLATION

O Agni (President of the Assembly) who are a liberal donor, bring to us ever-conquering wealth possessing true power, wealth which is most acceptable as it leads to noble merits, actions and temperament, invincible in all struggles with wicked enemies or their armies.

PURPORT

Men can not enjoy all happiness without the help of the President of the Assembly or the council of ministers and the proper utilisation of fire and other elements.

THE COMMENTATOR'S NOTES

(पृत्सु) सेनासु (वरेण्यम्) प्रशस्तगुणकर्मस्वभावकारकम् ।
= Leading to noble metı its, actions and temperament, most acceptable.

TRANSLATOR'S NOTES

पृत्सु इति संग्रामनाम (निघ० २.१७) = Battles.
It is the armies with whose help, battles are waged, hence Rishi Dayananda has intepreted it here as सेनासु or armies.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the ninth Mantra.

Mantra—9

आ नो॑ अग्ने सुचे॒तुना॑ र॒यिं वि॒श्वायु॑पोषसम् ।

मा॒र्डी॒कं धे॑हि जी॒वसे॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! त्वं नः (अस्मभ्यम्) जीवसे सुचेतुना विश्वायु

पोषसं मार्डीकंरयिम् आधेहि ॥

TRANSLATION

O leader, giver of knowledge and happiness, give for our sustenance, heart-delighting wealth, the producer of happiness and supporter of all people. Kindly give us such wealth with good knowledge or sound understanding.

PURPORT

When a learned person is well served by men, he gives them good education enabling them to acquire that knowledge and wealth which lead to full span of life.

THE COMMENTATOR'S NOTES

(सुचेतुना) सुष्ठुविज्ञानेन सह वर्तमानाम् ।

= Endowed with good knowledge.

(मार्डीकम्) मृडीकानां सुखानाम् इमं साधकम् ॥

= Accomplisher of happiness.

(मृड - सुखने)

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni, is further in the tenth Mantra.

Mantra—10

प्र पू॒तास्ति॒ग्मशो॑चिषे॒ वाचो॑ गोतमा॒ग्नये॑ ।

भर॑स्व सुम्न॒युर्गिरः॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे गोतम सुम्नयुः त्वं विद्वांसः तिग्मशोचिषे अग्नये याः

पूताः गिरः धरन्ति ता वाचः प्रभरस्व ।

TRANSLATION

O Praiser of Truth, thou who desirest thy happiness, utter those pure words full of wisdom, education and sermon which learned persons use for highly intelligent men.

PURPORT

None can manifest true knowledge without God and a highly learned person. Therefore God and a scholar should always be served well.

THE COMMENTATOR'S NOTES

(तिग्मशोचिषे) तीव्रबुद्धिप्रकाशाय

= For a highly intelligent person.

पुनः स कीदृश इत्युपदिश्यते ।

∴ How is Agni is taught in the 11th Mantra.

Mantra—11

यो नो अग्नेऽभिदासत्यन्ति दूरे पदीष्ट सः ।

अस्माकमिद्वृधे भव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! यः भवान् अन्ति दूरे नः (अस्मभ्यम्) अभिदासति पदीष्ट स त्वम् अस्माकं वृधे इत् भव ॥

TRANSLATION

O Agni be giver of knowledge, may you who give ns desirable objects whether nigh or afar, be to us propitious for our advancement.

PURPORT

Why should not men serve All-pervading God who gives good knowledge and a learned good person who whether nigh or afar imparts good knowledge with noble sermons ?

THE COMMENTATOR'S NOTES

(अन्ति) समीपे ! अत्र सुपांसुलुक् इति लुक् विभक्ते-

लुंक् । छान्दसो वर्णलोपोवेति कलोपश्च ॥

= Near.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the 12th Mantra.

Mantra 12

सहस्राक्षो विचर्षणिरग्नी रक्षांसि सेधति ।

होता गृणात उक्थ्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! यथा उक्थ्यः सहस्राक्षः विचर्षणिः होता अग्निः रक्षांसि सेधति (निषेधति) वेदान् गृणीते (तथा त्वं भव) ॥

TRANSLATION

O learned person ! As God who is praiseworthy, in whom are all the thousands of eyes of all creatures, All-beholding or Omniscient, Giver of peace drives away all Rakshasas i.e. evil actions and evil minded persons and imparts the knowledge of the Vedas, thou shouldst also be like Him. An admirable wiseman also follows and obeys God in giving knowledge to all.

PURPORT

O men ! You should know that God or wiseman devoted to Him tell us the deeds that are to be done (our duties and also allthat should not be done, (sins and evils). You should act according to those instructions given in the Vedas.

THE COMMENTATOR'S NOTES

(सहस्राक्षः) सहस्राणि अक्षीणि यस्मिन् –

= All–pervading, in whom are all the eyes of all creatures.

(रक्षसान्) दुष्टानि कर्माणि दुष्टस्वभावान् प्राणिनः।
(सेधति) दूरीकरोति।

= Drives away.

Here ends the 79th hymn and 28th Varga of the first Mandala of the Rigveda. It has connection with the previous hymn as there is mention of Agni, attributes of God and learned persons in this as in the previous hymn.

अथाशीतितमं सूक्तम्

HYMN LXXX, (80)

अस्य सूक्तस्य राहूगणो गोतम ऋषिः। इन्द्रो देवता। १, ११ निचृदास्तारपंक्तिः ५, ६, ९, १०, १३, १४ विराट् पंक्तिश्छन्दः। पंचमः स्वरः। २, ४, ७, १२, १५ भुरिग् बृहती छन्दः। ८, १६ बृहती छन्दः मध्यमः स्वरः।

Seer–Rahoogana Gotama. Devata-Indra. Metre-Pankti and Brihati of various forms – Tunes - Panchama and Madhyama.

अथ सभाध्यक्षः कीदृश इत्युपदिश्यते।

How should Indra (President of the Assembly) be is taught in the first Mantra.

Manrta—1

इत्था हि सोम इन्मदे ब्रह्मा चकार वर्धनम्।

शविष्ठ वज्रिन्नोजसा पृथिव्या निः शशा अहिमर्चन्नु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शविष्ठ वज्रिन् यथा सूर्यः अहिं यथा ब्रह्मा ओजसा पृथिव्याः मदे सोमे स्वराज्यम् अनुअर्चन् इत्था वर्धनं चकार तथाहि त्वं सर्वान् अन्यायाचारान् निःशशाः ॥

TRANSLATION

O most powerful President of the Council of Ministers or the Assembly skilled in the weapons of war, just as the sun dispels by his rays the clouds, so do thou expel all wickedness and oppression from thy kingdom and make it acceptable and respected among the people, so that persons well-versed in all the four Vedas and other enlightened men may live therein in peace and by their power derive advantage from the enjoyable objects of the earth and help others to do likewise and thus progress in life. Thou shouldst manifest the glory of thy kingdom or sovereignty.

PURPORT

Men should devise all means for a good vast and independent kingdom and by preserving it well should always advance in knowledge and happiness.

THE COMMENTATOR'S NOTES

(ब्रह्मा) चतुर्वेदवित्

= Knower of or well-versed in all the four Vedas.

(सोमे मदे) ऐश्वर्यप्रापके आनन्दकारके व्यवहारे

= In the dealing that leads to prosperity and bliss.

(शशा) उत्प्लवस्व = Expel.

(अहिम्) मेघम् = Cloud.

(अहिरिति मेघनाम निघ० १.१०)

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the second Mantra.

Mantra—2

स त्वामदद्वृषा मदः सोमः श्येनाभृतः सुतः ।
येना वृत्रं निरद्भ्यो जघन्थ वज्रिन्नोजसार्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वज्रिन् येन वृष्णा मदेन श्येनाभृतेन सुतेन सोमेन त्वम् ओजसा स्वराज्यम् अनु अर्चन् यथा सूर्यः अद्भ्यः पृथक् पृथक् वृत्रं (जलं) स्वीकुर्वन्तं मेघं निर्जघान तथा प्रजाभ्यः पृथक् कृत्य प्रजासुखं स्वीकुर्वन्तं शत्रुं निर्जघन्थ स वृषा मदः श्येनाभृतः सुतः सोमः त्वा अमदत् ॥

TRANSLATION

O powerful wielder of the war weapons, just as the sun shatters the cloud that keeps waters bound, so do thou. utilising those objects of the earth like a hawk which is developed, shower bleessings on mankind, dispel the foe that

robs thy subjects of their peace and happiness, thus making thy kingdom acceptable and respectable and so may these objects be to thy rejoicing.

THE COMMENTATOR'S NOTES

(सोमः) ऐश्वर्यप्रदः पदार्थसमूहः ।

= Objects that cause prosperity.

(श्येनाभृतः) यः श्येन इव विज्ञानादिगुणैः समन्ताद् ध्रियते सः

= Which is supported by scientific knowledge and its application etc. like a hawk.

(वृत्रम्) जलं स्वीकुर्वन्तं प्रजासुखं स्वीकुर्वन्तं वा

= Cloud accumulating water or a foe that robs the subjects of their happiness.

TRANSLATOR'S NOTES

The word सोम is derived from षु-प्रसवैश्वर्ययोः hence the meaning given above by Rishi Dayananda Sarasvati. The word श्येन is derived from श्यैङ्-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च Here the first meaning of ज्ञान or knowledge has been taken by Rishi Dayananda as quoted above.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 3rd Mantra.

Mantra—3

प्रेह्यभीहि धृष्णुहि न ते वज्रो नि यंसते ।
इन्द्र नृम्णं हि ते शवो हनो वृत्रं जया अपोऽर्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र यथा सूर्यस्य वज्रो वृत्रंहनः अपः नियंसते तथा तथा येतेशत्रवः तान् हत्वा स्वराज्यम् अनु अर्चन् हि नृम्णं प्रेहि । शवः अभीहि (शरीरात्मबलेन) धृष्णुहि जया (एवं कुर्वतः ते पराजयः न भविष्यति) ॥

TRANSLATION

O Indra (President of the council of Ministers or Assembly) like the sun that shatters the could by his rays and controls the waters, do thou put down thy enemies and making thy rule acceptable and respected, advance in wealth. Go forward and be bold; thy power of conquering thy foes can not be checked. Thy strength can bend all thy foes can not be checked. Acquire full power and becoming bold and valiant in body and spirit, be always victorious. By doing so, there will be no defeat for thee.

PURPORT

Those officers of the state state who are illustrious like the sun, enjoy the prosperity of the State.

THE COMMENTATOR'S NOTES

(वज्रः) किरणसमूहः = Band of rays.

(नृम्णम्) धनम् (नृम्णम् इति धननाम निघ० २.१०) = Wealth.

(शवः) बलम् = Power of strength.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the fourth Mantra.

Mantra—4

निरिन्द्र भूम्या अधि वृत्रं जघन्थ निर्दिवः ।

सृजा मरुत्वतीरव जीवधन्या इमा अपोऽर्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! त्वं यथा सूर्यः वृत्रं हत्वा भूम्या अधि इमाः जीवधन्याः मरुत्वतीः अपः निर्जघन्थ दिवः अव सृजति तथा दुष्टाचारान् हत्वा धर्माचारं प्रचार्य स्वराज्यम् अन्वर्चन् राज्यं शाधि विविधं वस्तु सृज ॥

TRANSLATION

O Indra (Powerful king) even as the sun shatters the clouds, diffuses his light-giving rays and lets flow waters that help human beings and other creatures to live in peace, so do thou destroy the wicked, give wide encouragement to righteous conduct and thus making thy administration acceptable and respected, rule over it, so that thou and thy subjects may ever enjoy all happiness.

PURPORT

He who desires to rule should preach or diffuse knowledge, righteousness and humility and being himself a righteous person should behave towards his subjects as their father.

THE COMMENTATOR'S NOTES

(दिवः) किरणान् = Rays.

(मरुत्वतीः) मनुष्यादि प्रजा सम्बन्धिनीः

= Beneficial to human beings and other creatures.

पुनस्तस्य (इन्द्रस्य) कर्तव्यानि कर्माण्युपदिश्यन्ते

The duties of Indra are taught further in the fifth Mantra.

Mantra– 5

इन्द्रो वृत्रस्य दोधतः सानुं वज्रेण हीळितः ।
अभिक्रम्याव जिघ्नतेऽपः समीय चोदयन्नर्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् यथा इन्द्रः (सूर्यः) वज्रेण वृत्रस्य अपः अभिक्रम्य सानुं छिनत्ति तथा त्वं स्वराज्यम् अनु अर्चन् जिघ्नते समीय स्वबलं चोदयन् दोधतः शत्रोः बलम् अभिक्रम्य (सेनां छित्वा) हीळितः सन् क्रोधम् अवसृज ॥

TRANSLATION

O learned Indra (President of the council of Ministers) Just as the sun attacks all over with his fierce heat and cuts

off the different portions of the cloud, so do thou assert thy sovereignty and send thy troops to attack the army of thy enemy that might be going about killing and destroying in thy kingdom. If thy foe happens to disperse thy troop and if, therefore, thy subjects disparage thee, let thy wrath itself be upon thy enemy.

PURPORT

Those persons are respected among the enlightened men who like the sun, dispel the darkness of ignorance, illuminate knowledge, punish the wicked and respect the righteous.

THE COMMENTATOR'S NOTES

(दोधतः) क्रुध्यतः दोधतीति क्रुध्यतिकर्मा

(निघ० २.१२)

= Of an angry person.

(सानुम्) अंगानां संविभागम् = Different parts.

(हीळितः) अनादृतः = Insulted or disregarded.

(हेड् - अनादरे)

(समर्यते) गच्छते = Going about.

पुनस्तस्य कर्तव्यानि कर्माण्युपदिश्यन्ते ।

The duties of Indra (President of the Council of Ministers) are taught further.

Mantra—6

अधि सानौ नि जिघ्नते वज्रेण शतपर्वणा ।
मन्दान इन्द्रो अन्धसः सखिभ्यो गातुमिच्छत्यर्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे राजन् यथा इन्द्रः (विद्युत्) शतपर्वणा वज्रेण सानौ अधि प्रेरयन्तो इव प्रकाशं निजिघ्नतेमेघाय प्रतिकूला वर्तते तथा एव गातुम् इच्छति स भवान् सखिभ्यः मन्दानः स्वराज्यम् अनु अर्चन् अन्धसः दाता भव ॥

TRANSLATION

O King, even as lightning with hundreds of its streaks seems to strike on the different parts of and to be hostile to the cloud which obstructs its lighl, so shouldst thou, who likest words of noble teaching, regarding thy own sovereign rule first, be the bestower of food and joy on thy friends, and subjects.

PURPORT

As the sun is benefactor of all, so should always be the President of the council of Ministers and others.

THE COMMENTATOR'S NOTES

(गातुम्) सुशिक्षितां वाणीम् = Refined speech.

(अन्धसः) अन्नस्य = Of the food.

पुनस्तस्य कृत्यमुपदिश्यते ।

The duties of Indra are taught further in the seventh Mantra.

Mantra—7

इन्द्र तुभ्यमिदद्रिवोऽनुत्तं वज्रिन्वीर्यम् ।

यद्ध त्यं मायिनं मृगं तमु त्वं माययावधीरर्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अद्रिवः वज्रिन् इन्द्र ! त्वं यत् त्वं मायिनं मृगं मायया ह अवधीः दिवः (सूर्यस्य इव) अनुत्तं वीर्यं गृहीत्वा स्वराज्यम् अनु अर्चन् तम् उ दण्डयसि तस्मै तुभ्यम् इत् (एव) वयं करान् ददाम ॥

TRANSLATION

(The learned representative of the people says to the King or the President of the Assembly) O King who impartest happiness to thy subjects ruling over a kingdom possessing cloud-like mountains as thou possessing natural powers as the sun possesses lustre and regarding thy sovereign authority with respect, dost using subtle intelligence or

statesmanship, severely punish and put down with a strong hand the enemy, who, by fraud deprives thy subjects of the goodthings of the world and enjoys them himself like a brute, we offer tribute to thee alone.

PURPORT

It is only they that manifest like the sun, their own strength, justice and knowledge for the protection of their subjects and arrest deceitful persons that can advance the cause of their State and can get tributes.

THE COMMENTATOR'S NOTE

(अद्रिवत्) मेघवत् पर्वतराज्यालंकृत
=Ruling over a kingdom adorned with mountains like clouds.

(अनुत्तम्) - अप्रेरितं स्वाभाविकम्
= Natural, not acquired.

(मृगम्) परस्वापहर्तारम्
= Beast, taking enjoyment like a robber of others' articles.

(मायया) प्रज्ञया = By subtle intelligenee or cleverness.

(मायेतिप्रज्ञानाम निघ० ३.९) Tr.

पुनरेतस्य गुणा उपदिश्यन्ते ।

The attributes of Indra (President of the council of Ministers or King are taught further in the 8th Mantra.

Mantra—8

वि ते वज्रासो अस्थिरन्नवतिं नाव्या३अनु ।
महत्तं इन्द्र वीर्यं बाह्वोस्ते बलं हितमर्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (सभापते) ते वज्रासः नवति नाव्या अनुव्यस्थिरन् यत् ते बाह्वोः महत् वीर्यं बलं हितम् अस्ति तेन स्वराज्यम् अनु अर्चन् राज्यश्रियं त्वं प्राप्नुहि ॥

TRANSLATION

O Indra (President the council of Ministers or Supreme King) ninety armies of well-equipped soldiers with fleets of

ships are standing ready to march at thy command. Great prowess is in thy arms and thou possessest mighty power. Honour thy sovereign authority and enjoy the happiness of an independent kingdom.

PURPORT

Those persons who desire to develop and make prosperous their kingdom should get manufactured big steamers and ships and going to distant lands and countries with their help, making commercial advance, should fill their State with wealth and abundant food materials.

पुनः राजपुरुषैः किं कर्तव्यमित्युपदिश्यते ।

What should officers of the State do is taught further in the ninth Mantra.

Mantra—9

सहस्रं साकमर्चत परि ष्टोभत विंशतिः ।
शतैनमन्वनोनवुरिन्द्राय ब्रह्मोद्यतमर्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यः स्वराज्यम् (स्वकीयं राष्ट्रम्) अर्चन् (सत्कुर्वन्) वर्तते तम् आश्रित्य तदधर्माचरणात् पृथक् परिष्टोभत साकं सहस्रम् अर्चत यं विंशतिः शतानि अनोनवुः यः उद्यतं ब्रह्म अर्चन् वर्तते तस्मै इन्द्राय (सभाध्यक्षाय) अनुस्तुवत ॥

TRANSLATION

O men taking shelter under Indra (President or King) who has a high regard for his sovereign authority, purge your kingdom of all evil. Unite in your thousands to welcome such a noble ruler and bands of scores of hundreds of you should extol him favourably and submit and offer allegiance to him, who accepts with reverence (as his rule of life) the ever useful Vedic teachings.

THE COMMENTATOR'S NOTES

(सहस्रम्) असंख्यातगुणसम्पन्नम् ।

= Endowed with innumerable virtues.

PURPORT

There can not be mutual happiness without giving up all animosiry and disputes. Men should never appoint as President a person who is devoid of knowledge, wisdom and good education and who is ignoble.

पुनस्तस्य गुणा उपदिश्यन्ते ।

The attributes of Indra (President or king) are taught further in the tenth Mantra.

Mantra—10

इन्द्रो वृत्रस्य तविषीं निरहन्त्सहसा सहः ।

महत्तदस्य पौंस्यं वृत्रं जघन्वाँ असृजद्वि सिन्धून् स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः इन्द्रः वृत्रम् इव शत्रुं जघन्वान् यः सहसा वृत्रस्य सूर्यः इव शत्रोः तविषीं निरहन् स्वराज्यम् अनुअर्चन् सुखम् असृजत् तत् अस्य महत् पौंस्यं सहः अस्ति (इति विद्वान् विजानातु) ॥

TRANSLATION

That this mighty President or King strikes down and shatters the power of his foe as the sun does of the cloud and that even as the sun diffuses his pleasant light welcoming his sovereign authority imparts happiness to his friends and subjects, as the result of his great power and endurance.

PURPORT

As the sun shines by attracting all with his great power and splendour, in the same manner, the President and others should govern the State with great might and with the light of justice attracting good virtues.

THE COMMENTATOR'S NOTES

(इन्द्रः) विद्युत् इव पराक्रमी सभाध्यक्षः
= President who is mighty like the lightning or electricity.

(तविषीम्) बलम् = Strength.

(तविषीति बलनाम निघ० २.९)

(पौंस्यम्) पुंसोभावः कर्म बलवान् पौंस्यानीति बलनाम (निघ० २.९)
= Virility, vitality, force.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the eleventh Mantra.

Mantra—11

इमे चित्तव मन्यवे वेपेते भियसा मही ।
यदिन्द्र वज्रिन्नोजसा वृत्रं मरुत्वाँ अवधीरर्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसंहितोऽन्वयः (ऋषिकृतः)

हे वज्रिन् इन्द्र (सभाध्यक्ष) यद् यस्य तव ओजसा यथा सूर्यस्य आकर्षणेन (ताडनेन च) मही वेपेते तत्तुल्यस्य तव भियसा मन्यवे (बलेन) शत्रवः अनु कम्पन्ते यथा मरुत्वान् इन्द्रः वृत्रं हन्ति तथा स्वराज्यम् अनु अर्चन् अरीन् चित् अवधीः ॥

TRANSLATION

O great Indra (President or King) well-versed in the handling of arms, of whose power and awe, the enemies remain in fear and try to pacify thy wrath just as these two vast worlds, the earth and the heaven, are kept in motion by the heat and force of gravitation of the sun, so do thou, like the sun, shattering the cloud, accept the sovereign authority and certainly put down thy adversary.

PURPORT

As by the proper arrangements made by the Assembly or the council, the subjects tread upon the right path with delight, in the same manner, by the attraction of the sun, all worlds revolve. As the sun shatters the cloud and protects the people, in the same manner, the President of the Assembly and the council etc. should shatter the foes and injustice and preserve the subjects with the propagation of knowledge and justice.

THE COMMENTATOR'S NOTES

(मन्यवे) न्यायव्यवस्थापालनहेतवे ।
= For the observance of the law and justice.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 12th Mantra.

Mantra - 12

न वेपसा न तन्यतेन्द्रं वृत्रो वि बीभयत् ।
अभ्येनं वज्र आयसः सहस्रभृष्टिरायतार्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सभाध्यक्ष ! स्वराज्यम् अनु अर्चन् त्वम् यथा वृत्रः इन्द्रं वेपसा न विबीभयत् तन्यता न विबीभयत् एनं मेघं प्रति सूर्यप्रेरितः सहस्रभृष्टिः आयसः वज्रः अधि आयत (तथा शत्रून् प्रति भव) ।

TRANSLATION

(Indra) O President of the council of Ministers, or King ! welcoming thy royal authority thou shouldst behave towards thy enemies just like the sun whom the cloud can not frighten either by its quick movement or by its roaring thuuder, but who attacks the latter from all sides with his hot rays like steel missiles emitting fire burning in a thousand ways.

PURPORT

As the clouds etc. cannot defeat the sun, in the same manner, enemies cannot vanquish the President of the Assembly and the council.

THE COMMENTATOR'S NOTES

(तन्यता) तन्यतुना गर्जनेन-शब्देन = By the thunder.

(सहस्रभृष्टिः) सहस्रम् असंख्याताः भृष्टयः पीडा दाहा वा यस्मात् ।
= Giving pain and burning in various ways.

(आयत) समन्तात् हन्ति = Completely shatters.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 13th Mantra.

Mantra—13

यद्वृत्रं तव॑ चा॒शनि॒ वज्रे॑ण स॒मयो॑धयः ।
अहि॑मिन्द्र॒ जिघां॑सतो दि॒वि ते॑ बद्बधे॒ शवो॑ऽर्च॒न्ननु॑ स्व॒राज्य॑म् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र स्वराज्यम् अनु अर्चन् त्वं यद् यथा दिवि सूर्यः स्व-अशनिं प्रहृत्य अहिं बद्बधे तथा वज्रेण (शस्त्रास्त्रैः) सेनाः ताः शत्रुभिः सहसम् अयोधयः शत्रून् जिघांसतः तव शवः (बलम्) उत्तमं भवतु एवं वर्तमानस्य तव यशः च वर्धिष्यते ॥

TRANSLATION

O Indra (President or King) welcoming thy sovereign authority, even as the sun strikes the crooked clouds with his thunderbolt and shatters them, so do thou make thy well-equipped forces join in full battle with thy foes and destroy the latter. Thy power and fame will thereby advance.

PURPORT

As the sun with his band of rays, makes the lightning fight with the cloud, in the same manner, the commander of an Army, should make his armies equipped with the weapens of fire or electricity fight with the army of his foes. Such a powerful commander-in chief of an army can not be defeated.

THE COMMENTATOR'S NOTES

(अशनिम्) विद्युतम् = Lightning.
(अहिम्) व्यापकशीलं मेघम् = Cloud.
(अह-व्याप्तौ स्वा०)
अहिरिति मेघनाम (निघ० १.१०)
पुनस्तस्य किं कृत्यमस्तीत्युपदिश्यते ।

What is the duty of Indra (President or King) is taught further in the 14th Mantra.

Mantra—14

अभिष्टने ते अद्रिवो यत्स्था जगच्च रेजते ।
त्वष्टा चित्तव मन्यव इन्द्र वेविज्यते भियार्चन्ननु स्वराज्यम् ॥
सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अद्रिवः इन्द्र यत् (यदा) ते (तव) अभिष्टये स्था जगत् च रेजते त्वष्टा (सेनापतिः) तव मन्यवे ते भिया चित् वेविज्यते तदा भवान् स्वराज्यम् अनु अर्चन् सुखी भवेत् ॥

TRANSLATION

O great King or President, whose realm is adorned with innumerable cloud-like mountains, when at thy awfully just dealing, all objects both movable and immovable tremble and even thy own mighty commander of army who never fails to put down thine enemies in battle becomes agitated with fear at thy indignation, do thou, then honour thy sovereign authority and feel happy.

PURPORT

As by the presence of the sun all creatures engage themselves in their activities and the worlds revolve according to their due course, in the same manner, men shonld know that by the proper administration conducted by the Assembly or the council, they follow the right path.

THE COMMENTATOR'S NOTES

(अभिष्टने) अभितः शब्दयुक्ते व्यवहारे ।

= In battles where there is noise all around.

(त्वष्टा) छेत्ता = Destroyer or or piercer of enemies-Commander of the army.

अथेश्वरं परमविद्वांसं च प्राप्य विद्वांसः किं कुर्वन्तीत्युपदिश्यते ।

What men do after attaining God and a highly learned person is taught further in the fifteenth Mantra.

Mantra—15

नहि नु यादधीमसीन्द्रं को वीर्या परः ।

तस्मिन्नृम्णमुत क्रतुं देवा ओजांसि सं दधुरर्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः परः स्वराज्यम् अनु अर्चन् वर्तते यस्मिन् देवाः नृम्णम् उत क्रतुम् उत अपि ओजांसि नु नहि सन्दधुः यं प्राप्य वीर्या अधीमसि तम् इन्द्रं प्राप्य कः नृम्णम् नु नहि यात् तस्मिन् कः नृम्णम् उत क्रतुम् अपि ओजांसि नहि सन्दध्यात् ? ॥

TRANSLATION

Who will not acquire those multifarious boons-rich wealth, industry, perserverance and various powers (of body, mind and soul) under the shelter of Almighty God and the patronage of that noble king of innumerable excellences, who deals honourably with his sovereign authority, under

whose patronage the learned attain all those things and are secure by education and various powers ?

PURPORT

None can get knowledge, pure intellect and sublime power without attaining God and highly educated persons. Therefore all should take refuge in them.

THE COMMENTATOR'S NOTES

(इन्द्रम्) अनन्तपराक्रमं जगदीश्वरं पूर्णवीर्यं विद्वांसम् ॥

= Almighty God or a mighty learned person.

(ओजांसि) शरीरात्ममनः पराक्रमान् ॥

= The strength of body, soul and mind.

पुनर्मनुष्यस्तौ प्राप्य किं करोतीत्युपदिश्यते ॥

What does a man do after attaining them is taught further in the sixteenth Mantra.

Mantra—16

याम॑थ॒र्वा मनु॑ष्पि॒ता द॒ध्यङ् धिय॒मत्न॑त ।
तस्मि॒न्ब्रह्मा॑णि पू॒र्वथेन्द्र॑ उ॒क्था सम॑ग्म॒ताच॑न्ननु॑ स्व॒राज्य॑म् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः! यथा स्वराज्यम् अनु अर्चन् दध्यङ् अथर्वा पिता मनुः यां धियं प्राप्य यस्मिन् सुखानि तनुते तथा एतां प्राप्य यूयं सुखानि अत्नत यस्मिन् इन्द्रे पूर्वथा ब्रह्माणि उक्था प्राप्नोति तस्मिन् सेविते सति एतानि समग्मत (संगच्छध्वम्) ॥

TRANSLATION

O men ! even as the righteous abstaining from all sorts of injury to creatures, (or observing non-violence) great

thinkers and teachers of the Vedic Lore-men endowed with great qualities-extending a friendly welcome to all by first developing their our capacity refined with learning and devoted to good needs, adopt such measures as would advance the happiness of mankind. You also attaining such an intellectual capacity should should do likewise. By serving God Almighty the ancients before you in all ages obtained riches by honourable means and the faculty to speak well and wisely, which you too, by taking recourse to that Almighty God can acquire.

PURPORT

Men should imitate the association with the wise and love of the devotees of God and having attained good intellect, good food, wealth and speech refined with the Vedic knowledge, these things should be given to them.

THE COMMENTATOR'S NOTES

(अथर्वा) हिंसादिदोषरहित:

= A man of non-violent nature.

(दध्यङ्) दधति यैः ते दधयः सद्गुणाः तान् अंचति प्रापयति वा । = A man endowed with great merit.

(ब्रह्माणि) = Good food and wealth.

(पिता) = A teacher of the Vedic lore.

TRANSLATOR'S NOTES

अथर्वा is derived from थर्व-हिंसायाम्-काशकृत्स्नीय धातुपाठे hence the above meaning given by Rishi Dayananda Sarasvati.

ब्रह्मेति धननाम (निघ०) ब्रह्मेति अन्ननाम (निघ०)

This hymn is connected with the previous hymn as there is mention of the President of the Assembly, sun, learned persons and God as before. Here ends the commentary of the eightieth hymn and thirty-first varga of the first Mandala of the Rigveda.

In this fifth chapter, there is the mention of the President of the Council of Ministers, Maruts fire, the preservation of Swarajya etc. and so it is connected with the fourth chapter.

Here ends the fifth chapter of the first Mandala of the Rigveda Sanhita.

ओ३म्

अथ प्रथममण्डले षष्ठाध्याय आरभ्यते

अथैकाशीतितमं सूक्तम्

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ओं विश्वानि देव सवितर्दुरितानि परासुव ।
यद् भद्रं तन्न आसुव ॥

अस्य सूक्तस्य राहूगणो गौतम ऋषिः । इन्द्रो देवता । १, ७, ८ विराट् पंक्तिः । ३, ५, ६ निचृदास्तारपंक्तिश्छन्दः । पंचमः स्वरः । २ भुरिङ्बृहती छन्दः । मध्यमः स्वरः ॥

Seer - Rahoogana Gotama; Devata - Indra, Metres - Viraot, nichrit a star Pankti and Bhurig Brihati. Tune-Panchama and Madhyama.

अथ सेनाध्यक्षगुणा उपदिश्यन्ते

Now the attributes of the commander of an Army are taught.

Mantra—1

इन्द्रो मदाय वावृधे शवसे वृत्रहा नृभिः ।
तमिन्महत्स्वाजिषूतिमर्भे हवामहे स वाजेषु प्र नोऽविषत् ॥

वयं यः वृत्रहा सूर्यः इव इन्द्रः (सेनाध्यक्षः) नृभिः सह वर्तमानः शवसे मदाय वावृधे यं महत्सु आजिषु उत (अपि) अर्भे हवामहे तम् इत् ई । (सेनाधध्यक्षं स्वीकुर्याम) स वाजेषु नः प्राविषत् ।

TRANSLATION

We invoke Indra (The commander of th Army) who like the sun is the destroyer of all wicked persons and is present

with the men of army, assembly and the subjects, who grows for the might and for the huppiness of noble persons. We invoke him in battles whether great or small. We accept him as the chief Commander of our army. May he be our protector in all battles.

PURPORT

Men should appoint as Commander in-chief of the Army a person who is highly learned, most powerful, right eous, the well-wisher or all, well-versed in the use of all arms and weapons and in training the troops, who is like a father to his servants and soldiers, who is knower of all dealings accordings to the needs of the hour, the place and the country. None other should be appointed on this most important post who does not possess these qualifications.

THE COMMENTATOR'S NOTES

(इन्द्रः) शत्रुगणविदारयिता सेनाध्यक्षः ।

= The commander of the army who is destroyer of the foes.

(वाजेषु) संग्रामेषु =In the battles.

पुनः स कीदृश इत्युपदिश्यते ।

How should Indra (Commander of an Army) be is taught further in the Second Mantra.

Mantra—2

असि॒ हि वी॑र॒ सेन्यो॒ऽसि॒ भूरि॑ पराद॒दिः ।
असि॑ द॒भ्रस्य॑ चिद्वृ॒धो यज॑मानाय शिक्षसि सु॒न्व॒ते भूरि॑ ते॒ वसु॑

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वीर (सेनापते) यः त्वं हि भूरि सेन्यः असि भूरि परादद‍िः असि दभ्रस्य चित् महतः युद्धस्य अपि विजेता असि वृधः (वीरान्) शिक्षसि तस्मै सुन्वते यजमानाय ते (तुभ्यं) भूरि वसु अस्ति ।

TRANSLATION

O brave commander of the army; thou art well-wisher of the troops and subduer of all hostile forces. Thou art victor of all battles whether small or great. Thou trainest soldiers and art giver of fearlessness and happiness Thou hast abundant wealth of all kinds.

PURPORT

As it is the duty of the commanders of the armies to train, protect and gladden the men of the army, in the same way, it is the duty of the men of the armies to protect or guard the commanders of the armies.

THE COMMENTATOR'S NOTES

(दभ्रस्य) ह्रस्वस्य । दभ्रमिति ह्रस्वनाम (नघ० ३.२) = Of the small.

(यजमानाय) अभयदात्रे =for the giver of fearlessness.

(सुन्वते) सुखानामभिषवित्रे =Giver of happiness.

TRANSLATOR'S NOTES

यजमानाय is derived from यज-देवपूजा-संगतिकरण दानेषु Here Rishi Dayananda has taken the third meaning of दान or giving of fearlessness or safety.

पुनरेतैः परस्परं कथं वर्तितव्यमित्युपदिश्यते

How should they (the commander of the army and soldiers) behave with one another is taught in the third Mantra.

Mantra 3

यदुदीरत आजयो धृष्णवे धीयते धना ।
युक्ष्वा मदच्युता हरी कं हनः कं वसौ दधोऽस्माँ इन्द्र वसौ दधः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! यत् (यदा) आजयः उत् ईरते तदा भवान् धृष्णवे कं चित् शत्रुं हनः कंचित् मित्रं वसौ दधः अतः अस्मान् वसौ दधः ।

TRANSLATION

O Indra (commander of an army) when battles arise, thou destroyest thy enemy for firmness and givest wealth to thy friends and other noble persons. Yoke thy powerful and delightful horses, humble the pride of thy foes and place us in affluence.

PURPORT

When battles are to be waged, the commanders of the armies, should make proper arrangements for collecting arms, weapons of various kinds, food and clothing etc. and destroy their enemies. They should honour their friends, should appoint righteous persons in the battle and other works, should make their soldiers fight tactfully and thus get victory over their adversaries.

THE COMMENTATOR'S NOTES

(हरी) रथादीनां हरणशीलौ =Horses.

(आजयः) संग्रामाः =Battles.

(धृष्णवे) दृढत्वाय =For firmness.

TRANSLATOR'S NOTES

आजौ इति संग्रामनाम (निघ० २,१७) धृष्णवे is derived from ञिधृषा प्रागल्भ्ये स्वा० or धृष - प्रसहने चु ।

पुनः सेनापतिः किं कुर्यादित्युपदिश्यते ।

What should a commander of the army do is taught in the fourth Mantra.

Mantra—4

क्रत्वा महाँ अनुष्वधं भीम आ वावृधे शवः ।
श्रिय ऋष्व उपाकयोर्नि शिप्री हरिवान्दधे हस्तयोर्वज्रमायसम्

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः हरिवान् शिप्री भीमः महान् ऋष्वः शवः (सेनापतिः) क्रत्वा अनुस्वधं विववृधे उपाकयोः हस्तयोः आयसं वज्रं दधे (स एव शत्रून् विजित्य राज्याधिकारी भवति) ।

TRANSLATION

That Indra (Commander of an army) can become an officer of the State after conquering his enemies, who possessing good bright horses, having a handsome chin, being fierce for the wicked or formidable to his foes, great and learned, mighty, with his knowledge and acts augments his strength taking nourishing food. He grasps the iron thunderbolt in his contiguous hands for our prosperity.

PURPORT

Men should administer a State properly after appointing as Commander-in-Chief of the army a person who is intelligent, endowed with great noble virtues, fierce for the wicked enemies trainer of troops and very brave fighter.

THE COMMENTATOR'S NOTES

(अनुष्वधम्) अन्नम् अनुकूलम्

= After taking suitable food.

(ऋष्वः) प्राप्तविद्यः =Highly learned.

(शिप्री) शत्रूणाम् आक्रोशकः

=Destroyer of the wicked foes.

अथेश्वर गुणा उपदिश्यन्ते

Now the attributes of God are taught.

Maatra—5

आ पप्रौ पार्थिवं रजो बद्बधे रोचना दिवि ।
न त्वावाँ इन्द्र कश्चन न जातो न जनिष्यतेऽति विश्वं ववक्षिथ ।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! यतः कश्चन त्वावान् न जातः न जनिष्यते अतः त्वं विश्वं सर्वं (जगत्) ववक्षिथ यः भवान् पार्थिवं विश्वं रजः आ पप्रौ दिवि रोचना अति बद्बधे (अतः स त्वम् उपास्यः असि) ।

TRANSLATION

O (Indra) (God) Thou art Adorable for, no one has been ever born, nor will be born like Thee, Thou hast sustained the universe, Thou hast filled the space of earth and the firmament with Thy glory. Thou hast fixed the constellations in the sky.

PURPORT

O Men, you should adore only that one God who creates this whole world, pervades and protects it, who is un-born and un-paralleled, Incomparable, to whom there can not be any one equal, what to say superior. You should never worship any one else apart from Him or besides Him.

THE COMMENTATOR'S NOTES

(इन्द्र) परमैश्वर्ययुक्त परमात्मन्

=God, the Lord of the world.

(रजः) परमाण्वादि वस्तु लोकसमूहं वा

=Atom or the band of the worlds.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the sixth Mantra.

Mantra—6

यो अर्यो मर्तभोजनं परादर्दाति दाशुषे ।
इन्द्रो अस्मभ्यं शिक्षतु वि भंजा भूरि ते वसु भक्षीय तव राधसः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! यः इन्द्रः अर्यः (ईश्वरः) ते दाशुषे अस्मभ्यं भूरि वसु मर्त भोजनं च परादवाति तदुत्पन्नं भवान् अस्मभ्यं सदा शिक्षतु । तस्य तव शिक्षितस्य राधसः अहम् अपि भक्षीय ॥

TRANSLATION

O learned persons, bestow upon us the knowledge of the objects created by God, who being Lord and Protector, returns to the liberal person the food that is fit for mortals. Distribute Thy wealth which is abundant, so that I may share a portion of Thy Great Wealth.

PURPORT

If God does not create this vast world and sustain it and give it to the souls, none could get anything for enjoyment. If He does not impart the Vedic Wisdom, none could get the least element of knowledge, therefore wise men should diffuse knowledge for the sake of happiness of all beings.

THE COMMENTATOR'S NOTES

(अर्यः) सर्व स्वामीश्वरः = God the Lord of all.

(अर्य इति ईश्वरनाम निघ० २.२२)

पुनः स ईश्वरोपासकः कीदृश इत्युपदिश्यते ।

How is a devotee of God is taught further in the seventh Mantra.

Mantra—7

मदेमदे हि नो ददिर्यूथा गवामृजुक्रतुः ।
सं गृभाय पुरू शतोभयाहस्त्या वसु शिशीहि राय आ भर ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे विद्वन् ! ऋजुक्रतुः ददिः त्वम् ईश्वरोपासनेन मदे मदे हि नः (अस्मभ्यम्) उभयाहस्त्या पुरुशता गवां यूथा च आभर रायः संगृभाय शिशीहि ॥

TRANSLATION

O learned person ! being upright performer of good acts and endowed with knowledge, being a liberal donor grant us hundreds of cows. powerful senses and rays of wisdom, wealth in thy joy attained by the communion with God with noble deeds done with both hands. Sharpen our intellects, bring us wealth in the form of knowledge and gold etc.

PURPORT

O men ! We should adore only that God who is the giver of all joy, creator of all things and who bestows wealth upon us. We should not worship any one else.

THE COMMENTATOR'S NOTES

(ऋजुक्रतुः) ऋजवः क्रतवः प्रज्ञाः कर्माणि वा यस्य सः = He whose actions and intellect are upright.

(शिशीहि) शिनु । अत्र बहुलंछन्दसीति शलुः, अन्येषामपीति दीर्घश्च । = Sharpen.

(रायः) विद्या सुवर्णादि धनसमूहान् = Wealth, in the form of knowledge and gold etc.

पुनः स सभेशः कीदृशः स्यादित्याह ।

How should Indra (President of the Council of Ministers or the Assembly) is taught further in the 8th Mantra.

Mantra—8

मादयस्व सुते सचा शवसे शूर राधसे ।

विद्मा हि त्वा पुरूवसुमुप कामान्त्ससृज्महेऽथा नोऽविता भव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शूर ! वयं सुते पुरुवसुं त्वाम् उपाश्रित्य अथकामान् ससृज्महे हि विद्म च स त्वं नः अविता भव शवसे राधसे मादयस्व ॥

TRANSLATION

O Indra ! Commander-in-Chief of the Army, remover of our evils or evil-minded persons, we fulfil our noble desires by taking shelter in thee. We know thee well to be the possessor of vast riches, therefore, be our protector. In this world. We approach thee for the attainment and iacrease of our strength which causes happiness and wealth.

THE COMMENTATOR'S NOTES

(सुते) उत्पन्नेऽस्मिन् जगति = In this world.

(मादयस्व) आनन्दं प्रापय = Lead to bliss.

PURPORT

Men cannot get victory over their enemies, the fulfilment of their noble desires, their protection and admirable wealth and strength without taking shelter in the Commander-in-Chief of the Army.

अथेश्वरः कीदृश इत्याह ।

How is God is further taught in the ninth Mantra.

Mantra—9

एते तं इन्द्र जन्तवो विश्वं पुष्यन्ति वार्यम् ।
अन्तर्हि ख्यो जनानामर्यो वेदो अदाशुषां तेषां नो वेद आ भर ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! यस्य ते सृष्टौ ये एते जन्तवः वार्यं विश्वं पुष्यन्ति तेषां जनानाम् अन्तः (मध्ये) वर्तमानानाम् अदाशुषाम् (दानशीलतारहितानाम्) अर्यः त्वं वेदः हि ख्यः (प्रकथयसि) स त्वं नः (अस्मभ्यं वेदः आभर) ॥

TRANSLATION

O Indra (God) These Thy creatures in this Thy creation support all acceptable wealth. Thou Lord of all, knowest what are the riches of those men who are not donors. Thou givest them knowledge being present within them. Bestow upon us also that wealth of wisdom.

PURPORT

O men ! Take shelter in that God and accomplish all spiritual and secular happiness who pervades all within and without and knows all dealings, gives noble instructions (through the Vedas and conscience) and desires the welfare of all souls.

THE COMMENTATOR'S NOTES

(वेदः) विदन्ति सुखानि येन तद्धनम् विज्ञानधनम् ।
= Wealth which causes happiness in the form of knowledge or wisdom.

This hymn is connected with the previous hymn as there is mention of the attributes of the Commander of the Army, God, President of the Assembly etc. as in that hymn.

Here ends the 81st hymn of the first Mandala of the Rigveda.

अथ द्व्यशीतितमं सूक्तम्

HYMN LXXXII (82)

अस्य षडर्चस्य द्व्यशीतितमस्य सूक्तस्य राहूगणो गोतम ऋषिः । इन्द्रो देवता । १, ४ निचृदास्तार पंक्तिश्छन्दः । २, ३, ५ विराडास्तारपंक्तिश्छन्दः । पंचमः स्वरः । ६ विराड् जगती छन्दः । निषादः स्वरः ॥

Seer-Rahoogana Gotama. Devata or subject Indra. Metres-Pankti and Jagati in various forms. Tune-Panchama and Nishada.

पुनः परमेश्वरोपासकः सेनेशः कीदृश इत्युपदिश्यते ।

Mantra—1

उपो षु शृणुही गिरो मघवन्मातथा इव ।

यदा नः सूनृतावतः कर आदर्थयास इद्योजा न्विन्द्र ते हरी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र यौ ते (तव) हरी स्तः तौ त्वं नु योज प्रियवाणीवतः विदुषः अर्थयासे (याचस्व) हे मघवन् त्वं नः (अस्माकम्) गिरः उपसुशृणुहि आत् नः आतथा इव इत् मा भव यदा वयं त्वां सुखानि याचामहे तदा त्वं (नः) अस्मान् सूनृतावतः करः ॥

TRANSLATION

O Indra (Commander-in-Chief of the Army or President of the Council of Ministers) causer of good virtues. quickly yoke your noble virtues of horses or the attributes of upholding and attracting that you possess. You should solicit wisdom from learned persons endowed with true and sweet speech. O Indra leading us towards prosperity listen to our requests and do not be hostile to us. When we solicit happiness from you, make us full of true and sweet speech.

PURPORT

As a King (President of the Assembly or Council of Ministers) enjoys happiness with the help of the Commander of the Army who is devoted to Grd and is well served, or the Army well served or looked after by the commander-in-chief gets delight, and as the President of the Assembly and other officers should always be in accordance with the subjects and the army, in the same manner, the subjects and men of the army should also be in accord and harmony with them.

THE COMMENTATOR'S NOTES

(मघवन्) प्रशस्तगुण प्रापक = Causer of noble virtues.
मह-पूजायाम् (हरी) हरणशीलौ धारणाकर्षणगुणौ उत्त-माश्वौवा = The attributes of upholding and attracting or good horses.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the second Mantra.

Mantra—2

अक्षन्नमीमदन्त ह्यव प्रिया अधूषत ।
अस्तोषत स्वभानवो विप्रा नविष्ठया मती योजा न्विन्द्र ते हरी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र यौ ते (तव) हरी वर्तेते तौ अस्मदर्थं नु योज । हे स्वभानवः विप्राः भवन्तः सूर्यादयः इव नविष्ठया मती सह सर्वेषां प्रिया भवन्तु (सर्वाणि शास्त्राणि) हि अस्तोषत शत्रून् दुःखानि अवाधूषत अक्षन अमीमदन्त (अस्मान् अपि ईदृशान् कुर्वन्तु) ॥

TRANSLATION

O Indra (O President of the Assembly or the Commander of the army) quickly yoke for us your attributes of upholding or attracting or good horses. O wise learned men, resplendent like the sun, you may become popular or loved and liked by all with your new intelligence. Study all

the Vedas and other Shastras. Drive away all enemies and miseries. Enjoy happiness and bliss. Be endowed with noble virtues and make us also like your nobleselves.

PURPORT

Men should happily enjoy all bliss by praising and imitating the virtues of a noble virtuous preacher or the President of the Assembly and army etc. augmenting new scientific and other knowledge and exertion.

THE COMMENTATOR'S NOTES

(अक्षन्) शुभगुणान् प्राप्नुवन्तु = Acquire good virtues.

(अधूषत) शत्रून् दुःखानि वा दूरी कुरुत = Drive away enemies or miseries.

(विप्राः) मेधाविनः = Wisemen.

TRANSLATOR'S NOTES

अक्षन् has been derived by the Rishi from अशूङ्व्याप्तौ though Sayanacharya has derived it from अद्-भक्षणे which is farfetched. अधूषत from धूञ्-कम्पने or धू-विधूनने, विप्र इति मेधाविनाम (निघ० ३.१५)

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—3

सुसंदृशं त्वा वयं मघवन्वन्दिषीमहि ।
प्र नूनं पूर्णबन्धुरः स्तुतो याहि वशाँ अनु योजा न्विन्द्र ते हरी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघवन् इन्द्र ! यथा वयं सुसन्दृशं त्वा वन्दिषीमहि तथा अस्माभिः पूर्णबन्धुरः स्तुतः सन्त्वं (ये अस्माकं शत्रवः तान्) नु वशान् कुरु यौ ते (तव) हरी स्तः तौ अनुयोजय (विजयाय प्रयाहि) ॥

TRANSLATION

O Indra (Commander of the army or destroyer of our miseries, causer of the wealth of good virtues) as we bow

before you and praise you as you look benignly upon all in the same manner, praised by us and bound with full and true bond of love, make under our control our adversaries and yoke your horses, start for gaining victory over wicked people.

PURPORT

When people take refuge in the President of the Assembly or commander of the army, who is truly devoted to God, then they can easily subdue their foes.

THE COMMENTATOR'S NOTES

(पूर्णबन्धुरः) पूर्णैः सत्यैः प्रेमबन्धनैर्युक्तः ॥

= Bound with full and true bonds of love.

(वशान्) शमदमादि युक्तान् धार्मिकान्जनान्

= Righteous persons endowed with peace, self control and other virtues.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 4th Mantra.

Mantra—4

स घ्रा तं वृषणं रथमधि तिष्ठाति गोविन्दम् ।
यः पात्रं हरियोजनं पूर्णमिन्द्र चिकेतति योजा न्विन्द्र ते हरी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! यः भवान् हरियोजनं पूर्णं पात्रं रथं चिकेतति स त्वं तस्मिन् रथे हरी नु योज हे इन्द्र ! यः ते तं वृषणं गोविन्दं रथम् अधितिष्ठाति (स घ कथं न विजयते) ॥

TRANSLATION

O Indra (Commander-in-chif of th army) quickly yoke your good horses in the chariot and with blessings and

prevents the foes and which enables us to win new kingdom. It is a chariot in which two horses in the form of speed and attraction are yoked and which contains everything important with all material of war all arms and weapons and other requisite things.

PURPORT

The Commander-in-chief of the army should organise well-earned army consisting of the elephants, horses, chariots, etc. arms and weapons. Then he should yoke to conquer his enemies.

THE COMMENTATOR'S NOTES

(वृषभम्) शत्रूणां शक्तिप्रतिबन्धकम् ।

= The deatroyer of the power of the enemies.

पुनः स कथं कुर्यादित्युपदिश्यते

How should Indra is taught further in the fifth mantra.

Mantra—5

युक्तस्ते अस्तु दक्षिण उत सव्यः शतक्रतो ।

तेन जायामुप प्रियां मन्दानो याह्यन्धसो योजा न्विन्द्र ते हरी ।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र शतक्रतो ते तव यौ सुशिक्षितौ हरी स्तः एतौ रथे त्वं नु योज यस्य ते (तव) रथस्य एकः अश्वः दक्षिण-पार्श्वेयुक्तः उत अपि द्वितीयः सव्यः युक्तः अस्तु तेन रथेन अरीन् जित्वा प्रियां जायां मन्दाः त्वम् अन्धसः उपयाहि (प्राप्नुहि) द्वौ मिलित्वा शत्रुविजयार्थं गच्छेथाम् ।

TRANSLATION

O Indra : President of the council of Ministers, Performer of many holy acts and lord of a hundred powers, combined with knowledge, let thy trained horses be harnessed on the right and the left in your chariot. Conquering your enemies, sitting in your chariot approach your beloved wife

and gladden her, always taking nourishing good food with delight, along with your wife for getting victory over your adversaries.

PURPORT

A King (President of the council of ministers) should conquer his enemies and enjoy bliss while sitting in his chariot with his wife in which trained horses are yoked. Whenever he has to go anywhere for taking walk or in the battle field, he should go along with his wife sitting in a firm chariot eonstructed by good artists.

THE COMMENTATOR'S NOTES

(मन्दानः) आनन्दयन् = Gladdening.

(अन्धसः) अन्नादेः = Of the food and other things.

(मदी-हर्षे-मद-तृप्तियोगे)

अन्ध इत्यन्ननाम (निघ० २, ७)

पुनर्भृत्याः किं कुर्युस्तेन स किं कुर्यादित्याह ।

What should servants do and what should Indra with them is taught in the sixth mantra.

Mantra—6

युनज्मि ते ब्रह्मणा केशिना हरी उप प्र याहि दधिषे गभस्त्योः

उत्त्वा सुतासो रभसा अमन्दिषुः पूषण्वान्वज्रिन्त्समु पत्न्यामदः

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वज्रिन् (सेनाध्यक्ष) यथा अहं ते (तव) ब्रह्मणायुक्ते रथे केशिना हरी युनज्मि यत्र स्थित्वा त्वं गभस्त्योः अश्वरशनां दधिषे उपप्रयाहि यथा रभसाः सुतासः सुशिक्षिताभृत्याः यं त्वा उ उत् अमन्दिषुः (आनन्दयेयुः)तथा एतान् आनन्दय। पूषण्वान् स्वकीययापत्न्या सह सम् अमदः (सम्यक् आनन्द) ।

TRANSLATION

O holder of the powerful arms, O commander of the army, I yoke in your chariot endowed with the supply of sufficient food etc. strong horses having long and shining manes like the rays of the sun, sitting in which hold in your hands the reins of the horses. As speedy servants properly trained with knowledge and education gladden you, you should also make them happy and cheerful.

Accompanied by heroes able to restrain the power of you enemies enjoy well happiness and delight with your dulry married wife.

PURPORT

Men should always keep well-trained grooms for the horses. Wives also should always be kept happy and cheerful devoted to their husbands through mutual love. Being ever alert, men should accomplish all righteous acts with their help, testing them well.

THE COMMENTATOR'S NOTES

(ब्रह्मणा) अन्नादिना सह = With food and other necessaries.

(वृषण्वान्) अरिशक्तिनिरोधकवीरैः सह
= Having heroes who are able to restrain the power of the foes (ब्रह्मेति अन्ननाम निघ० २.७)

(सुतासः) विद्याशिक्षाभ्यामुत्तमाः सम्पादिताः
= Trained and made fit with knowledge and education.

(केशिना) सूर्यरश्मिवत् प्रशस्तकेशयुक्तौ ।
= Having beautiful manes like the rays of the sun.

This hymn is connected with the previous hymn as there is mention of the attributes of God and of the commander of an army etc. as in that hymn. Here ends the eighty-second hymn of the first Mandala of the Rigveda.

अथत्र्यशीतितमं सूक्तम्

HYMN LXXXIII, (83)

अस्य षडर्चस्य त्र्यशीतितमस्य सूक्तस्य राहूगणो गोतम ऋषिः । इन्द्रो देवता । १, ३, ४, ५ निचृज्जगतीछन्दः । २ जगतीछन्दः । निषादः स्वरः । ६ त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer–Rahoogana Gotama. Devata-Indra. Metres-Jagati and Trishtup in various forms. Tunes-Nishada and Dhaivata.

पुनः सः (इन्द्रः) कीदृशे रथे तिष्ठन् कार्याणिसाधयेत् इत्युपदिश्यते ।

In what kind of chariot should Indra sit and accomplish works is taught in the first Mantra.

Manrta—1

अश्वावति प्रथमो गोषु गच्छति सुप्रावीरिन्द्र मर्त्यस्तवोतिभिः ।।
तमित्पृणक्षि वसुना भवीयसा सिन्धुमापो यथाभितो विचेतसः ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! यः मर्त्यः तव ऊतिभिः सह वर्तमानः भृत्यः अश्वावति रथे स्थित्वा गोषु युद्धाय प्रथमः गच्छति तेन त्वं प्रजाः सुप्रावीः । तम् इत् यथा विचेतसः आपः अभितः सिन्धुम् आप्नुवन्ति यथा भवीयसा वसुना सह पृणक्षि (संयुनक्षि) तथा एव सर्वे संयुजन्तु ।।

TRANSLATION

O Indra (Comander of the army) who caustest to attain great wealth, the man who well-protected by thy cars, goes first to the battle field on earth sitting in a chariot drawn by horses, protect thy subjects well through him. Enrich him with abundant wealth, as the unconscious rivers flow in all directions to the ocean.

PURPORT

There is upamalankara or simile used in the Mantra. The commanders of the armies and other officers should punish those workers of the State who do not discharge their duties properly and should honour well with valuable articles those who discharge their duties satisfactorily. One can establish order in the State work without punishing the guilty and rewarding the doers of satisfactory work. There fore this must be done.

THE COMMENTATOR'S NOTES

(इन्द्र) परमैश्वर्य प्रापक सेनापते ।

= The commander of an army leading to great wealth.

पुनर्विद्वांसः किं कुर्वन्तीत्युपदिश्यते ।।

= What do learned persons do is taught in the second Mantra.

Mantra—2

आपो न देवीरुप यन्ति होत्रियमवः पश्यन्ति विततं यथा रजः ।
प्राचैर्देवासः प्र णयन्ति देवयुं ब्रह्मप्रियं जोषयन्ते वरा इव ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये देवासः मेघम् आपः न देवीः उपयन्ति तथा प्राचैः सह विततं रजः होत्रियम् अवः पश्यन्ति वराः इव ब्रह्म प्रियं देवयुं प्रणयन्ति जोषयन्ते (ते सततं सुखिनः कथं न स्युः)

TRANSLATION

As waters reach the cloud, noble learned persons approach educated wives shining with good virtues. They see the subtle cause of the vast universe in the form of atoms etc. along with other educated persons and realise the protection which is to be accepted and given. As noble educated and virtuous ladies accept as their partners in life lovers of God, Vedas and divine life, so they also serve and love such noble persons. Why should not such persons enjoy happiness ?

PURPORT

There is Upamalankara or simile used in this Mantra. How is it to be known who are truly learned and who are not is taught in the Mantra. Truly learned persons are those who are calm and quiet like waters, beloved like the Pranas (Vital breaths) engaged always in doing divine deeds, knowers of the means of truly protecting the body and soul of all, behaving like the ancient or experienced Vedic scholars and preachers of the Divine Dhama taught by God through the Vedas. Those whose conduct is contrary to the above attributes are to be considered as not truly learned.

THE COMMENTATOR'S NOTES

(रजः) सूक्ष्मं सर्वलोककारणं परमाण्वादिकम् ।

= Subtle cause of the vast Universe in the form of the atoms etc.

(वराः) यथा प्रशस्तविद्या धर्म कर्मस्वाभावाः ।

= Whose knowledge, righteousness and actions are admirable.

पुनः स कीदृश इत्युपदिश्यते ।

How are the learned persons is taught further in the third Mantra.

Mantra—3

अधि द्वयोरदधा उक्थ्यं१वचो यतस्रुचा मिथुना या सपर्यतः ।
असंयत्तो व्रते ते क्षेति पुष्यति भद्रा शक्तिर्यजमानाय सुन्वते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्य यथा या यतस्रुचा मिथुना द्वयोः यत् उक्थ्यं वचः सपर्यतः तथा एतो त्वम् अदधाः । यः असंयतः अपि ते व्रते क्षेति तस्मिन् भद्रा शक्तिः अधि निवसति स पुष्यति (पुष्टो भवति) तर्हि तस्मै सुन्वते यजमानाय (सुखं कथं न वर्द्धेत) ।

TRANSLATION

As when two (Preceptor and pupil, husband and wife, king and his subjects, teachers and preachers etc.), endowed with proper means and having self control, jointly and without any kind of animosity worship Thee O God, Thou givest them admirable words through the Vedas. Even if a man who has not perfect control over his mind and senses, dwells in the conduct of truthfulness etc., he the performer of Yajna and charitable acquires auspicious power and prospers,

PURPORT

Only those persons attain liberation who try to develop with knowledge and strength the power of the body and soul of all with the idea of doing good to them, having given up all animosity, always are engaged in righteous conduct and prompt others also to tread upon the path of truth and none else.

THE COMMENTATOR'S NOTES

(द्वयोः) स्वात्मपरात्मनोः
= Of one's own and others.

(क्षेति) निवसति = Dwells.

(यतस्रुचा) यताः नियताःस्रुचाः साधनानि याभ्यां तौ
= Endowed with means and having self control.

पुनः स कीदृश इत्युपदिश्यते ।

How are they (learned men) is taught further in the fourth Mantra.

Mantra—4

आदङ्गिराः प्रथमं दधिरे वयं इद्धाग्नयः शम्या ये सुकृत्यया ।
सर्वं पणेः समविन्दन्त भोजनमश्वावन्तं गोमन्तमा पशुं नरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इद्धाग्नयः ये नरः (मनुष्याः) यया सुकृत्यया शम्या पणेः प्रथमं वयः (ब्रह्मचर्याश्रमम्) आदधिरे (समन्तत् दधिति)

ते सर्वं भोजनं सम् अविन्दन्त (प्राप्नुवन्तु) आत् यथा अंगिरा: राज्यं प्राप्य आनन्दित: पशुं लब्ध्वा आनन्दीभवति तथा भवन्तु ।

TRANSLATION

O men who have kindled fire, those persons who in the first stage or part of their life observe perfect Brahmacharya (continenee) of the admirable conduct with peaceful noble acts, acquire all protection and enjoyment. As a calf dear like the Prana is glad to get his mother-cow, in the same manner, you should bc glad to get kingdom consisting of the horses, cows and other things.

PURPORT

None can acquire the knowledge of the Vedas, their angas and Upangas (branches and subsidiaries) without the observance of Brahamcharya and none can get the kingdom without knowledge and power and without them none can obtain happiness.

THE COMMENTATOR'S NOTES

(अंगिरा) प्राण: इव प्रियो वत्स: अत्र जस: स्थाने सु: । अंगिरस इति पदनाम । (निघ० ५.५)

= Calf dear like Prana.

(पणे:) स्तुत्यस्य व्यवहारस्य

= Of admirable conduct.

(भोजनम्) पालनं भोग्यम् आनन्दं वा

= Protection or enjoyment.

TRANSLATOR'S NOTES

पण-व्यवहारे स्तुतौ च

भुज -पालनाभ्यवहारयो:

प्राणो वा अंगिराः (शतपथ० ६. १२. २८, ६. ५. २. ३. ४)।

पुनस्ते केन किंसंगच्छन्त इत्युपदिश्यते ।

How do they (learned persons) unite with what is taught in the fifth Mantra.

Mantra—5

यज्ञैरथर्वा प्रथमः पथस्तते ततः सूर्यो व्रतपा वेन आजनि ।
आ गा आजदुशना काव्यः सचा यमस्य जातममृतं यजामहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा प्रथमः अथर्वा पथः तते यथा वेनः व्रतपाः आजनि (समन्तात् जयते) यथा ततः सूर्यः गाः आजत् अजति यथा काव्यः उशन्तः (विद्वान् विद्याः प्राप्नोति) तथा वयं यज्ञैः यमस्य सचा जातम् अमृतम् आयजामहे ।

TRANSLATION

As an illustrious observer of non-violence extends the true path, as a lovely and loving devotee becomes the protector of the true law and vows, as the vast sun attracts the earth and other worlds, as the son or disciple of a learned poet soon acquires knowledg of various sciences, in the same menner, we attain liberation of emancipation free from all misery and sins and birth by preaching wisdom and science and by acquiring thorough knowledge of God who is controller of the world.

PURPORT

If men desire to attain the happiness of emancipation by always treading upon the path of righteousness, by doing good deeds and by getting thorough knowledge of God, then they can certainly attain liberation from all misery.

THE COMMENTATOR'S NOTES

(यज्ञैः) विद्याविज्ञान प्रचारैः = By the wisdom, know-

ledge and preaching. Among the various Yajnas, Jnana Yajna is here particularly meant known as Brahma Yajna.

(अथर्वा) अहिंसकः = Observer of non-violence.

(वेनः) कमनीयः = Lovely and charming.

(सचा) विज्ञानेन = By thorough knowledge.

(आजत्) अजति आकर्षणेन प्रक्षिपति वा

= Attracts by gravitation or throws away impurity.

TRANSLATOR'S NOTES

थर्व-हिंसायाम् काशकृत्स्नधातुपाठे वेनः—वी-गतिव्याप्तिप्रजन कान्त्यसनखादनेषु Taking the meaning of कांति or desire or love. षच्-समवाये = here uniting with knowledge. अज-गतिक्षेपणयोः = to take Atharva and vena It is wrong on the part of Sayanacharya and others to take them as proper nouns.

पुनः स कथं किंकुर्यादित्युपदिश्यते ।

What should Indra do is taught further in the sixth Mantra.

Mantra- 6

बर्हिर्वा यत्स्वपत्याय वृज्यतेऽर्को वा श्लोकमाघोषते दिवि ।
ग्रावा यत्र वदति कारुरुक्थ्य१स्तस्येदिन्द्रो अभिपित्वेषु रण्यति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत्र दिवि उक्थ्यः कारुः इन्द्रः अभिपित्वेषु यद् यस्मै स्वपत्याय बर्हिः वृज्यते अर्कः वा श्लोकम् आघोषते ग्रावा वदति रण्यति तत्र तस्य इत् (एव) विद्या जायते ॥

TRANSLATION

In which sky-like divine act of knowledge a learned person who is admirable, doer of noble industrial works and thus giver of great wealth imparts knowledge to a house-holder having good children. On suitable occasions, the sun

or the person shining with wisdom utters wise words for the acquisition of knowledge. Where the cloud or the learned person like a cloud preaches to shower happiness to all; it is there that knowledge and wisdom are acquired.

PURPORT

As the water goes to the firmament and makes people happy by raining, so men should cut down all vices, should get knowledge and should gladden all persons. As the sun makes all happy by dispelling darkness and creating light, freightening the wicked, in the same manner, learned men should dispel the darkness of ignorance and by spreading knowledge, should make them happy. As the cloud by thundering and raining drives away famine and produces crops and good luck, in the same manner, by raining down good sermons, wisemen should destroy all un-righteousness and manifest Dharma or righteousness and thereby should gladden all.

THE COMMENTATOR'S NOTES

(बर्हिः) विज्ञानम् = Good knowledge.

(दिवि) आकाश इव दिव्ये व्यवहारे ।

= In the divine dealing like the sun.

(ग्रावा) मेघः । ग्रावेति मेघनाम (निघ० १.१०)

(कारुः) स्तुत्यानां शिल्पकर्मणां कर्ता ।

= The doer of admirable works of arts and industries.

TRANSLATOR'S NOTES

बर्हिः is derived from बृह-वृद्धौ It is by acquiriug true knowledge that a man grows or his faculties develop, so the interpretation put by Rishi Dayananda Saraswati as quoted above.

दिवि (Divi) has been explained by Rishi Dayananda as आकाशे इव दिव्ये व्यवहारे in the sky-like divine act of knowledge. Even Sayanacharya has not taken it here in the usual sense of 'in the sky' but as द्योतनात्मके यज्ञे ? In the bright Yajna or sacrifice.

This hymn is connected with the previous hymn as there is mention of the commander of an army and a preacher (as in that hymn.)

Here ends the eighty-third hymn of the first Mandala of the Rigveda.

अथ चतुरशीतितमं सूक्तम्

HYMN LXXXIV (84)

अस्य विंशत्यृचस्य चतुरशीतितमस्य सूक्तस्य राहूगणो गौतम ऋषिः। इन्द्रो देवता। १, ४, ५ निचृदनुष्टुप् छन्दः। २ विराडनुष्टुप् छन्दः। गान्धारः स्वरः। ६ भुरिगुष्णिक् ७, ६ उष्णिक् छन्दः। ऋषभः स्वरः। १०, १२ विराडास्तारपंक्तिश्छन्दः। ११ आस्तारपंक्तिः। २० पंक्तिश्छन्दः, षड्जः स्वरः १६ निचृत् त्रिष्टुप्। १७ बिराट् त्रिष्टुप्। १८ त्रिष्टुप्। १६ आर्ची त्रिष्टुप् छन्दः। धैवतः स्वरः॥

Seer - Rahoogana Gotama; Devata - Indra. Metres - Anushtup, Ushnik, Pankti and Trishtup in various forms. Tunes-Rishabha, Shadja and Dhaivata.

पुनः सेनाध्यक्षकृत्यमुपदिश्यते

The duties of Indra (commander of an army) are taught in the first Mantra.

Mantra—1

अस॑वि॒ सोम॑ इन्द्र ते॒ शवि॑ष्ठ धृष्ण॒वा ग॑हि।
आ त्वा॑ पृणक्त्वि॒न्द्रियं॒ रजः॒ सूर्यो॒ न र॒श्मिभिः॑॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे धृष्णो शविष्ठ इन्द्र ! ते (तुभ्यं) यः सोमः अस्माभिः असावि यः ते (तव) इन्द्रियं सूर्यः रश्मिभिः रजः न (इव) प्रकाशयेत् तं त्वम् आगहि (समन्तात् प्राप्नुहि) स च त्वा (त्वाम्) आपृणक्तु॥

TRANSLATION

O Mightiest Indra (Commander of an army) causer of prosperity, the Soma (the juice of various herbs) that destroys many diseases has been prepared for you. O potent humbler

of your enemies, may it fill your senses and mind with vigour as the sun fills the world with his rays.

PURPORT

There is Upamalankara or simile used in the Mantra. The persons belonging to the public, army, educational institutions and the Assembly should appoint as presidents who are brilliant like the sun, after testing their integrity and ability fully. Then they should be always respected and the members of the Assembly also should be properly honoured.

THE COMMENTATOR'S NOTES

(सोमः) उत्तमोऽनेकविधरोगनाशक ओषधिरसः
= Good juice of many herbs and plants that destroys many diseases.

(रजः) लोकसमूहम् = Worlds.

रजांसि लोका उच्यन्ते (निरुक्ते) Tr.

पुनस्तं कथं सत्कुर्युरित्युपदिश्यते

How should they honour Indra is taught further in the Second Mantra.

Mantra—2

इन्द्रमिद्धरी वहतोऽप्रतिधृष्टशवसम् ।
ऋषीणां च स्तुतीरुप यज्ञं च मानुषाणाम् ॥

सन्धिच्छेदसंहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यम् अप्रतिधृष्टशवसम् ऋषीणां स्तुतीः प्राप्तं (महाशुभ गुण सम्पन्नं) च मानुषाणाम् अन्येषां प्राणिनां च विद्यादानसंरक्षणाख्यं यज्ञं पालयन्तम् इन्द्रं हरी उपवहतः (तम् इत् सदा स्वीकुरुत) ॥

TRANSLATION

O men, you should always accept as President or Commander of an army and respect a man who is of indo-

mitable or irresistible might, who is admired even by the great knowers of the Vedas on account of his noble virtues and who is engaged in the performance of the Yajna in the form of imparting knowledge and protection of men and other beings, Let his strong horses bring him hither to our assembly.

PURPORT

It is not possible for men to enjoy happiness unless the persons placed in authority are noble and respected. It is not possible to attain a vast and good Government and to preserve it without doing noble deeds and honouring worthy persons. Therefore all this must always be done.

THE COMMENTATOR'S NOTES

(इन्द्रम्) प्रजासेनापतिम्

= The President or the commander of an army.

(यज्ञम्) सर्वैः संगमनीयं विद्यादानसंरक्षणाख्यम्

= Yajna in the form of imparting knowledge and protection of men and other beings.

पुनः सेनाध्यक्षः स्वभृत्यान् प्रति किंकिमादिशेदित्युपदिश्यते ।

What should the commander of an army say to his attendents or soldiers is told in the third Mantra.

Mantra – 3

आ तिष्ठ वृत्रहन्रथं युक्ता ते ब्रह्मणा हरी ।

अर्वाचीनं सु ते मनो ग्रावा कृणोतु वग्नुना ।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृत्रहन् शूरवीर ते (तव) यस्मिन् ब्रह्मणा चालितौ हरी युक्ता स्तः तम् अर्वाचीनं रथम् त्वम् आतिष्ठ ग्रावा इव वग्नुना (वक्तृत्वं) सु कृणोतु इत्थं ते मनः वीरान् सुष्ठु उत्साहयतु ॥

TRANSLATION

O destroyer of enemies as the sun of the clouds, O brave commander of the army, ascend thy chariot in the form of aeroplane etc. in which horses or fire and water have been yoked along with the supply of food and other requisites or with an expert artist charioteer, chariot going on earth and even in water. A learned person who is like the cloud may deliver inspiring speech so that your mind or knowledge may well encourage or hearten brave soldiers.

PURPORT

The President of the State should appoint two officers in change of the army. One should be the Commander of the army who makes his soldiers fight heorically and the other-preacher who by his speeches animates or heartens them. When the battle is going on, the commander of the army should test his soldiers well, should encourage them and should make them bold with their foes, so that they may get a sure victory. When there is a pause or the battle is not actually going on, the preacher should put new spirit among all soldiers and the attendents by preaching to them about bravery, gratitude, righteousness and their duty etc. thus animating and heartening them. Those who do like this, cannot be defeated. (Both these departments should go hand in hand or side by side).

THE COMMENTATOR'S NOTES

(रथम्) विमानादियानम्

= Vehicle in the form of aeroplane etc.

(ब्राह्मणा) अन्नादिसामग्र्या सह वर्त्तमानेन शिल्पिना सारथिना वा ।

= With the supply of food etc. or with an expert artist charioteer.

(हरी) हरणशीलौ अग्निजलाख्यौ तुरंगौ वा

= Horses or firest and water.

(मनः) विज्ञानम् = Knowledge.

(वग्नुना) वाण्या वग्नुरितिवाङ् नाम (निघ० १.११)
Speech.

TRANSLATOR'S NOTES

रथो रंहतेः रमतेः (निरु०) So all vehicles which create delight or movement may be called रथ in the Vedic terminology.

ब्रह्मेति अन्ननाम (निघ० २.७) मन-ज्ञाने दिवा०

पुनः स किमादिशेदित्युपदिश्यते ।

What should Indra (Commander of the army) order is taught in the fourth Mantra.

Mantra—4

इममिन्द्र सुतं पिब ज्येष्ठममर्त्यं मदम् ।

शुक्रस्य त्वाभ्यक्षरन्धारा ऋतस्य सादने ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र यं त्वा या धारा सुतस्य शुक्रस्य सदने अभि अक्षरन् ता. प्राप्य इमं सुतं सोमं पिब तेन ज्येष्ठम् अमर्त्यं मदं प्राप्य शत्रून् विजयस्व ॥

TRANSLATION

O Indra (Commander of the army, destroyer of enemies) listen to the speeches of learned preachers which put true vigour in your heart (which is the seat of all emotions) and then drink this excellent immortal or divine exhilirating Soma (Juice of the nourishing and disease-destroying herbs).

PURPORT

None can gain strength or vitality without good knowledge and nourishing good food and without this it is not possible to acquire knowledge of truth and victory.

THE COMMENTATOR'S NOTE

(इन्द्र) शत्रूणां विदारयितः = Destroyer of enemies.

(मदम्) हर्षम् = Delight or exhilaration. मदी-हर्षे
(धाराः) वाचः धारा इति वाङ्नाम (निघ० १.११)
= Speeches.

TRANSLATOR'S NOTES

इन्द्रः – ईन्दारयिता इति निरुक्ते, मदी-हर्षे
पुनस्ते कीदृशं सभाध्यक्षं सत्कुर्युरित्युपदिश्यते ।

What kind of Indra (President of the Assembly) is to be honoured is taught further in the fifth Mantra

Mantra—5

इन्द्राय नूनमर्चतोक्थानि च ब्रवीतन ।
सुता अमत्सुरिन्दवो ज्येष्ठं नमस्यता सहः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यं सुताः इन्दवः अमत्सुः (हर्षयेयुः) यं ज्येष्ठं सहः प्राप्नुयात् तस्मै इन्द्राय नमस्यत तं मुख्य-कार्येषु नियोज्य नूनम् अर्चत उक्थानि ब्रवीतन (तस्मात् सत्कारं च प्राप्नुत) ॥

TRANSLATION

O men, Pay certainly respects to Indra (President of the Assembly) utter good words in his praise. Let the juice of drops of soma or the nourishing herbs) exhilrate or gladden him. Pay adoration to his superior strength and having appointed him for the highest works of the State, get due respect from him.

PURPORT

Men should not appoint any one in charge of the State or the army as the highest authority except one who duly respects all, who being endowed with physical and spiritual power is engaged in doing good to others.

THE COMMENTATOR'S NOTES

(उक्थानि) वक्तव्यानि वचनानि = Good words.

(इन्दवः) सोमाः = Soma or Juice of nourishing herbs.

(सहः) बलम् = Strength.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the sixth Mantra.

Mantra—6

नकिष्ट्वद्रथीतरो हरी यदिन्द्र यच्छसे ।

नकिष्ट्वानु मज्मना नकिः स्वश्व आनशे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र यः त्वं रथीतरः स हरी यच्छसे त्वा (त्वा) मज्मना कश्चित् किं न किः अनुआनशे त्वत् अधिकः कश्चित् स्वश्वः किं नकिः विद्यते (तस्मात् त्वं सर्वैः अंगैः युक्तः भव) ॥

TRANSLATION

O Indra (Commander of the army) when you harness your horses, there is no one a better fighter with a good chariot than you, no one is equal to you in strength, no one although well-horsed has overtaken you.

PURPORT

O men, you should tell the commender-in chief of the army to consider whether he is the best and there is none other who is equal to him and whether there is none who can conquer him. He should think over it coolly and be cautious and more attentive to his duties.

THE COMMENTATOR'S NOTES

(इन्द्र) सेनेश = Commander of the army.

(मज्मना) बलेन = By strength.

TRANSLAOR'S NOTES

In the Gopath Brahmana i. e. 2-9 it is clearly stated सेनेन्द्रस्य पत्नी i. e. Army is said to be the wife of Indra It is therefore quite clear that Indra means the Commander of the Army.

मज्मनेतिबलनाम (निघ० २.६)

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the seventh Mantra.

Mantra—7

य एक इद्विदयते वसु मर्ताय दाशुषे ।
ईशानो अप्रतिष्कुत इन्द्रो अङ्ग ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अंग (मित्र मनुष्य) यः इन्द्रः एकः इत् दाशुषे मर्ताय वसु विदयते अप्रतिष्कुतः अस्ति तम् एव सेनायाम् अधिकुरुत ॥

TRANSLATION

O friend, make him an officer or commander of the army who even when alone bestows wealth to a person charitably disposed and is praised by all for his bravery and courage etc.; whose heroism is undisputed and unshakable.

PURPORT

O men, you should appoint him as the commander of an army who whenever alone is fearless, who never runs away from the battle field and is very brave.

THE COMMENTATOR'S NOTES

(विदयते) विविधं दापयति

= Prompts to give in various ways.

(अप्रतिष्कुतः) असंचलितः

= Unshakable, invincible or un-disputed.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 8th Mantra.

Mantra—8

कदा मर्तमराधसं पदा क्षुम्पमिव स्फुरत् ।

कदा नः शुश्रवद्गिर इन्द्रो अङ्ग ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अंग क्षिप्रकारिन् इन्द्र भवान् पदा क्षुम्पम् इव अराधसं मर्तं कदा स्फुरत् कदा नः (अस्मान्) कदा च नः (अस्माकं) गिरः शुश्रुवत् इति वयम् आशास्महे ॥

TRANSLATION

O active President or Commander of an army of the State when will you trample with your foot upon a Godless wicked person devoid of the wealth of devotion, as if upon a coiled up snake ? When will you listen to our praises and requests ?

THE COMMENTATOR'S NOTES

(क्षुम्पम् इव) यथा सर्पफणम्

= As a snake shakes its coil.

(अंग) क्षिप्रकारी अंगेति क्षिप्रनाम (निरुक्ते ५।१६)

PURPORT

O men, you should elect him as the President of the State who can turn the poor into rich, the lazy into industrious, un-educated into educated learned persons. When shall he listen to our requests and when shall we listen to his words of wisdom is what we eagerly wait for.

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—9

यश्चिद्धि त्वा बहुभ्य आ सुतावाँ आविवासति ।

उग्रं तत्पत्यते शव इन्द्रो अङ्ग ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अंग ! त्वं यः सुतावान् इन्द्रः बहुभ्यः त्वा (त्वाम्) आ विवासति यः उग्रं शवः चित् तत् आपत्यते (तंहि खलु राजानं मन्यध्वम्) ॥

TRANSLATION

O active friends, You should accept him as the King President of the Assembly or the army, who being endowed with food and other kinds of wealth serves you well from all sides for the welfare of many persons and who grants formidable strength to you.

PURPORT

O men, you should enjoy happiness by making him the commander of the army, who can make you happy by destroying or diminishing the force of the foes and enables you to get rid of all miseries and by whose awe and vigour, the adversaries disappear.

THE COMMENTATOR'S NOTES

(सुतावान्) प्रशस्तोत्पन्नपदार्थयुक्तः

= Endowed with good food and other articles.

(आविवासति) समन्तात् परिचरति

= Serves you from all sides.

पुनः स कीदृश इत्युपदिश्यते ।

How should Indra be is taught further in the tenth Mantra.

Mantra—10

स्वादोरित्था विषूवतो मध्वः पिबन्ति गौर्यः ।

या इन्द्रेण सयावरीर्वृष्णा मदन्ति शोभसे वस्वीरनु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! वृष्णा इन्द्रेण सयावरीः वस्वीः गौर्यः (किरणाः) स्वराज्यं शोभसे अनुमदन्ति इत्था स्वादोः विषूवतः मध्वः पिबन्ति इव (त्वम् अपि वर्तस्व) ॥

TRANSLATION

The white rays moving along with the sun that showers pleasant light all over enabling creatures to live in happiness, do become a cause of rejoicing by the charming light they afford and thus suck up the savoury essences diffused all over in space. So also, subjects acting in agreement with a powerful President of the State and living in peace and contentment, rejoice in the act of rendering their soveriegn kingdom beautiful by their industry and thus enjoy all the good things of the world.

PURPORT

It is not possible to preserve intact the beauty and protection of the swarajya (self Government) without the commander of the armies and the armed forces. As the rays of the sun cannot stand without the sun and cannot rain down showers without the air by drawing the water, in the same manner, the subjects cannot enjoy happiness and bliss without the king and the commander of the army.

THE COMMENTATOR'S NOTES

(गौर्यः) शुभ्राः किरणा इवउद्यमयुक्ताः सेनाः

= Industrious armies like the white rays of the sun.

(इन्द्रेण) सूर्येण सह = With the sun.

पुनस्तत्सम्बन्धिगुणा उपदिश्यन्ते ।

The attributes of Indra are taught further in the 11th Mantra.

Mantra 11

ता अस्य पृशनायुवः सोमं श्रीणन्ति पृश्नयः ।
प्रिया इन्द्रस्य धेनवो वज्रं हिन्वन्ति सायकं वस्वीरनु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयम् अस्य इन्द्रस्य याः पृशनायुवः पृश्नयः प्रियाः धेनवः सोमं श्रीणन्ति सायकं वज्रं हिन्वन्ति वस्वीः स्वराज्यम् अनुभवन्ति ताः प्राप्नुत ।

TRANSLATION

Desirous of his contact, the dear manykind cows of Indra (Commander of the army) give abundant milk with love which is mixed with Soma (Juice of various potent herbs) to strength him. Thus making him strong, they prompt him to use him thunder bold-like powerful weapons which kill wicked enemies. They and other subjects live happily under the sway of Indra (President of the State or the Commander of the Army). The orders of the commander of the army are obeyed by his troops and they live happily under him, taking nourishing milk and other nourishing substances.

PURPORT

As the cows of the cowherd taking water and eating grass increase others' joy by giving good milk, in the same manner, the armies of the commander and the rays of the sun by preparing the juice of the nourishing herbs according to the Shastric prescribed method, get victory and gladden all.

THE COMMENTATOR'S NOTES

(पृशनायुवः) आत्मनः स्पर्शमिच्छन्त्यः ।
अत्र छान्दसो वर्णलोपो वेति सलोपः ।

= Desiring touch or contact.

(सोमम्) पदार्थरसम् ऐश्वर्यं वा

= The juice of nourishing substances or prosperity.

(इन्द्रस्य) सूर्यस्य सेनाध्यक्षस्य वा

= Of the sun or the commander of the army.

(सायकम्) स्यन्ति क्षयन्ति येन तम् = Destructive.
(षो-अन्तकर्मणि)

The same subject is continued.

Mantra—12

ता अस्य नमसा सहः सपर्यन्ति प्रचेतसः ।
व्रतान्यस्य सश्चिरे पुरूणि पूर्वचित्तये वस्वीरनु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयम् यथा स्वराज्यम् अर्चन् न्यायाधीशः सर्वान् पालयति तथा अस्य नमसा सह वर्तमानाः प्रचेतसः सेनाः सहः सपर्यन्ति या अस्य पूर्वचित्तये पुरूणि व्रतानि सश्चिरे ताः वस्वीः अनुमोदितुं सेवध्वम् ॥

TRANSLATION

O men, as a judge protects all, showing respect to the laws of the Svarajya (Self Governmen) in the same manner, these armies of the commander endowed with good food and thunderbolt-like powerful weapons and full of knowledge or intelligent serve strength. For acquiring knowledge of old things, they observe many vows and perform many righteous acts on earth.

PURPORT

It is not possible for a man to get good Government and other means of happiness without proper implements, strength and the observance of rules of right conduct. Therefore men should get victory over their enemies by the observance of Yamas and Niyamas.

THE COMMENTATOR'S NOTES

(नमसा) अन्नेन वज्रेण वा = With good food, or thunderbolt-like powerful weapons.

(सश्चिरे) गच्छन्ति = Go.

TRANSLATOR'S NOTES

The Yamas are five in number.

अहिंसा (Non-violence) सत्य (Truth) अस्तेय (Non-stealing) ब्रह्मचर्य (Perfect continence) and अपरिग्रह (detachment) सश्चतिर्गतिकर्मा (निघ० २.१४)।

पुनस्तस्य कृत्यमुपदिश्यते ।

What is the duty of Indra is taught in the 13th Mantra.

Mantra—13

इन्द्रो॑ द॒धीचो॑ अ॒स्थभि॑र्वृ॒त्राण्यप्र॑तिष्कुतः ।
ज॒घान॑ नव॒तीर्नव॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सेनेश यथा अप्रतिष्कुतः अस्थभिः नव नवतीः दधीचः वृत्राणि कणीभूतानि जलानि जघान (हन्ति) तथा शत्रून् हन्धि ॥

TRANSLATION

O commander of the army, as the un-shakable sun destroys ninety nine or innumerable clouds made of water with the moving unstable rays of the light which go into the supporting airs, in the same way, being indomitable you should destroy all wicked enemies with the aid of your soldiers who are experts in using powerful arms.

PURPORT

Men should appoint only that person as commander of the army who is the destroyer of his enemies like the sun of the clouds and protector of his army.

THE COMMENTATOR'S NOTES

(इन्द्रः) सूर्यलोकः = Solar world.

(दधीचः) दधीन् धारकान् वाय्वादीन् अंचन्ति तान्

(अस्थभिः) अस्थिरैः चञ्चलैः किरणचलनैः

TRANSLATOR'S NOTES

The exact significance of 99 is yet to be found out by research. Most of the commentators take it only in the sense of many or in-numerable. The spiritual interpretation of the Mantra.

God who possesses un-restricted might slays with His sin-destroying powers nine senses-five senses of preception and four Antah Karanas or internal organs, mind and intellect etc., engaged in sinful thoughts and acts and therefore unable to protect a devotee who meditates. In this interpretation, the meaning of some important words may be taken as follows :

(इन्द्रः) परमेश्वरः इदि-परमैश्वर्ये
(अस्थभिः) पापप्रक्षेप समर्थाभिः शक्तिभिः असु-प्रक्षेपे ।
(नवतीः) न अवन्ति रक्षन्तीति नवतीः कर्कन्ध्वादिषु पररूपं वाच्यम् (दधीचः) ध्यानवतः उपासकस्य ध्यानम् अञ्चतीति दध्यङ् ध्यानशब्दस्य पृषोदरादित्वाद् दधिभावः ।
विद्याधर्मधारकान् अंचति विज्ञापयति तस्य इति दधीचः व्याख्याने दयानन्दर्षिः ऋ० १. ११०. ९ भाष्ये ।
पुनः स कीदृश इत्युपदिश्यते

How is Indra is taught further in the fourteenth mantra.

Mantra—14

इच्छन्नश्वस्य यच्छिरः पर्वतेष्वपश्रितम् ।
तद्विदच्छर्यणावति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा इन्द्रः अश्वस्य यत् शर्यणावति पर्वतेषु अपश्रितं शिरः अस्ति तत् जघान (हन्ति) (तद्वत् शत्रुसेनायाः उत्तमांगं छेत्तुम् इच्छन् सुखानि विदत् (लभेत) ।।

TRANSLATION

As the sun destroys the head or the Upper part of the rapid-going cloud that is hidden in the firmament and causes it to fall down on earth, in the same manuer, the Commander of the army or the President of the State should kill an enemy even if he has hidden himself in a mountain or fort and fell him down on earth. Without doing this, it is not possible to have stable administration of the State.

THE COMMENTATOR'S NOTES

(अश्वस्य) आशुगामिनः मेघस्य सैन्यस्य वा

= Of the rapid-going cloud or army.

(शर्यणावति) शर्यणः अन्तरिक्षदेशस्तस्य अदूरभवे ।

अत्र मध्वादिभ्यश्च अ० ४. २. ८६ अनेन मतुप

= In the firmament.

अथ राज्ञः सूर्यवत् कृत्यमुपदिश्यते ।

Mantra -15

अत्राह गोरमन्वत नाम त्वष्टुरपीच्यम् ।

इत्था चन्द्रमसो गृहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे राजादयो मनुष्याः ! यूयम् यथा अत्र नाम गोः चन्द्रमसः त्वष्टुः अपीच्यम् अस्ति इत्था मन्वत तथा अह न्यायप्रकाशाय प्रजागृहे वर्तध्वम् ॥

TRANSLATION

Wisemen recognise the hidden ray of the sun in the mansion of the moon i. e. the moon borrows her light from the sun. It is the rays of the sun which are manifest in the world. In the same manner, O ye king and other officers of the State, you should mingle with the subjects in their homes for the manifestation of justice.

PURPORT

Men should know that it is not possible that there is decay or contradiction in God's knowledge. At all times and in all actions, there is uniformity of the Laws of the Universe. In the same manner, there is the relation between the sun and the earth through the attraction and light etc. in the same way, it is with other worlds. because there cannot be contradiction in God's eternal laws.

THE COMMENTATOR'S NOTES

(त्वष्टुः०) मूर्तद्रव्यछेदकस्य (सूर्यस्य) = Of the sun.

TRANSLATOR'S NOTES

For the meaning of the word त्वष्टा the sun, there is the authority of Yaskacharya the author of the famous Nirukta where he says in 4. 4. 25.

यथाप्यस्य (सूर्यस्य) एकः रश्मिश्चन्द्रमसं प्रति दीप्यते... आदित्यतोऽस्य दीप्तिर्भवति सुषुम्णो रश्मिश्चन्द्रमा गन्धर्वः इति। (निरु० ४. ४. २५)

In the spiritual interpretation, the last line will mean. In the same way, there resides the light of God in our delightful mind.

अध्यात्मपक्षे (त्वष्टुः) तूर्णमश्नुवतः परमात्मनः

= Of all-pervading God.

(चन्द्रमसः) निपुणनिर्मातुरन्तः करणस्य मनसः तथा च श्रुतिः-चन्द्रमा मनसो जातः (यजु० ३१. १३)

= Of the mind.

पुनः सेनापतेः कृत्यमुपदिश्यते ।

The duty of Indra (Commander of the army) is taught further in the 17th Mantra.

Mantra—16

को अद्य युङ्क्ते धुरि गा ऋतस्य शिमीवतो भामिनो दुर्हृणायून्।
आसन्निषून्हृत्स्वसो मयोभून्य एषां भृत्यामृणधत्स जीवात् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

कः अद्य ऋतस्य शिमीवतः भामिनः दुर्हृणायून् आसन्-इषून् हृत्सुअसः मयोभून् (सुवीरान्) धुरि युक्ते यः एषां भृत्यां गाः ऋणधत् (स चिरं जीवेत्) ॥

TRANSLATION

Who yokes or appoints today in the battle the active, vigorous brave soldiers of the king of truthful nature whose fury to the wicked enemies is unbearable and who use powerful arrows and other weapons, who trample on the heart of the foes and who give happiness to friends. He who helps in the prosperity of the army good to all members and attendants and to the land, obtains long life.

PURPORT

The King who is the Supervisor of all, should give orders to all and should make all soldiers of the army full of truthful character and conduct. He should always bear in mind their livelihood and welfare and should obtain long life by observing the rules of health.

THE COMMENTATOR'S NOTES

(धुरि) शत्रुहिंसने युद्धे
= In the battle where enemies are killed.

(शिमीवतः) प्रशस्तकर्मयुक्तान्
= Actively engaged in the performance of noble deeds.

(भृत्याम्) भृत्येषु साध्वीं सेनाम्
= Army good to all members and attendants.

अथ प्रश्नोत्तरैः राजधर्ममुपदिश्यते
= The duties of a King are taught in the 17th Mantra in the form of questions and answers.

Mantra—17

क ईषते तुज्यते को बिभाय को मंसते सन्तमिन्द्रं को अन्ति ।
कस्तोकाय क इभायोत रायेऽधि ब्रवत्तन्वे३ को जनाय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सेनापते ! सेनास्थभृत्यानां मध्ये कः शत्रून् ईषते कः शत्रुभिः तुज्यते कः युद्धे विभाय कः सन्तम् इन्द्रं मंसते कः तोकाय अन्ति वर्तते कः इभाय शिक्षते उत अपि कः राये प्रवर्तेत कः तन्वे जनाय च अधि ब्रवत् इति त्वं ब्रूहि ॥

TRANSLATION

The King should ask his commander-in chief the questions of the following kind in order to ascertain the real situation regarding his army. Who is among the soldiers of the army who desires to fight with his enemies, who is harmed or killed by the foes, who is a coward that fears in the battle ? Who is faithful or obedient to the King or President of the State actively engaged in the discharge of his duties? Who is attached to his children ? Who trains the elephants and who earns wealth righteously ? Who gives instructions for physical development and the welfare of the people ?

PURPORT

It is only persons who observe Brahmacharya (continence) for a long time and who are endowed with good education and other virtues that can accomplish all these acts and none else ? As the King should ask everything regarding the organisation of the army and its attendants, in the same manner, the commander-in chief of the army should ask the other commanders about it. As the King should order the Chief Commander of the Army, in the same manner, the commander-in chief of the army should give suitable orders to other commanders.

THE COMMENTATOR'S NOTES

(ईषते) युद्धम् इच्छेत् = Desire to fight.

(तोकाय) सन्तानाय = For the children.

(इभाय) हस्तिने = For the elephants.

TRANSLATOR'S NOTES

ईष-गति हिंसादर्शनेषु अत्र हिंसार्थं ग्रहणम्

तोकम् इति अपत्यनाम (निघ० २.२)

पुनस्तदेवोपदिश्यते ।

The same subject is continued :

Mantra—18

को अ॒ग्निमी॑ट्टे ह॒विषा॑ घृ॒तेन॑ स्रु॒चा य॑जाता ऋ॒तुभि॑र्ध्रु॒वेभिः॑ ।

कस्मै॑ दे॒वा आ व॑हाना॒शु होम॒ को मं॑सते वी॒तिहो॑त्रः सुदे॒वः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ऋत्विक् ! त्वं कः वीतिहोत्रः हविषा घृतेन अग्निम् ईट्टे सुचा ध्रुवेभिः ऋतुभिः यजते देवाः कस्मै होम आशु आवाहन् कः सुदेवः एतत् सर्वं मंसते (इति ब्रूहि) ॥

TRANSLATION

O performer of Yajnas (non-violent sacrifices) tell us, who is the learned and wise man, who makes fire or the weapon made with electricity called Agneyastra the source of prosperity with acceptable science or wealth, Ghee or clarified butter, with Srucha, spring and other seasons at prescribed fixed time, who is the person to whom enlighened men come to attain acceptable object or give in charity soon ? Who is the person shining with good merits, actions and temperament who knows all this well.

PURPORT

O learned person, tell us by whieh means or actions, we can acquire the science of fire ? How is Yajna performed and with what object do learned and wise persons spread the Jnana Yajna or the noble act of knowledge.

THE COMMENTATOR'S NOTES

(अग्निम्) पावकम् आग्नेयास्त्रं वा

= Fire or the weapon made of fire in the form of electricity.

(ऋचा) कर्मणा = With noble act.

(वीतिहोत्रा) प्राप्ताप्त विज्ञानः

= He who has acquired the knowledge from absolutely truthful persons.

पुनरीश्वर सभाद्यध्यक्षौ कीदृशो जानीयादित्युपदिश्यते ।

How should a man know God and the President of the Assembly is taught further in the 19th Mantra.

Mantra—19

त्वमङ्ग प्र शंसिषो देवः शविष्ठ मर्त्यम् ।
न त्वदन्यो मघवन्नस्ति मर्डितेन्द्र ब्रवीमि ते वचः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अंग शविष्ठ यतः त्वं देवः असि तस्मात् मर्त्यं प्रशंसिषः । हे मघवन् इन्द्र । यतः त्वत् अन्यः मर्डिता (सुखप्रदाता) न अस्ति तस्मात् ते वचः ब्रवीमि ॥

TRANSLATION

(1) In the case of God :

O dear friend, praise the Lord thus. O Almighty : Thou art giver of peace and bliss. There is no conforter to a mortal man but Thee. O Lord ! I speak my words to Thee. (I glorify Thee sincerely). It is Thou that makest a man praise worthy.

(2) In the case of the President of the Assembly O mighty friend, thou admirest and encouragest a virtuous person. There is none who is giver of happiness as thy noble-self. I glorify thee sincerely.

PURPORT

Men should glorify the Lord as the giver of happiness. They should also keep friendship with un-paralleled person of noble acts who is righteous and constant giver of delight. Thus they should utter words of advice for the mutual benefit.

THE COMMENTATOR'S NOTES

(अंग) मित्र = Dear friend.
(इन्द्र) दुःखविदारक = Destroyer of all misery.

पुनः स सभाध्यक्षः कीदृश इत्युपदिश्यते ।

How is Indra (President of the Assembly) is taught further in the 20th Mantra.

Mantra—20

मा ते राधांसि मा त ऊतयो वसोऽस्मान्कदा चुना दभन् ।
विश्वा च न उपमिमीहि मानुष वसूनि चर्षणिभ्य आ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वसो ! ते राधांसि अस्मान् कदाचन मा दभन् । ते ऊतयः अस्मान् मा हिंसन्तु । हे मानुष ! यथा त्वं चर्षणिभ्यः विश्वा वसूनि (ददासि) तथा नः च आ उपमिमीहि ॥

TRANSLATION

O Indra (President of the Assembly or the State) giver of happiness to all good persons, let not thy bounteous gifts, let not thy saving help fail us or cause us harm at any time. O true man, as thou givest to good men all wealth (spiritual in the form of true knowledge as well as material, in the same way, make us virtuous like noble persons.

PURPORT

They only are righteous persons who dedicate all their bodies, minds and wealth for making others happy. They only become praise-worthy who try their best to bring about others' welfare or benefit the who'e world.

THE COMMENTATOR'S NOES

(वसो) सुखेषु वासयितः = Causing happiness.
(दभन्) हिंस्युः = Harm.

(उपमिमीहि) श्रेष्ठैरुपमितान् कुरु

= Make us like very good men.

(चर्षणिभ्यः) उत्तमेभ्यो मनुष्येभ्यः = For good men.

Here ends the eighty fourth hymn of the first Mandala of the Rigveda. It has connection with the previous hymn as there is mention of the attributes of the commander of the army etc. as in this hymn.

अथ पंचाशीतितमं सूक्तम्
HYMN LXXXV (85)

अथ द्वादशर्चस्य पंचाशीतितमस्य सूक्तस्य राहूगणो गोतम ऋषिः । मरुतो देवता: । १, २, ६, जगती छन्दः । निषादः स्वरः । ५ विराट् त्रिष्टुप् १२ त्रिष्टुप् छन्दः । धैवतः स्वरः ।

See-Rahoogana Gotama. Devata or subject Maruts. Metres-Jagati and Trishtup in various forms.

पुनस्ते सेनाध्यक्षादय कीदृशा इत्युपदिश्यते ।

How should be the cemmanders of the army etc. is taught in the first mantra.

Mantra—1

प्र ये शुम्भन्ते जनयो न सप्तयो यामन्रुद्रस्य सूनवः सुदंससः ।
रोदसी हि मरुतश्चक्रिरे वृधे मदन्ति वीरा विदथेषु घृष्वयः ॥१॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये रुद्रस्य सूनवः सुदंससः घृष्वयः वीरा हि यामन् (मार्गे) (अलंकारैः) शुम्भमानाः (अलंकृताः) जनयः न (इव) सप्तयः (अश्वाः) इव गच्छन्तः मरुतः रोदसी इव वृधे विदथेषु (विजयं) चक्रिरे ते प्रशुम्भन्ते मदन्ति (तैः सह त्वं प्रजायाः पालनं कुरु) ॥

TRANSLATION

The Maruts (brave soldiers) are the sons of mighty conquerors of enemies whom they cause to weep. They are doers of good works, strong and impetuos. On their way, they look beautiful like wives decorated with ornaments. They are like powerful horses going to the battlefield. They promote the welfare of earth and heaven and are victorious

in battles. Their horses shine and delight. With them O commander of the army you should protect the subjects well.

PURPORT

Their is Upamalankara (similes) used in the Mantra. As highly educated chaste wives serve their husbands and faithful husbands serve their wives well and thus make them happy, and as beautiful and powerful horses rapidly going on the road gladden all, in the same manner, righteous heroes delight all the subjects.

THE COMMENTATOR'S NOTES

(जनयः) जायाः =Wives.

(रुद्रस्य) शत्रूणां रोदयितुर्महावीरस्य

=Of the powerful conqueror of his enemies, eausing them to weep.

(मरुतः वीराः) यथा वायवः तथा शौर्यादिगुणयुक्ताः पुरुषाः

=Brave persons impetuous or powerful like winds.

(घृष्वयः) सम्यग् घर्षणशीलाः कृविधृष्वि उणाः ४. ७४ घृषु संघर्षे इत्यस्माद् विन्प्रत्ययः

=Impetuous-good fighters.

TRANSLATOR'S NOTES

It is quite elear from the adjectives and other expressions used for the Maruts that they stand for brave persons or heroes. Yet Prof. Wilson, Maxmuller and other Western Scholars translate Marutah as "Storm Gods" which is entirely wrong. Their own translation of many expressions and adjectives clearly shows (as we shall point out here and there) that they are brave men and not storm Gods. Unfortunately prof. Maxmuller was not able to grasp the spirit and meaning of many phrases. In his note he admits. "The phrase जनयःन सप्तयः is obscure (Vedic Hymns Vol. I P. 128). Not able to understand that there are two separate similes used in the Mantra, he takes them as one meaning mares or yoke-

fellows etc. which is only his imagination. The adjectives and expressions like सुदंसस: =Doers of good works, वीरा: =Heroes and वृष्वय:, विदथेषु मदन्ति meaning according to him als etc. Powerful who delight in sacrifices clearly indicate that they are brave persons.

पुनस्ते कीदृशा इत्युपदिश्यते

How are they (Maruts) is taught further in the second Mantra.

Mantra—2

त उक्षितासो महिमानमाशत दिवि रुद्रासो अधि चक्रिरे सदः ।
अर्चन्तो अर्कं जनयन्त इन्द्रियमधि श्रियो दधिरे पृश्निमातरः ॥२॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः । यथा उक्षितासः पृश्निमातरः ते रुद्रासः वायवः दिवि सदः महिमानम् अधि आशत वा अधिचक्रिरे इन्द्रियं दधिरे तथा अर्कम् अर्चन्तः यूयम् श्रियः जनयन्त (आनन्दत) ॥

TRANSLATION

O men : As the winds which have the firmament as their mother and are causers of rain have established their majesty in the sky firmly and have acquired dominion there, in the same manner, glorifying God who merits to be glorified, attain prosperity of the vast and good Government increasing your wealth and thus enjoy bliss.

PURPORT

As the winds causing rain generate divine happiness in the same manner, the president of the Assembly and other officers of the State should be highly educated and being benevolent should love one another well.

THE COMMENTATOR'S NOTES

(रुद्राः) वायवः =Winds.

प्राणा वै रुद्राः प्राणा हीदं सर्वं रोदयन्ति (जैमि० उप० ४. २. ६.)

(पृश्निमातरः) पृश्निः अन्तरिक्षं माता येषां वायूनां ते (Winds or airs whose mother is firmament).

(अर्कम्) सत्कर्तव्यम् (अर्को देवो भवति यदेनम् अर्चन्ति निरु:)

पुनस्ते कीदृशा इत्युपदिश्यते

How are the Maruts is told further in the 3rd Mantra.

Mantra—3

गोमा॑तरो॒ यच्छु॒भय॑न्ते अ॒ञ्जिभि॑स्त॒नूषु॑ शु॒भ्रा द॑धिरे वि॒रुक्म॑तः ।
बाध॑न्ते॒ विश्व॑मभिमा॒तिन॒मप॒ वर्त्मा॑न्येषा॒मनु॑ रीयते घृ॒तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यत् (ये) गोमातरः विरुक्मतः शुभ्राः वीराः यथा मरुतः तनूषु अंजिभिः शुभयन्ते विश्वम् अनुदधिरे एषां सकाशात् घृतं रीयते वर्त्मानि यान्ति तथा अभिमातिनम् अपबाधन्ते (तैः सह यूयं विजयं लभध्वम् ॥)

TRANSLATION

O men, when these brave persons who regard earth or the cow as their mother, resplendent and pure, adorn themselves with knowledge and other virtues and bright ones put bright weapons on their bodies, they drive away every adversary. The rain streams along their path. The president of the State and other officers should get victory with their aid.

PURPORT

As with airs, much happiness is got and by the power of the pranas, much strength is acquired, in the same manner, with the President of the assembly and other officers of the

State who are virtuous and endowed with the power of knowledge, body and soul, subjects obtain all protection.

THE COMMENTATOR'S NOTES

(अंजिभिः) व्यक्तैः विज्ञानादिनिमित्तैः

=By knowledge and other virtues which are manifested.

(घृतम्) उदकम्

TRANSLATOR'S NOTES

(अंजिभि) = is derived from

अंजू-व्यक्तिम्रक्षणकान्तिगतिषु

Even prof. Max Muller's translation of अंजिभिः तनूषुशुभ्रा दधिरे विरुक्मतः as adorn themselves with glittering ornaments and the brighteners put bright weapons on their bodies. "clearly denotes that by Maruts are meant not "Storm Gods" as supposed by prof. Maxmuller and other Western Scholars but brave persons, particularly soldiers.

पुनस्ते (मरुतः) किं कुर्युरित्युपदिश्यते

What should Maruts do is taught further in the fourth Mantra.

Mantra—4

वि ये भ्राजन्ते सुमखास ऋष्टिभिः प्रच्यावयन्तो अच्युता चिदोजसा।
मनोजुवो यन्मरुतो रथेष्वा वृषव्रातासः पृषतीरयुग्ध्वम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे प्रजासभामनुष्याः। ये मनोजुवः मरुतः चित् (इव) वृषव्रातासः सुमखासः ऋष्टिभिः अच्युतोजसा (शत्रुसैन्यानि) प्रच्यावयन्तः सन्तः वि आभ्राजन्ते तैः सह येषु रथेषु यत् पृषतीः अयुग्ध्वम् (तैःसह शत्रून् विजयध्वम्।)

TRANSLATION

O men belonging to the general public and the assembly, you should gain victory over the enemies with the help of the Maruts (brave soldiers like the swift winds) who have

among them men raining down the missiles and weapons, good performers of the Yajnas in the form of the arts and battles with wicked persons, driving various swift cars like air-planes with suitable sticks and implements shaking by strength or strong invincible army what is un-shakable, i. e. the army of the foes and who shine with their missiles and weapons. They use in their cars swift like the wind, water, fire and other elements.

PURPORT

Men should be engaged in doing benevolent acts by yoking water, fire and wind in their chariots like aeroplanes which are swift like the wind and then sitting in them they should go to distant places and come back after conquering their enemies, protecting their subjects and developing their works of art and industry.

THE COMMENTATOR' NOTES

(ऋष्टिभिः) यन्त्रचालनार्थैः गमनागमननिमित्तैः दण्डैः

=By the sticks and other implements used for moving the machines for transportation.

(वृषव्रातासः) वृषाः शस्त्रास्त्रवर्षयितारो व्रातासः मनुष्या येषां ते

=Who have men rainers down of weapons and missiles.

TRANSLATORS NOTFS

व्राता इति मनुष्यनाम (निघ० २.३)

In his commentary on Rig. 5.54.11 Rishi Dayananda Sarasvati has explained ऋष्टय: as शस्त्रास्त्राणि i. e. weapons and missilles ऋभि: so here also if the word may be taken in that sense besides the above meaning. Prof. Maxmuller's translation of ये भ्राजन्ते ऋष्टिभि: as "The powerful who shine with your spears, and of Maruts, "the manly hosts shaking even what is un-shakable by strength" (Vedic Hymn Vol. P. 126) proves clearly that by Maruts are meant not "Storm Gods as" supposed by him but brave soldiers as interpreted by Rishi Dayananda Sarasvati.

पुनस्ते किं कुर्युरित्युपदिश्यते

What should Maruts do is taught further in the fifth Mantra.

Mantra—5

प्र यद्रथेषु पृषतीरयुग्ध्वं वाजे अद्रिं मरुतो रंहयन्तः ।
उतारुषस्य वि ष्यन्ति धाराश्चर्मेवोदभिर्व्युन्दन्ति भूम ॥५॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः । यूयं यथा विद्वांसः शिल्पिनः यत् (येषु रथेषु) पृषतीः प्रयुग्ध्वं (सं प्रयुग्ध्वम्) उत अद्रिं रंहयन्तः मरुतः अरुषस्य वाजे चर्म इव उदभिः धाराः विष्यन्ति भूम (भूमिं) व्युन्दन्ति (तैः अन्तरिक्षे गत्वा आगत्य श्रियं वर्धयत) ॥

TRANSLATION

O men, when you like learned artists use in suitable proportion waters with fire and air for various vehicles like the air-planes and as the winds set in motion the clouds and by raining them down they water the earth like the skin; so you use your cars (aero-planes etc.) like the horses in the battles and travelling through the air increase your wealth and be prosperous.

PURPORT

As the mon-soon winds generate and move the clouds, in the same manner, learned artists take people to distant places by the proper use of fire and other elements and accomplish many works.

THE COMMENTATOR'S NOTES

(रथेषु) विमानादियानेषु

= In the vehicles like the aeroplanes etc.

(पृषतीः) अग्निवायुयुक्ताः अपः

= Waters with fire and air etc.

(अद्रिम्) मेघम् । अद्रिरिति मेघनाम (निघ० १.१०)

= Cloud.

TRANSLATOR'S NOTES

The word पृषत् is used even in classical Sanskrit for a drop of water or of any other liquid पृषत: A Drop of water (पृषतैरथां शमयिताच रजः) (Kiratarjuniya 13.23) (See Apte's students' Sanskrit English Dictionary P. 357).

पुनस्ते किं कुर्वन्तीत्युपदिश्यते ।

What do the Maruts do is taught further in the sixth Mantra.

Mantra—6

आ वो वहन्तु सप्तयो रघुष्यदो रघुपत्वानः प्र जिगात बाहुभिः ।
सीदता बर्हिरुरु वः सदस्कृतं मादयध्वं मरुतो मध्वो अंधसः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! ये रघुस्यदः रघुपत्वानः मरुतः इव सप्तयः अश्वाः वः (युष्मान्) वहन्तु तान् बाहुभिः प्रजिगात तैः उपबर्हिः आ सीदत यैः वः (युष्माकम्) सदस्कृतं भवेत् तः मध्वः अन्धसः प्राप्य अस्मान् मादयध्वम् ॥

TRANSLATION

O men, may the swiftly gliding quick-paced combined horses in the form of fire, air and water etc. carry you hither. Moving swiftly come hither and do admirable deeds with your arms. Go to distant places in the firmament. O ye men quick going like the winds with the help of sciences, i. e. the knowledge of various sciences. Be delighted and gladden others by taking sweet food.

PURPORT

The President of the Assembly and others should enjoy by accomplishing many works with the help of the arts and industries. It is not possible for any one to get good enjoyment without the scientific knowledge and its practical application. Therefore this should ever be done by all.

THE COMMENTATOR'S NOTES

(सप्तयः) संयुक्ताः शीघ्रं गमयितारः अग्निवायु-जलादयः अश्वाः

= Causing swift movement when combined, horses in the form of fire, air and water etc.

(जिगात) स्तुत्यानि कर्माणि कुरुत

= Do admirable deeds.

(बर्हिः) अन्तरिक्षम् = Firmament.

(मरुतः) वायवः इव ज्ञानयोगेन शीघ्रं गन्तारो मनुष्याः

= Men who go quickly to distant places like the winds with the help of scientific knowledge.

TRANSLATOR'S NOTES

बर्हिरिति अन्तरिक्ष नाम (निघ० १.३) गा - स्तुतौ

How are the Maruts is taught further in the 7th Mantra.

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—7

तेऽवर्धन्त स्वतवसो महित्वना नाकं तस्थुरुरु चक्रिरे सदः ।
विष्णुर्यद्धावद्वृषणं मदच्युतं वयो न सीदन्नधि बर्हिषि प्रिये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा विष्णुः प्रिये बर्हिषि वृषणम् अधि सीदन् वयः न यत् मदच्युतं शत्रुनिरोधकम् आवत् स्वतवसः ते ह महित्वना वर्धन्ति ये विमानादियानेन तस्थुः (गच्छन्ति आगच्छन्ति) ते नाकं चक्रिरे ॥

TRANSLATION

O men, An artist uses vehicles like the aeroplanes which contain fire and water in his beloved firmament like the birds and thereby attains great delight with Maruts travelling through the air. These (brave soldiers) strong in themselves ever grow with might and their greatness. They step

to the firmament through the aeroplanes and make their seat wide.

PURPORT

As birds go to the sky and return quite easily, in the same manner, those persons who learn all arts from expert artists and other teachers and master them with all their branches, manufacture vehicles of various kinds, preserve them well and develop them. They are respected every where, achieve admirable wealth and attain prosperity.

THE COMMENTATOR'S NOTES

(विष्णुः) = A great artist, well versed in all arts.

(विष्लृ-व्याप्तौ) (वृषणम्) अग्निजल वर्षणयुक्तं यान-समूहम् = Band of Vehicles containing fire and water etc.

(बर्हिषि) अन्तरिक्षे = In the firmament.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted विष्णुः here as शिल्पविद्या व्यापनशीलो मनुष्यः which appears to be strange to some scholars, as they think that the word विष्णु (Vishnu) is used only for God and none else. But the word is derived from विष्लृ-व्याप्तौ and in that sense, it can be used for a learned person well-versed in arts etc. It is also used besides God for a person who has taken initiation as it is stated in the Shatapath Brahamana 3.2.1.17 यद्ह दीक्षते तद् विष्णुर्भवति । दीक्ष-विशेषाख्याने So Rishi Dayananda's interpretation is not imaginary or unfounded.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are Maruts is taught further in the 8th Mantra.

Mantra—8

शूरा इवेद्युयुधयो न जग्मयः श्रवस्यवो न पृतनासु येतिरे ।

भयन्ते विश्वा भुवना मरुद्भ्यो राजान इव त्वेषसंदृशो नरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये वायवः शूरा इव इत् (एव) वृत्रेण सह युयुधयः न (इव) जग्मयः पृतनासु श्रवस्यवः न (इव) येतिरे । राजानः इव त्वेषसन्दृशः नरः सन्ति येभ्यः मरुद्भ्यः विश्वा भुवना (प्राणिनः) भयन्ते (बिभ्यति) तान् सुयुक्तया उपयुंजत ॥

TRANSLATION

The winds are like heroes thirsting for fight against the wicked, like combatants eager for glory striving in battles. All beings are afraid of the Maruts (Winds as well as brave soldiers). They (winds) are like Maruts (Soldiers) leading men who are terrible for the wicked to behold or full of splendour like kings. As these brave soldiers should be properly treated,so the winds should be methodically utilised.

THE COMMENTATOR'S NOTES

(शूराः इव) यथा शस्त्रास्त्रप्रक्षेप युद्धकुशलाः पुरुषाः = Like men experts in throwing missiles and weapons in the battles.

(नरः) नेतारः = Leaders.

TRANSLATOR'S NOTES

Even Prof. Maxmuller's translation of the Mantra as "Like Heroes indeed thirsting for fight they rush about, like combatants eager for glory they have striven in battles. All beings are afraid of the Maruts; they are men terrible to behold, like kings."

(Vedic Hymns Vol. 1 by Prof. Maxmuller P. 127). shows clearly that they are brave men and not "Storm Gods" as supposed by him and some other Western Scholars Prof. Maxmuller had to admit willy nilly their human nature while translating राजान इवत्वेषसन्दृशो नरः which he has rendered into English as "They are men terrible to behold like Kings."

Griffith's traaslation of the Mantra is worth quoting.
"In sooth like heroes fain for fight they rush about, like combatants fame-seeking have they striven in war.

Before the Maruts every creature is afraid, the men are like Kings, terrible to behold.

(Griffith's translation of the Hymns of the Rigveda Vol. 1, P. 110).

In foot-note Griffith adds:

The men, the Maruts.

This proves, whether admitted by the Western Scholars or not that the Maruts are brave soldiers and not some imaginary "Storm Gods". They have been likened to the impetuous winds in the Mantras as explained by Rishi Dayananda Sarasvati.

PURPORT

As fearless persons do not run away from the battle field, as warriors run towards the battle ground, as hungry persons desire food, so are soldiers eager to fight with uujust and wicked persons. As from Magistrates and Presidents of the State or Assemblies etc. unjust persons fear, in the same manner, from the winds or airs also men taking all sorts of things irregularly fear on account of their adverse consequences.

पुनस्ते समाध्यक्षादयः कीदृशा इत्युपदिश्यते ।

How are the President of the Assemblies and others is taught further in the ninth Mantra.

Mantra—9

त्वष्टा यद्वज्रं सुकृतं हिरण्ययं सहस्रभृष्टिं स्वपा अवर्तयत् ।
धत्त इन्द्रो नर्यपांसि कर्तवेऽहन्वृत्रं निरपामौब्जदर्णवम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

प्रजासेनास्थाः पुरुषाः । यथास्वपाः त्वष्टा इन्द्रः (सूर्यः) कर्तवे अपांसि यत् सुकृतं हिरण्ययं सहस्रभृष्टिं वज्रं प्रहृत्य वृत्रम् अहन् अपाम् अर्णवं निः औब्जत् तथा यः दुष्टान् परि अवर्तयत् शत्रून् हत्वा नरि आधत्ते (स राजा भवितुम् अर्हेत्)॥

O men of the army and general public, as the brilliant sun who is the means of performing noble deeds slays the vritra (Cloud) by wielding well-made, resplendent, thousand-edged thunderbolt in the form of the lightning made of his rays, and forces out the stream of water or swells the ocean, in the same manner, he deserves to be the king who turns out all wicked persons and having killed them, protects and safe guards righteous persons to perform many manly deeds.

PURPORT

As the sun preserves the people by causing the cloud to rain, in the same manner, king and other officers of the State should slay unjust wicked persons and should fill up the ocean of happiness for the welfare of all.

THE COMMENTATOR'S NOTES

(त्वष्टा) दीप्तिमत्त्वेन छेदकः (सूर्यः) त्विषेर्देवतायाम-कारश्चोपधाया अनिट्त्वं च ।। (अष्टा० ३. ८) अनेन वार्तिकेन त्विषधातोस्तृन् ।।

= The brilliant sun.

(वज्रम्) किरणसमूहजन्यविद्युदाख्यम्

= Lightnig made of the the rays of the sun.

हिरण्ययम्) ज्योतिर्मयम् ऋत्व्य वा ।

(अष्टा० ६. ५. १७८) अनेनसूत्रेण मयट् प्रत्ययस्य मकारलोपो निपात्यते) ।

(इन्द्रः) सूर्यः = Sun.

TRANSLATOR'S NOTES

एष वै शुक्रो य एष (सूर्यः) तपति एष उ एवेन्द्रः ।

(शतपथ ३. ४. ५. ७ ।। ४. ५. ६. ४ अथ यः स इन्द्रः असौ स आदित्यः । (शत० ८. ५. ३. २) एष एवेन्द्रः य एष (सूर्यः) तपति ।। शत० १. ६. ४. १८ इन्द्रः सूर्यः इति सायणाचार्योऽपि [illegible] भाष्ये) ।।

ज्योतिर्वा शुक्रं हिरण्यम् ।। ऐतरेय ७. १२)
ज्योतिर्वै हिरण्यम् । (शत० ६. ७. १ २)
ज्योतिर्हिरण्यम् (गोपथ पू० २. २१)
इन्द्रो वै त्वष्टा (ऐत० ६. १०)
एष एवेन्द्रः य एष (सूर्यः) तपति (शत० ८. ५. ३. २)
तस्मात् त्वष्टा सूर्यः

पुनस्ते (मरुतः) कीदृशा इत्युपदिश्यते ।

How are they (Maruts) is taught further in the Ninth Mantra.

Mantra—10

ऊर्ध्वं नुनुद्रेऽवतं त ओजसा दादृहाणं चिद्बिभिदुर्वि पर्वतम् ।
धमन्तो वाणं मरुतः सुदानवो मदे सोमस्य रण्यानि चक्रिरे ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा मरुतः ओजसा अवतं दादृहाणं पर्वतं (मेघं) बिभिदुः ऊर्ध्वं नुनुद्रे तथा ये वाणं धमन्तः सुदानवः सोमस्यमदे रण्यानि विचक्रिरे ते राजानः चित् (इव) जायन्ते ।।

TRANSLATION

As the winds by their power clive asunder the protective growing cloud and take it above, in the same manner, they become like rulers who using arrows and other weapons and being bounteous perform glorious deeds in the world, in the battle field and elsewhere.

PURPORT

Men should do noble and benevolent deeds in the world having acquired good knowledge and education. They should thus enjoy happiness.

THE COMMENTATOR'S NOTES

(सोमस्य) उत्पन्नस्य जगतो मध्ये = In the world.

(पर्वतम् मेघम्) = Cloud.

(वाणम्) वाणादिशस्त्रास्त्रसमूहम्

= Arrows and other weapons.

(अवतम्) रक्षादियुक्तम् = Protective.

पुन: कस्मै किं कुर्युरित्युपदिश्यते ।

What should Maruts do for whom is taught further in the elevnth Mantra.

Mantra—11

जिह्मं नुनुद्रेऽवतं तया दिशासिञ्चन्नुत्सं गोतमाय तृष्णजे ।
आ गच्छन्तीमवसा चित्रभानवः कामं विप्रस्य तर्पयन्त धामभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा दातारः अवतं जिह्मम् उत्सं खनित्वा तृष्णजे गोतमाय जलेन ईम् असिचन् तया दिशा पिपासां नुनुद्रे चित्रभानवः प्राणाः इव धामभिः विप्रस्य अवसा कामं तर्पयन्त (सर्वतः सुखम् आगच्छन्ति तथा उत्तमैः मनुष्यैः भवितव्यम्)

TRANSLATION

As charitably disposed persons dig a curved well in nether ground and wet the land with water for a thirsty traveller, in the same manner, good men should be like the wonderful pranas fulfiiling the desires of wisemen at places, by giving them houses to live in. They with beautiful splendour approach needy persons with help and satisfy their wants.

PURPORT

As men dig wells, water fields and gardens etc. and make people happy by satisfying their hunger with corn and fruits produced there, in the same manner, the Presidents of the Assembly and other officers of the State should satisfy the desires of learned wisemen who are experts in various

Shastras and enable them to preach knowledge, good education and Dharma (righteousness) among the public at large and thus make them happy.

THE COMMENTATOR'S NOTES

(उत्सम्) कूपम्-उत्स इति कूपनाम (नघ० ३. २३)

(गोतमाय) गच्छतीतिगौः सोऽतिशयितः गोतमस्तस्मै भृशं मार्गे गन्त्रे जनाय ।

= For the benefit of a constant traveller.

(ईम्) पृथिवीम् = Earth.

TRANSLATOR'S NOTES

(ईम्) इति पदनाम निघ० ४. २)

पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्रगमनार्थमादाय गोपदवाच्यायाः गतिशीलायाः पृथिव्या ग्रहणम् ।।

पुनस्तेभ्यो मनुष्यैः किं किमाशंसनीयमित्युपदिश्यते ।

What should men expect from the Maruts is taught in the twelfth Mantra.

Mantra—12

या वः शर्म शशमानाय सन्ति त्रिधातूनि दाशुषे यच्छताधि ।
अस्मभ्यं तानि मरुतो वि यन्त रयिं नो धत्त वृषणः सुवीरम् ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सभाद्यध्यक्षादयो मनुष्याः । यूयं मरुतः इव वः या त्रिधातूनि शर्म (शर्माणि) सन्ति तानि शशमानाय दाशुषे यच्छत अस्मभ्यं वि यन्त हे वृषणः नः (अस्मभ्यम्) सुवीरं रयिम् अधि धत्त ।।

TRANSLATION

O Presidents of the Assembly etc.. what ever happiness consisting of the harmony of the Vata वात (wind) कफ (Phlegm)

and पित्त (Bile) in the body or iron, gold and silver, you have, grant like good men to a learned person who himself is charitably disposed. O showeres of happiness and bliss, O ye heroes, bestow upon us wealth with valiant offspring.

PURPORT

The Presidents of the Assemblies and other officers of the State should regard all subjects like their ownselves and should treat them as their own children guiding them with wealth and means of happiness. The men of the army and general public should respect them as their fathers.

THE COMMENTATOR'S NOTES

(शशमानाय) विज्ञानवते शशमानइतिपदनाम (निघ० ५. ३)

= For a learned person.

(त्रिधातूनि) त्रयो वातपित्तकफा येषु शरीरेषु अथवा त्रय: सुवर्णरजतानि येषु धनेषु तानि ।

= Bodies consisting of वात (wind) पित्त (Bile) कफ (Phlegm) or wealth consisting of iron, gold and silver.

(मरुत:) मरणधर्माणो मनुष्या: = Mortals.

This hymn is connected with the previous hymn, as there is mention of the duties of the Presidents of the assemblies and subjects like the winds as in the previous hymn.

Here ends the commentary on the eighty-fifth hymn of the first Mandala of the Rig Veda.

अथ षडशीतितमं सूक्तम्

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अथ दशर्चस्य षडशीतितमस्य सूक्तस्य राहूगणो गोतम ऋषिः । मरुतो देवताः । १, ४, ८, ९ गायत्री छन्दः । २, ३, ७ पिपीलिका मध्या निचृद् गायत्री । ५, ६, १० निचृद् गायत्री च छन्दः । षड्जः स्वरः ।

Seer-Rahoogana Gotama, Devata or subject Marutes. Metre-Gayatri in various forms. Tune-Shadja.

पुनः स गृहस्थः कीदृश इत्युप दिश्यते ।

How should a house holder be is taught in the first Mantra.

Mantra — 1

मरुतो यस्य हि क्षये पाथा दिवो विमहसः ।
स सुगोपातमो जनः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विमहसः दिवः यूयं मरुतः यस्य क्षये पाथ स हि खलु सुगोपातमः जनः जायेत ॥

TRANSLATION

O Maruts-beloved learned persons like the Pranas, O doers of adorable acts, illuminators of knowledge and justice ! That man of whose dwelling, you are guardians (by giving your noble advice and knowledge) indeed becomes the best protector of himself and others.

PURPORT

As there can be no protection of body without Prana (vital energy), in the same manner, without a true preacher of truth, the subjects cannot get protection.

THE COMMENTATOR'S NOTES

(मरुतः) प्राणा इव प्रिया विद्वांसः

= Beloved learned persons, beloved like the Pranas.

(दिवः) विद्यान्यायप्रकाशकाः

= Illuminators of knowledge and justice.

TRANSLATOR'S NOTES

प्राणा वै मरुतः स्वापयः (ऐतरेय ३ १६)

According to the passage quoted above from the Aitareya Brahmana 3.16 it is clear that the word Marutah is used for the Pranas also, so Rishi Dayananda Sarasvati has interpreted it here as beloved learned persons like the Pranas.'

The word दिवः is derived from दिवु-क्रीडा विजिगीषा व्यवहारद्युति-स्तुति मोदमदस्वप्न कान्तिगतिषु here the meaning of द्युति has been taken and hence it has been interpreted as विद्यान्यायप्रकाशकाः or illuminators of knowledge and justice.

पुनः स कीदृश इत्युपदिश्यते ।

How should a householder be is taught further in the second Mantra.

Mantra—2

यज्ञैर्वा यज्ञवाहसो विप्रस्य वा मतीनाम् ।
मरुतः शृणुता हवम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे यज्ञवाहसः यूयं मरुतः इव स्वकीयैः यज्ञैः परकीयैर्वा विप्रस्य मतीनां वा हवं शृणुत ॥

TRANSLATION

O performers and upholders of Yajnas, hear the call of a wise man or of highly learned persons like the scholars who examine well or weigh the pros and cons of every question, with the Yajnas performed by you or others in the form of study and teaching of the Vedas etc.

PURPORT

Men should be engaged in the performance of Yajnas in the form of learning and teaching and preaching various sciences or others also to perform them and then after pro-

perly examining them, they should make them good scholars.

THE COMMENTATOR'S NOTES

(यज्ञैः) अध्ययनाध्यापनोपदेशनादिभिः

= Through the Yajnas in the form of learning, teaching and preaching etc.

(मरुतः) परीक्षका विपश्चितः

= Learned persons who are good examiners, who are men of discrimination and discretion.

पुनः स कीदृश इत्युपदिश्यते ।

How is a householder is taught further in the third Mantra.

Mantra—3

उत वा यस्य वाजिनोऽनु विप्रमतक्षत ।

स गन्ता गोमति व्रजे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वाजिनः यूयम् यस्य क्रियाकुशलस्य विदुषो वा अध्यापकस्य सकाशात् प्राप्तविद्यं विप्रम् अनुअतक्षत स गोमति व्रजे उत गन्ता भवेत् ॥

TRANSLATION

O wise and learned men ! the intelligent person whose intellect you sharpen after he has received education and training from an expert and experienced learned man, walks on the path of persons who possess good and strong senses of perception and action.

PURPORT

Without the aeroplanes and other vehicles which are manufactured with sharp intellect and technology, it is not possible for men to go to distant places easily, there fore these things should be accomplished with great labour.

THE COMMENTATOR'S NOTES

(वाजिनः) प्रशस्तविज्ञानयुक्ताः

= Endowed with good knowledge, highly educated.

(अतक्षत) अति सूक्ष्मां धियं कुर्वन्ति

= Sharpen intellect.

(गोमति) प्रशस्ता गावः इन्द्रियाणि विद्यन्ते यस्मिन्

= Possessing admirable senses.

पुनस्तैः शिक्षितैः किं जायत इत्युपदिश्यते ।

= What is the result of such training is taught further in the fourth Mantra.

Mantra—4

अस्य वीरस्य॑ ब॒र्हिषि॑ सु॒तः सोमो॒ दिवि॑ष्टिषु ।

उ॒क्थं मद॑श्च शस्यते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः ! (भवच्छिक्षितस्य) अस्य वीरस्य सुतः सोमः दिविष्टिषु उक्थं बर्हिषि मदः (गुणसमूहः च) शस्यते न इतरस्य ॥

TRANSLATION

O learned persons ! Of the hero who is trained by you, the wealth earned by him righteously, the study and teaching of the Shastras, the joy experienced by him when he does noble deeds in delightening dealings, his deep knowledge and other virtues are praised and sung by all and not of ignoble men.

PURPORT

It is not possible to acquire or cultivate good virtues among men without the education received from learned persons; therefore such education must be received by all.

THE COMMENTATOR'S NOTES

(बर्हिषि) उत्तमे व्यवहारे कृते सति = On behaving nobly.

(दिविष्टिषु) दिव्याः इष्टयः-संगतानिकर्माणि वा येषु व्यवहारेषु तेषु ।
= In delightening dealings.

TRANSLATOR'S NOTES

बर्हिषि इति महन्नाम (निघ० ३.३)

So it has been interpreted by Rishi Dayananda as उत्तमे व्यवहारे यज-देवपूजासंगतिकरजदानेषु अत्र संगतिकरणार्थस्य ग्रहणम् ।

पुनस्ते किं कुर्युरित्युपदिश्यते ।

What should good men do is taught further in the fifth Mantra.

Mantra—5

अ॒स्य श्रो॑ष॒न्त्वा भुवो॒ विश्वा॒ यश्च॑र्ष॒णीर॒भि ।
सूरं॑ चित्स॒स्रुषी॒रिषः॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! भवन्तः अस्य सुशिक्षितस्य इषः चित् (इव) विश्वा सस्रुषीः आभुवः चर्षणीः प्रजाः किरणाः सूरम् इव अभिश्रोषन्तु ॥

TRANSLATION

O men, listen to the words of this well-trained and highly educated person who is victorious over all men. You approach or go to that noble impeller or teacher for advice, as the rays go to the sun.

PURPORT

Only that man who is highly educated, well-trained, well tested, endowed with noble virtues, strong and mighty, industrious, righteous, helper of all, a good teacher can attain Dharma (righteousness) Artha (Wealth) Kama (fulfilment of noble desires) and Moksha (emancipation). It is he who can remove the miseries of the people after listening to the tale of their suffering and having attained supreme wisdom and none else.

THE COMMENTATOR'S NOTES

(सूरम्) प्रेरयितारम् अध्यापकम्

= An impeller and teacher. यः सरति प्राप्नोति स सूरः

श्री दयानन्दर्षिः ऋ० १.५०.६ भाष्ये –

= The sun (इषः) इष्टसाधकाः किरणाः = The rays of the sun (सस्रुषीः) प्राप्तव्याः = Approachable.

सर्वे वयं मिलित्वा किं कुर्यामित्युपदिश्यते ।

What should we all do unitedly is taught in the sixth Mantra.

Mantra—6

पूर्वीभिर्हि ददाशिम शरद्भिर्मरुतो वयम् ।

अवोभिश्चर्षणीनाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतः यथा वः यूयम् पूर्वीभिः शरद्भिः सर्वैः ऋतुभिः अवोभिः चर्षणीनां सुखाय प्रवर्तध्वम् । (तथा वयम् अपि हि खलु युष्मदादिभ्यः सुखानि ददाशिम) ॥

TRANSLATION

O Maruts, (Presidents of the Assemblies and other officers of the State) as you are engaged in doing good to the people in all seasons with your protection, in the same way, may we the men of assemblies, educational institutions and the public at large shall give happiness to you.

PURPORT

As the airs in all seasons give happiness to the people by protecting them, in the same manner, learned persons should be always engaged in making people happy and not giving them trouble.

THE COMMENTATOR'S NOTES

(मरुतः) सभाद्यध्यक्षादयः

= The Presidents of the Assemblies and other officers of the State.

(चर्षणीनाम्) मनुष्याणाम् = Of men.

TRANSLATOR'S NOTES

In the Vedic Lexicon Nighantu 2.3 it is clearly stated चर्षणय इति मनुष्यनाम (निघ० २.३) and yet Prof. Maxmuller translates the Mantra as For me O Maruts, have sacrificed at many harvests, through the mercies of the swift Gods (the Storm Gods). (Vedic Hymn Vol. I. P. 154). Having given this erroneous and imaginary translation, he puts a strange note on P. 157. "It seems best to take चर्षणि (Karshani) as a name or epithet of the Maruts, although, after the invocation of the Maruts by name, this repetition is some what unusual. I should have preferred "with the help of men, of our active and busy companions for Karshani (चर्षणि) is used in that sense also. (Vedic Hymn Vol. I. P. 157)

This note displays a strange mentality of some of these Western translators of the Veda, who seem to be in doubt about their own interpretation and yet go on making ill-founded and sometimes un-founded suppositions. When चर्षणयः is among the names of men in the Vedic Lexicon, why should it be translated as Storm-Gods ? an impartial reader is at a loss to understand. Rishi Dayananda Sarasvati's translation of the word चर्षणीनाम् as मनुष्याणाम् = Of men is well authenticated.

तैः पालितैः शिक्षितो जनः कीदृशो भवतीत्युपदिश्यते ।

How is a person brought up and trained by good scholars is taught in the seventh Mantra

Mantra—7

सुभगः स प्रयज्यवो मरुतो अस्तु मर्त्यः ।

यस्य प्रयांसि पर्षथ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे प्रयज्यवः मरुतः यूयं यस्य प्रयांसि पर्षथ स मर्त्यः सुभगः अस्तु ॥

TRANSLATION

O Maruts (Presidents of the assemblies and other officers of the State) O well performers of the Yajnas, may that man be prosperous, to whom you give good and charming articles.

PURPORT

Why should not those men enjoy prosperity whose guardians are learned Presidents of the assembly and other officers of the State ?

THE COMMENTATOR'S NOTE

(प्रयांसि) प्रीतानि कान्तानि वस्तूनि
= Good, dear and charming articles.

(प्रीञ्-तर्पणे इतिधातोः)

मनुष्यैस्तेषां संगेन किं विज्ञातव्यमित्युपदिश्यते ।

What should men know by the association of the Maruts is taught in the 8th Mantra.

Mantra—8

शुशुमानस्य वा नरः स्वेदस्य सत्यशवसः ।
विदा कामस्य वेनतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरः यूयं सभाद्यध्यक्षादीनां संगेन स्वपुरुषार्थेन वा शशमानस्य सत्यशवसः वेनतः स्वेदस्य कामस्य विद (विजानीत) ॥

TRANSLATION

O leading men, with the association of the Maruts (the Presidents of the assemblies etc.) and with your exertion, acquire the knowledge of true desire which must be thoroughly known, which is full of true vigour, which is charming and explained in all Shastras and which is produced with exertion like the sweat.

PURPORT

None is able to acquire the knowledge of true desires and distinguish between good and bad without association with the learned persons. Therefore this should be done by all.

THE COMMENTATOR'S NOTES

(शशमानस्य) विज्ञातव्यस्य = Worthy of being known.

(वेनतः) सर्वशास्त्रश्रुतस्य कमनीयस्य

= Of charming and desirable, known through all Shastras.

अत्रवेनृधातोर्बाहुलकादौणादिकोऽतन् प्रत्ययः वेनृ-गति-ज्ञान चिन्ता निशामन वादित्र ग्रहणेषु निशामनं-श्रवणम् शव इति बलनाम (निघ० २.६) ।

Even Prof. Maxmuller who seems to be so much obssessed with the idea of Maruts as "Storm Gods" has translated नरः an epithet of Maruts used in the Mantra as "ye men of true strength."

(Vedic Hymns Vol. I By Prof. Maxmuller P.154).

We need not comment on it, as at last the cat has come out the bag. The truth about the import of Maruts as noble men has been admitted by Prof. Maxmuller also willy-nilly.

अथेतरमनुष्यैः ते सभाद्यध्यक्षादयो मनुष्याः कथं प्रार्थनीया इत्युपदिश्यते ।

How should the Maruts (Presidents of the assemblies etc.) be requested by other men is taught in the ninth Mantra.

Mantra—9

यूयं तत्सत्यशवस आविष्कर्त महित्वना ।

विध्यता विद्युता रक्षः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सत्यशवसः सभाद्यध्यक्षादयः यूयं महित्वना तं कामम् आविष्कर्त येन विद्युता रक्षः विध्यता (मया सर्वे कामाः प्राप्येरन्) ॥

TRANSLATION

O ye men of true strength, the Presidents of the assemblies etc. with your might and glory manifest that noble desire in us, so that striking Rakshah (wicked people) with weapons made of electricity etc. we may fulfil all our noble desires.

PURPORT

Men should acquire all knowledge with mutual love and labour, should drive away all wicked people and fulfil their noble desires.

THE COMMENTATOR'S NOTES

(विद्युता) विद्युन्निष्पन्नेनास्त्रसमूहेन

= With the band of weapons made of electricity.

पुनस्ते किं कुर्युरित्युपदिश्यते ।

What should they do is taught further in the tenth Mantra.

Mantra—10

गूहता गुह्यं तमो वि यात विश्वमत्रिणम् ।

ज्योतिष्कर्ता यदुश्मसि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सत्यशवसः सभाद्यध्यक्षादयः यूयं यथा स्वमहित्वना गुह्यं गूहत विश्वंतमः अत्रिणं वियात (विनष्टं कुरुत) तथा वयं यत् ज्योतिः (विद्याप्रकाशम्) उश्मसि तत् कर्त ॥

TRANSLATION

O Maruts (Presidents of the assemblies etc.) of true vigour, with your might preserve the secret, dissipate all happiness-devouring darkness of ignorance. Make us the light (of knowledge) we long for.

PURPORT

The President of the assemblies and other officers should protect the State with great labour, should dispel all darkness of ignorance and foes. They should spread Dharma (righteousness) knowledge and happiness for all righteous persons. As the Pranas in the body accomplish all dear objects and thus protect all, in the same manner, the Presidents of the assemblies etc. should protect all State properly. Thus this hymn is connected with the previous hymn, which makes mention of these things.

THE COMMENTATOR'S NOTES

(तमः) रात्रिवत् अविद्यान्धकारम्

= The darkness of ignorance like the night.

(अत्रिणम्) परसुखम् अत्तारम् । अदेस्त्रिनिश्च उणा० ४।६९ अनेन सूत्रेणाद् धातोस्त्रिनिः प्रत्ययः ।

= Devourer of others' happiness

(ज्योतिः) विद्याप्रकाशम् = The light of knowledge.

Here ends the commentary on the eighty-sixth hymn of the first Mandala of the Rigveda Sanhita.

अथ सप्ताशीतितमं सूक्तम्

HYMN LXXXVII (87)

अथास्य षड्चस्य सप्ताशीतितमस्य सूक्तस्य राहूगणपुत्रोगौतम ऋषिः। मरुतो देवता। १, २, ५ विराड् जगती। ३ जगती। ६ निचृज्जगतीछन्दः। निषादः स्वरः। त्रिष्टुप् छन्दः। धैवतः स्वरः॥

Seer of the hymn - Gotama, son of Rahoogana. Devata or subject - Maruts. Metres - Jagati and Trishtup in various forms. Tunes-Nishada and Dhaivata.

पुनस्ते सभाध्यक्षादयः कीदृशा इत्युपदिश्यते।

How are the Presidents of the assemblies and armies etc. is taught in the first Mantra.

Mantra—1

प्रत्व॑क्षसः प्रत॑वसो विर॒प्शिनोऽना॑नता अवि॑थुरा ऋजी॒षिणः॑।
जुष्ट॑तमासो॒ नृत॑मासो अ॒ञ्जिभि॒र्व्या॑नज्रे॒ के चि॑दु॒स्रा इ॑व॒ स्तृभिः॑॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सभाध्यक्षादयः! भवत्सेनासु ये केचित् स्तृभिः अंजिभिः सह वर्तमानाः उस्राः इव प्रत्वक्षसः प्रतवसः विरप्शिनः अनानताः अविथुराः ऋजीषिणः जुष्टतमासः नृतमासः च शत्रुबलानि व्यानज्रे (व्यजन्तु प्रक्षिपन्तु) (ते भवद्भिनः नित्यं पालनीयाः)॥

TRANSLATION

O Presidents of the assemblies and Chiefs of the armies etc. you should always maintain and fully support brave persons who are annihilators of adversaries, endowed with exceeding vigour and power, great in all respects, un-bending or never flinching, the immovable, the impetuous and absolutely fearless, full of knowledge of various kinds and gatherers of all the different parts of the army, the most beloved and the most manly leaders,who throw away the powers

of the foes possessing manifestly the power of protection and knowledge, full of virtues which ecclipse the attributes of the armies of the enemies, like the rays of the sun.

PURPORT

How can those people be defeated who have brave and mighty persons shining like the rays of the sun ? Therefore, it is the duty of the Presidents of the assemblies and Chiefs of the armies to protect such heroes after testing them well, having given them proper training, having respected and encouraged them. None can administer the State without doing this.

THE COMMENTATOR'S NOTES

(प्रत्वक्षसः) प्रकृष्टतया शत्रूणां छेत्तारः
= Annihilators of the enemies well.

(विरप्शिनः) सर्वसामग्र्या महान्तः
= Great in all respects or with all necessary articles.

(ऋजीषिणः) सर्वविद्यायुक्ताः, उत्कृष्टसेनांगोपार्जकाः
= Gatherers of the admirable parts of the army.

(अंजिभिः) व्यक्तैः रक्षणविज्ञानादिभिः
= By protection, knowledge and other manifest attributes.

(स्तृभिः) शत्रुबलाच्छादकैर्गुणैः
= By the virtues which ecclipse the merits of the power of the foes.

(उस्रा इव) यथाकिरणाः तथा
= Like the rays of the sun.

(प्रत्वक्षसः) from तक्षू-तनूकरणे भ्वा (अंजिभिः) अञ्जू from व्यक्तिम्रक्षणकान्तिगतिषु रुधादिः (स्तृभिः) from स्तृञ् आच्छादने क्र्यादिः उस्रा इति रश्मिनामसु (निघ० १.५) (विरप्शिनः) विरप्शीतिमहन्नाम (निघ० ३.३) = Great.

Prof. Maxmuller and Griffith translated the word virapshinah as the singers (M.M.) or loud singers.

Even so this and other epithets used for Maruts which Prof. Maxmuller has translated in the Vedic Hymns as "the never flinching, the immovable, the impetuous, the most beloved and the most manly"clearly show that they are brave men and yet Prof. Maxmuller, Griffith and other Western Scholars tranlate the word Maruts as "Storm-Gods." This is nothing but their pre-conceived notion.

सभाद्यध्यक्षस्य भृत्यादयः किंकुर्युरित्युपदिश्यते ।

What should the workers of the President of the Assembly do is taught in the second Mantra.

Mantra—2

उपह्वरेषु यदचिध्वं ययिं वय इव मरुतः केन चित्पथा ।

श्चोतन्ति कोशा उप वो रथेष्वा घृतमुक्षता मधुवर्णमर्चते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतः यूयम् उपह्वरेषु रथेषु स्थित्वा वयः इव केनचित् पथा यत् (यं) ययिम् अचिध्वं (संचिनुत) तम् अर्चते दत्त ये वः (युष्माकं) रथाः कोशाः इव आकाशे श्चोतन्ति तेषु मधुवर्णं घृतम् उपोक्षत । अग्निवायुकलागृहसमीपे सिंचत ॥

TRANSLATION

O workers of the Presidents of the assemblies and Chiefs of the armies etc. who sitting in your vehicles like the aeroplanes flying like birds along a certain path, you get victory, you give the cerdit to those favourite attendants of the President etc. who honours you. Your aeroplanes travel in the sky like the clouds. Sprinkle in them sweet coloured water in the machines impelled by the proper combination of fire, air etc.

PURPORT

Men should manufacture aeroplanes and other Vehicles, should make there places for fire, air and water etc. and should impel or move them forward with machines, controlling the steam taking them upward, travelling freely in the sky like the birds and the clouds. They should utilise them in their business in achieving victory on their foes and for acquiring wealth for the State. They should engage themself in doing benevolent acts without any pride and thus enjoy all bliss and happiness. They should also cause bliss and happiness to others.

THE COMMENTATOR'S NOTES

(ययिम्) प्राप्तव्यं विजयम्

= Victory that is to be achieved.

(मरुतः) सभाद्यध्यक्षादयो मनुष्याः

= Presidents of the assemblies etc.

(कोशाः) मेघाः कोश इति मेघनाम (निघ० १.१०)

= Clouds.

(घृतम्) उदकम् = Water.

TRANSLATOR'S NOTES

घृतम् इत्युदक नाम (निघ० १.१२)

या-प्रापणे

पुनस्ते किं कुर्युरित्युपदिश्यते ।

What should they (Maruts) do is taught in the third Mantra.

Mantra—3

प्रैषामज्मेषु विथुरेव रेजते भूमिर्यामेषु यद्ध युञ्जते शुभे ।

ते क्रीळयो धुनयो भ्राजदृष्टयः स्वयं महित्वं पनयन्त धूतयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् (ये) क्रीडयः धुनयः भ्राजदृष्टयः धूतयः वीराः शुभे अज्मेषु प्रयुंजते ते महित्वं यथा स्यात् तथा स्वयं ह पनयन्त। एषां यामेषु गच्छद्भिः यानादिभिः भूमिः विथुरा इव रेजते ॥

TRANSLATION

When these sportive roaring shakers of their foes armed with bright weapons brave Maruts (soldiers) march on the paths for victory, they glorify their greatness. At their racing the earth shakes with their chariots like a girl suffering from cold fever.

PURPORT

As the swift winds shake the trees, grass, herbs and the particles of the earth, in the same manner, the cowards begin to tremble by the striking sound of their chariots wheels and the weapons they use in their army. As traders become rich through their business having acquired much wealth, in the same way, the Maruts (President) of the State and Commander of the army and their brave soldiers manifest their greatness and glory by achieving victory over their adversaries

THE COMMENTATOR'S NOTES

(अज्मेषु) संग्रामेषु अज्म इति संग्रामनाम (निघ० २.१७)
= In the battles.

विथुरा इव। शीतज्वरव्यथिता उद्विग्ना कन्या इव
= Like a girl suffering from cold fever.

पुनः सेनायुक्तः सेनापतिः कीदृशो भवतीत्युपदिश्यते।

How is the commander of an army is taught in the fourth Mantra.

Mantra—4

स हि स्वसृत्पृषदश्वो युवा गणो३ या ईशानस्तविषीभिरावृतः।
असि सत्य ऋणयावाऽनेद्यो ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सेनापते ! त्वं हि अया वृषा गणः स्वसृत पृषदश्वः युवा गण ईशानः सत्यः ऋणयावा अनेद्यः अस्याः धियः प्राविता समस्तविषीभिः आवृतः असि अथ (इति अनन्त-रम्) अस्माभिः सत्कर्तव्यः (अपि असि) ॥

TRANSLATION

O Commander of the army, thou art the showerer of happiness with thy intelligence endowed with all knowledge, thou approchest thy soldiers whose horses are very swift like the clouds, youthful. respectable, true, invested with vigour, sincere liberator from debt, lord of the army, irreproachable or without blemish, the protector of this intellect or good action and surrounded by thy troops. Therefore, thou art to be respected by us.

PURPORT

The Commander of the army should preserve the subjects well by conquering his enemies, protecting his own army and being guarded by it. being endowed with full physical and spiritual power by the observance of Brahmacharya and acquisition of knowledge.

THE COMMENTATOR'S NOTES

(स्वसृत्) यः स्वान् सरति प्राप्नोति यः

= Who approaches his people to listen to their grievances etc. if any.

(अनेद्यः) प्रशस्यः अनेद्य इति प्रशस्यनाम (निघ० ३.८)

= irreproachable or without blemish.

(गणः) गणनीयः = Respectable.

पुनस्ते किं कुर्युरित्युपदिश्यते ।

What should the Maruts do is taught further in the fifth Mantra.

Mantra—5

पितुः प्रत्नस्य जन्मना वदामसि सोमस्य जिह्वा प्र जिगाति चक्षसा।
यदीमिन्द्रं शम्यृक्वाण आशतादिन्नामानि यज्ञियानि दधिरे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ऋक्वाणः वयं प्रत्नस्य पितुः (जगदीश्वरस्य) व्यवस्थया कर्मानुसारतः प्राप्तेन मनुष्यदेह धारणाख्येन जन्मना। भवतः प्रति उपदिशामो वा यत् (यम्) ईम् इन्द्रं जिह्वा शमि प्रजिगाति तानि यूयम् आशत (प्राप्नुत) आत् इत् दधिरे भवन्तः (धरन्तु) ॥

TRANSLATION

We devotees declare the holy names of God who is our Eternal Father and by whose love, we take birth as human beings in this world; we also tell you about electricity, water and other elements, which are useful in arts and industries in various ways. Our tongue speaks out the glory of God and electricity and water etc. for work, you should also attain their knowledge and uphold them. Realise God within and utilise these elements in your works

PURPORT

Men should adore God as Father having taken this human body and should obey his Cnmmands with prayer to and Communion with Him. They should also acquire the knowledge of the objects of the world and take benefits from them, thus making their life successful.

THE COMMENTATOR'S NOTES

(सोमस्य) उत्पन्नस्य जगतो मध्ये = In the world.
(इन्द्रम्) विद्युदाख्यमग्निम् = Electricity.
(नामानि) = Names and waters.
(शमि) कर्मणि शमीतिकर्मनाम (निघ० २.१)
= In the action.

TRANSLATOR'S NOTES

नाम इति उदक नाम (निघ० १.१२)

सोम is derived from षू-प्रसवैश्वर्ययो: अथवा षूङ् प्राणि-गर्भ विमोचने ।

So the meaning of the world as created by God is clear.

पुनस्ते किं कुर्युरित्युपदिश्यते ।

What should Maruts do is taught further in the sixth Mantra.

Mantra—6

श्रियसे कं भानुभिः सं मिमिक्षिरे ते रश्मिभिस्त ऋक्वभिः सुखादयः।
ते वाशीमन्त इष्मिणो अभीरवो विद्रे प्रियस्य मारुतस्य धाम्नः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये भानुभि: कं श्रियसे प्रियस्य मारुतस्य धाम्नः विद्यां जलं वा संमिमिक्षिरे ते शिल्पविद्याविदो भवन्ति । ये रश्मिभि: अग्निकिरणै: कं श्रियसे कलाभिः यानानि चालयन्ति ते शीघ्रं स्थानान्तरप्राप्ति विद्रे (लभन्ते)। ते आरोग्यं लभन्ते। ये वाशीमन्तः इष्मिणः अभिरवः प्रियस्य मारुतस्य धाम्न: युद्धे प्रवर्तन्ते ते विद्रे (विजयं लभन्ते) ॥

TRANSLATION

Those persons become knowers of the science of art and industry who in order to attain happiness mingle the gases of the workshop with water in proper proportion in day time. They who move vehicles with the rays of the fire and machines can travel to distant places quite easily and comfortably. They attain good health who taking good and nourishing food are engaged in doing admirable deeds in order to get happiness. Those who possessing noble speech and praise-worthy knowledge of science and being fearless wage righteous war, get victory over their adversaries.

PURPORT

Those persons always enjoy happiness, who get the knowledge of the objects of the world, take benefit out of them, study and teach various sciences, become good orators, conquer enemies and are engaged in doing good deeds.

THE COMMENTATOR'S NOTES

(कम् सुखम् = Happiness.

(वाशीमन्तः) प्रशस्ता वाशी वाग् विद्यते येषां ते

= Possessing noble speech.

(इष्मिणः) प्रशस्तविज्ञानगतिमन्तः ।

= Possessing admirable knowledge.

(मारुतस्य) कलायन्त्रवायोः प्राणस्य वा

= The wind or gases produced in the workshops or the Prana-Vital energy.

TRANSLATOR'S NOTES

वाशीति वाङ्नाम (निघ० १.११)

कम् इति सुखनाम (निघ० ३.६)

इष्मिणः is derived from इष गतौ गतेस्त्रयोर्थाः-ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानगमनार्थग्रहणं कृत्वा प्रशस्त विज्ञानगतिमन्तः इति व्याख्यानम् ।

In this hymn, the duties of the President and workers of the State are mentioned as in the previous hymn, so it has connection with that.

Here ends the commentary on the eighty-seventh hymn of the Rigveda.

अथाष्टाशीतितमं सूक्तम्

HYMN LXXXVIII (88)

अथास्य षडृचस्याष्टाशीतितमस्य सूक्तस्य राहूगणो गोतम ऋषिः । मरुतो देवताः । १, पंक्तिः २ भुरिक् पंक्तिः ५ निचृत् पंक्तिश्छन्दः । पंचमः स्वरः । ३ निचृत् त्रिष्टुप् ४ विराट् त्रिष्टुप् छन्दः । धैवतः स्वरः । ६ निचृत् बृहती छन्दः । मध्यमः स्वरः ।

Seer of the hymn - Gotama. Devata or subject Maruts, Metres - Pankti, Trishtup and Brihati and various forms. Tune-Dhaivata and Madhyama.

पुनः सभाध्यक्षादिपुरुषाणां कृत्यमुपदिश्यते

The duty of the Maruts (President of the assembly etc.) is taught further in the first Mantra.

Mantra—1

आ विद्युन्मद्भिर्मरुतः स्वर्कै रथेभिर्यात ऋष्टिमद्भिरश्वपर्णैः ।
आ वर्षिष्ठया न इषा वयो न पप्तता सुमायाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे **सुमायाः मरुतः** (सभाध्यक्षप्रजापुरुषाः) **यूयम् नः** (अस्माकं) **वर्षिष्ठया इषा** पूर्णैः **स्वर्कैः ऋष्टिमद्भिः अश्वपर्णैः विद्युन्मद्भिः रथेभिः वयः न पप्तत** (यात आयात) ॥

TRANSLATION

Maruts (President of the Assembly and people of the State) with noble intellect, come hither with your vehicles in the form of aeroplanes etc. in which enlightened persons with noble Mantras are seated, in which electric telegraphs and other implements have been arranged that are charged with electricity, stored with various weapons and good food, full of the proper use of the horses in the form of fire, fly to us like birds and then go where ever you like.

PURPORT

Men should enjoy all happiness by accomplishing all their works, by going to distant places and returning seated in well-equipped vehicles like aeroplanes charged with etectricity, telegraphic wires etc. thereby knowing all desired news of various places.

THE COMMENTATOR'S NOTES

(विद्युन्मद्भि:) तारयन्त्रादिसम्बद्धाः विद्युतः विद्यन्ते येषु तैः

= In which electric telegraph wires etc. have been arranged.

(स्वर्कैः) शोभनाअर्काः मन्त्रा विचारा देवा विद्वांसो वा येषु तैः

= Endowed with noble thoughts or in which enlightened persons are seated who are of noble Mantras.

(अश्वपर्णैः) अग्न्यादीनाम् अश्वानां पतनैः सह वर्तमानैः

= Full of the proper use of horses in the form of fire.

TRANSLATOR'S NOTES

अर्कोमन्त्रो भवति यदनेन अर्चन्ति अर्को देवो भवति यत् एनम् अर्चन्ति (निरुक्ते ५.५) ।

So both meanings of Mantras and Devatas in the sense of learned persons विद्वांसो हि देवाः (शत०) can be taken.

Prof. Maxmuller's translation of स्वर्कैः as "resounding with beautiful songs" is also worth quoting, approaching Rishi Dayananda's first meaning, though he is still obsessed with strange idea of the chariots of the Storm Gods."

विद्युन्मद्भिः he translates as "Charged with lightning instead of electricity as done by Rishi Dayananda Sarasvati "Fly to us like birds" (Maxmuller) (वयोनपप्ताः) clearly shows that there is reference to the vehicles like aeroplanes and not ordinary chariots though Western Scholars are not prepared to admit, as such advancement in science would go against

their pet "Evolution Theory, Wilson's translation of सुमाया: as "doers of good deeds" is worth-quoting.

तैस्ते किं प्राप्नुवन्तीत्युपदिश्यते ।

What do the Maruts gain thereby is taught in the second Mantra.

Mantra—2

तेऽरुणेभिर्वरमा पिशङ्गैः शुभे कं यान्ति रथतूर्भिरश्वैः ।
रुक्मो न चित्रः स्वधितीवान्पव्या रथस्य जङ्घनन्त भूम ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(यथा शिल्पविदः विद्वांसः) शुभे अरुणेभिः पिशंगैः रथतूर्भिः अश्वैः रथस्य पव्या स्वधितिवान् रुक्मः चित्रः न (इव) जंघनन्त ते वरं कम् आयान्ति (प्राप्नुवन्ति) तथा वयम् अपि भूम ॥

TRANSLATION

As learned persons well-versed in various arts and crafts, destroy their foes with tawny (on account of the use of fire) and some what yellow steams produced by the combination of fire and water which accelerates the speed of the Vehicles like the aeroplanes with the horses in the form of fire, water and machines for good dealing, and they enjoy happiness, so let us also do. So do it like a bright brave and wonderful person who is armed with strong weapons and who annihilates his enemies with sharp edge of the wheel which is like a thunderbolt.

PURPORT

As a brave person armed with good weapons quickly going to distant places, destroys his adversaries, in the same manner, men conquer their foes soon by travelling to distant countries seated in swift vehicles.

THE COMMENTATOR'S NOTES

(स्वधितिवान्) स्वधितिः प्रशस्तो वज्रो विद्यते यस्य सः
= Who possesses a good strong thunderbolt or other mighty weapon.

(पव्या) वज्रतुल्यया चक्रधारया
= By the sharp edge of the wheel like the thunderbolt.

TRANSLATOR'S NOTES

स्वधितिरिति वज्रनाम (निघ० २.२०)
पविरिति वज्रनाम (निघ० २.२०)
अथ सभाध्यक्षाद्युपदेशमाह

The duties of the President of the Assembly and others are taught in the third Mantra.

Mantra—3

श्रिये कं वो अधि तनूषु वाशीर्मेधा वना न कृणवन्त ऊर्ध्वा ।
युष्मभ्यं कं मरुतः सुजातास्तुविद्युम्नासो धनयन्ते अद्रिम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतः ये वः तनूषु :ऊर्ध्वा वाशीः मेधा वना न (उच्छ्रितं वनं वृक्षसमूहानि वा) अधिकृणवन्ते (तत् आचरणाय अधिकारं ददति हे सुजाताः तुविद्युम्नासः (महान्तः) युष्मभ्यं कं यथास्यात् तथा अद्रिं धनयन्ते (पर्वतसदृशं महत् धनं कुर्वन्ति) (ते युष्माभिः सदा सेवनीयाः) ॥

TRANSLATION

O Maruts (President of the Assembly and other workers of the State) you should always serve those learned persons who establish noble Vedic speech in your tongue (a part of the body) endow you with purifying intellect for the attainment of knowledge, happiness, Government and beauty like tall trees of the forest.

O Maruts, shining with the knowledge and great, famous for your learning and other virtues, men collect for you huge wealth like the mountains. You should also bring about their welfare.

PURPORT

As the trees in the forest or orchards when watered by the wells or clouds make people happy by their fruits, in the same way, learned persons gladden all by their labour, vast knowledge and good education.

THE COMMENTATOR'S NOES

(वाशीः) वेदविद्यायुक्ता वाणीः
= Speech endowed with the Vedic knowledge.

(मेधा) पवित्रकारिका प्रज्ञा = = Purifying intellect.

(सुजातासः) शोभनेषु विद्यादिगुणेषु प्रसिद्धाः
= Famous on account of knowledge and other virtues.

(तुविद्युम्नाः) तुवीनि बहूनि द्युम्नानि विद्याप्रकाशनानि येषां ते = Shining with the light of knowledge.

TRANSLAOR'S NOTES

वाशीति वाङ्नाम (निघ० १.११)

Rishi Dayananda Sarasvati's interpretation of वाशीः (Vasheeh) as वेद विद्यायुक्ता वाचः is clearly borne out by the Vedic Lexicon (Nighantu 1.10) saying वाशीतिवाङ्नाम (निघ० १.११)

The same subject is continued :

Mantra – 4

अहा॑नि॒ गृध्राः॒ पर्या॑ व॒ आगु॑रि॒मां धियं॑ वार्का॒र्यां॑ च दे॒वीम्।
ब्रह्म॑ कृ॒ण्वन्तो॒ गोत॑मासो अ॒र्कैरू॒र्ध्वं नु॑नुद्र उत्स॒धिं पिब॑ध्यै ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! ये गृध्राः गोतमासः ब्रह्मकृण्वन्तः सन्तः अर्कैः अहानि ऊर्ध्वं पिबध्यै उत्सधिम् इव आनुनुद्रे वः (युष्मभ्यम्)

वार्कार्याम् इमां दैवींधियं धनं च परि आगुः (ते सदा सेवनीयाः) ॥

TRANSLATION

O men, you should always serve those most wise learned persons desiring the welfare of all,who creating or producing wealth, food and teaching the Vedas, inspire you with the Vedic Mantras like the land where a well has been dug for drinking. They have accomplished for you this divine intellect, pure like water and wealth.

PURPORT

O seekers after truth, as men construct with great labour a tank etc. for quenching their thirst and accomplish many works thereby, in the same manner, you should accomplish all your noble acts by acquiring knowledge with great labour with the association of the learned and by obtaining pure intellect which illuminates all sciences.

THE COMMENTATOR'S NOTES

(गृध्राः) अभिकाङ्क्षन्तः (सर्वेषां कल्याणम्)
= Desiring the welfare of all.

(वार्कार्यम्) जलमिव निर्मलां संपत्तव्याम्
= Pure-intellect-like the water that is to be cultivated.

(गोतमासः) अतिशयेन ज्ञानवन्तः
= Most wise and learned.

(ब्रह्म) धनम् अन्नं वेदाध्ययनम्
= Welth, food and teaching of the Vedas.

TRANSLATOR'S NOTES

गृधु is drived from गृधु-अभिकांक्षायाम् सुसूधागृधिभ्यः क्रन् इति औणादिक सूत्र द्वारा क्रन्प्रत्ययः ॥

It is simply ridiculous for Prof. Maxmuller to translate it as "hawks." (See Vedic Hymns Vol. I P. 96 and 175).

Regarding "वार्कार्यम्" (Varkairyam) Prof. Maxmuller admits in his notes :- The meaning of Varkaryam is of course unknown. Then he resorts to some conjectures, absurd like "It might have been glorious or the song of a poet called Varkara or as Ludwig suggests Vrikari."

Such conjectural meanings are most un-authentic, but many Western Scholars resort to them very often as Prof. Maxmuller has stated in his notes on verse No. 3 of this hymn regarding Medha saying un-blushingly "nothing remains, I believe, but to have recourse to conjecture."

(Vedic Hymns Vol. I, P. 174).

Rishi Dayananda Sarsvati has rightly taken strong exception to this absurd conjecture on the part of Prof. Maxmuller.

गोतमास: is derived from गम्लृ-गतौ among the three meanings of गति the first ज्ञान has been taken here.

विद्वान् मनुष्यान् प्रति किं किं शिक्षेतेत्युपदिश्यते ।

What should a learned person teach men is taught in the fifth Mantra.

Mantra – 5

एतत्त्यन्न योजनमचेति सस्वर्ह यन्मरुतो गोतमो वः ।

पश्यन्हिरण्यचक्रानयोदंष्ट्रान्विधावतो वराहून् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुत: ! यूयम् यत् (य:) गोतम: नव योजनं हिरण्यचक्रान् अयोदंष्ट्रान् वराहून् विधावत: रथान् एतत् पश्यन् ह सस्वर्ह अचेति (तं विज्ञाय सत्कुरुत) ॥

TRANSLATION

O men, As a learned person tells you about an aeroplane seeing many chariots with golden wheels, with some tusks or parts of iron which are teeth-like, making good sound and rushing about, so it is known well.

PURPORT

As a great scholar enjoys, having done noble deeds, in the same manner, you should also enjoy happiness and delight by acquiring the knowledge of various sciences and accomplishing thereby application with the association of the learned.

THE COMMENTATOR'S NOTES

(योजनम्) योक्तुमर्हंविमानादिकम्

= Aeroplane and other vehicles which should be constructed.

(सस्वः) उपदिशति = Tells or teaches.

स्वृ-शब्दोपतापयोः इति धातोर्लङि बहुलं छन्दसीति शपः स्थानेश्लुः हल्ङ्याब्भ्य इतितलोपः (वराहून्) वरम् आह्वयतः शब्दायमानान् (गोतमः) विद्वान् ।

The same subject is continued :

Mantra—6

एषा स्या वो मरुतोऽनुभर्त्री प्रति ष्टोभति वाघतो न वाणी

अस्तोभयद्वृथासामनु स्वधां गभस्त्योः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतः ! वः (युष्माकम्) या एषास्या अनुभर्त्री वाणी वाघतः न (इव) विप्राः प्रतिष्टोभति आसां गभस्त्योः अनु स्वधां प्रतिष्टोभति वृथा व्यवहारान् अस्तोभयत् (एतां भवद्भ्यः वयं प्राप्नुयाम) ॥

TRANSLATION

O men, this your speech which upholds happiness favourably, glorifies sciences like the speech of a priest. It

manifests its sustaining power in the arms of a learned person and keeps away all useless dealings. Let us learn this from you.

PURPORT

As priests illumine all acts of the speech and Yajna and drive away all evils, in the same manner, the speech of learned persons illumines all sciences and keeps away all ignorance. Therefore, all should have always the association with wise learned persons.

THE COMMENTATOR'S NOTES

(वाघतः) ऋत्विक् = Priest.
(स्वधाम्) स्वकीयां धारणशक्तिम् = Upholding power.
(गभस्त्योः) बाह्वोः = In the arms.

TRANSLATOR'S NOTES

वाघत इति ऋत्विङ् नाम (निघ० ३.१८)
गभस्तीति बाहुनाम (निघ० २.४)

Prof. Maxmuller frankly admits in his note that "This last verse is almost un-intelligible to me."

But having given the following translation which has practically no sense. "This comforting speech rushes sounding towards you, like the speech of a suppliant; it rushes freely from our hands as our speeches are wont to do.

(Vedic Hymns Vol. I, P. 169).

Prof. Maxmuller adds in the Note :

My own translation is to a great extent conjectural.

(Vedic Hymns Vol. P. 178).

What is the value of such a conjectural translation when the translator frankly admits that the verse is almost intelligible to him.

This hymn is connected with the previous hymn as the system of learning and teaching has been taught here for the accomplishment of knowledge.

Here ends the commentary on the eighty-eight hymn of the first Mandala of the Rigveda.

अथैकोननवतितम सूक्तम्

HYMN LXXXIX (89)

अथास्यैकोननवतितमस्य दशर्चस्य सूक्तस्य रहूगणपुत्रो गोतम ऋषिः। विश्वेदेवा देवताः। १, ५ निचृज्जगती छन्दः। २, ३, ७ जगतीछन्दः। निषादः स्वरः। ४ भुरिक् त्रिष्टुप् ८ विराट् त्रिष्टुप्। ६, १० त्रिष्टुप् छन्दः धैवतः स्वरः ६ स्वराड् बृहती छन्दः। मध्यमः स्वरः।

Seer of the hymn-Gotama, Devata-Vishva Devata (The attributes of learned persons). Metres-Jagati, Trishtup and Brihati in various forms.

सर्वे विद्वांसः कीदृशा भवेयुर्जगज्जनैः सह कथं वर्तेरन्नित्युपदिश्यते।

How should learned men be and how should they deal with the men of the world is taught in the first Mantra.

Mantra—1

आ नो॑ भ॒द्राः क्रत॑वो यन्तु वि॒श्वतोऽद॑ब्धासो॒ अप॑रीतास उ॒द्भिदः॑।
दे॒वा नो॒ यथा॒ सद॒मिद्वृ॒धे अस॒न्नप्रा॑युवो रक्षि॒तारो॑ दि॒वेदि॑वे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा ये विश्वतः भद्राः क्रतवः अदब्धासः अपरीतासः उद्भिदः अप्रायुवः देवाः च नः सदम् आयन्तु तथा एते दिवे दिवे नः अस्माकं वृधे रक्षितारः असन् (सन्तु) ॥

TRANSLATION

May auspicious benevolent doers of good deeds, inviolable or un-molested from all quarters, un-forsakable or worthy of association, annihilators of all miseries, learned men endowed with divine virtues ever come to our homes to give us knowledge. May they be our protectors every day for our advancement, never failing their duties, being alert or devoid of laziness.

PURPORT

As a well-built good house suitable in all seasons gives all happiness, in the same manner, men should know that knowledge, learned persons and Yajnas consiting of arts and crafts cause happiness to all.

THE COMMENTATOR'S NOTES

(क्रतवः) प्रशस्तक्रियावन्तः शिल्पयज्ञधियो वा ।
= Doers of good deeds or engaged in doing Yajnas in the form of advancement of arts and crafts.

(अदब्धासः) अहिंसनीयाः = Inviolable or un-molested.

(अपरीतासः) अवर्जनीयाः
= Never to be forsaken, worthy of association.

(उद्भिदः) उत्कृष्टतया दुःखविदारकाः
= Annihilators of miseries well.

What should all men gain from the learned persons is taught in the 2nd Mantra.

Mantra—2

देवानां भद्रा सुमतिर्ऋजूयतां देवानां रातिरभि नो नि वर्तताम् ।
देवानां सख्यमुप सेदिमा वयं देवा न आयुः प्र तिरन्तु जीवसे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं या ऋजूयतां देवानां भद्रा सुमतिः या ऋजूयतां देवानां रातिः उत् यत् ऋजूयतां देवानां भद्रं सख्यं च अस्ति तत् एतत् सर्वं नः (अस्मभ्यम्) अभि निवर्त्तताम् ॥ तत् च उपसेदिम (उप प्राप्नुयाम) ये उक्ताः देवाः ते नः (अस्माकं) जीवसे आयुः प्रतिरन्तु ।

TRANSLATION

May we possess the benevolent and pure wisdom of learned persons of up-right nature leading innocent lives free from all deceit and hypocrisy. May the enlightened persons desiring the advancement of knowledge, give us good educa-

tion. May we cultivate friendship with learned men. May the enlightened truthful persons enable us to extend the span of our life by giving nobleadvice and instructions.

PURPORT

It is not possible for any one to increase his physical and spiritual power without the association of absolutely truthful learned persons and the observance of Brahamcharya (continence) and other rules. Therefore, all should ever have the association with learned wise persons.

ऋजूयताम्) आत्मनः ऋजुमिच्छताम्

= Of men leading upright life, men of straight forward nature free from deceit and hypocrisy.

(देवानाम्) दयया विद्यावृद्धिं चिकीर्षताम्

= Of enlightened persons desiring the advancement of knowledge out of kindness.

The same subject is continued-who should be trusted ?

Mantra—3

तान्पूर्वया निविदा हूमहे वयं भगं मित्रमदितिं दक्षमस्रिधम् ।
अर्यमणं वरुणं सोममश्विना सरस्वती नः सुभगा मयस्करत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः । यथा वयं पूर्वया निविदा अभिलक्षिताव उक्तान् तान् सर्वान् विदुषः अस्रिधं भगं मित्रम् अदितिं दक्षम् अर्यमणं वरुणं सोमं च हूमहे । यथा एतेषां समागमोत्पन्ना सुभगा सरस्वती अश्विना नः (अस्माकम्) मयः करत् सुखकारिणो भवेयुः (तथा यूयं कुरुत) ॥

TRANSLATION

As we praise with the Vedic Speech which gives us exact and true knowledge of all, objects (Bhaga) a prosperous man (Mitra) a man friendly to all (Aditi) person endowed with the light of all knowledge (दक्षम्) a dexterous learned man, (asridham) a non-violent person (Arnyaman) a just man

(Varuna) a virtuous person punishing the wicked, (Soma) a man of peaceful nature, so you should also do. A learned woman who is like the cultured and refined speech and who is source of prosperity and good children to us may make us happy. May the teachers and students of technology and the combination of fire and water etc. be source of happiness to us.

PURPORT

It is not possible for any one to know correctly the definition of learned and foolish persons. A speech which is not cultured and refined as the result of wisdom and good education can never be the source of happiness. Therefore, it is the duty of all persons to acquire knowledge of all sciences by knowing the definition of the learned and foolish persons, by accepting the association of the wise enlightened and by giving up the company of un-educated persons.

THE COMMENTATOR'S NOTES

(निविदा) वेदवाण्या, अभिलक्षितान् निश्चितार्थान् विदन्ति यया तया वाचा । निवित् इति वाङ् नाम (निघ० १. ११)

= With the Vedic Speech which gives us true knowlege of all objects.

(अस्रधम्)अहिंसकम् = Non-violent.

(अदितिम्) सर्वविद्याप्रकाशवन्तम्

= Endowed with the light of all sciences.

(अश्विना) शिल्पविद्याध्यापकाध्ययन क्रियायुक्तौ अग्निजलादि द्वन्द्वं वा

= The teachers and students of the science of arts and industries or the pair of fire and water ect.

(सरस्वती) विद्या सुशिक्षया युक्ता वाग् इव विदुषी स्त्री

= A learned woman or wife like the refined and cultured speech as the result of wisdom and good education.

TRANSLATOR'S NOTES

सरस्वतीति वाङ्नाम (निघ० १. ११)

सरस्वतीति पदनाम (निघ० ५. ५) पद-गतौ गतेस्त्रयोऽर्था: ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणम् विदुषी स्त्री सृ-गतौ इत्यस्मादपि अयम् एवार्थ:

वागेवसरस्वती (ऐतरेय० २. २४, ६. ६)

योषा वै सरस्वती वृषा पूषा (शत० २. ५.१. ११)

The same subject is continued.

Mantra—4

तन्नो वातो॑ मयो॒भु वा॑तु भेष॒जं तन्मा॒ता पृ॑थि॒वी तत्पि॒ता द्यौः ।

तद्ग्रावा॑णः सोम॒सुतो॑ मयो॒भुव॒स्तद॑श्विना शृणुतं धिष्ण्या युवम् ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे धिष्ण्यौ अश्विनौ अध्येत्रध्यापकौ युवं यत् शृणुतं तत् मयोभु भेषजं नः वातः इव वैद्य: वातु माता इव पृथिवी तत् मयोभु भेषजं वातु द्यौ: पिता तत् मयोभु भेषजं वातु सोमसुत: ग्रावाण: मयोभुव: तत् भेषजं वान्तु ॥

TRANSLATION

O intelligent students and teachers of the science of arts and industries, hear our application. May the wind and the Vaidya (Physician) waft to us the beneficial and disease-destroying medicament. May mother (who is like the earth) and father (who is like the sun) convey it to us. May the clouds which produce through rain Soma and other plants be givers of health and happiness to us.

PURPORT

It is the duty of the students and teachers of the science of arts and industries etc. to tell for the benefit of man-

kind what all they know, so that we may enjoy happiness by taking benefit from the air and other objects of the world.

(भेषजम्) सर्वदुःखनिवारकम् औषधम्

= Medicament that destroys all suffering.

(ग्रावाणः) मेघादयः पदार्थाः

= Clouds and other objects.

(धिष्ण्यौ) शिल्पविद्योपदेष्टारौ

= Preachers or instructors of technology.

TRANSLATOR'S NOTES

ग्रावेति मेघनाम (निघ० १. १०)

धिषणेति वाङ् नाम (निघ० १. ११)

मनुष्यैः सर्वविद्याप्रकाशकं जगदीश्वरमाश्रित्य स्तुत्वा प्रार्थयित्वा उपास्य सर्व विद्यासिद्धये परमपुरुषार्थः कार्यः इत्युपदिश्यते ।

Men should take shelter in, glorify and pray to and adore God who is Illuminer of all knowledge for the accomplishment of all knowledge and should exert themselves well is taught in the fifth Mantra.

Mantra—5

तमीशा॑नं॒ जग॑तस्त॒स्थुष॒स्पतिं॑ धियञ्जि॒न्वमव॑से हूमहे व॒यम् ।
पू॒षा नो॒ यथा॒ वेद॑सा॒मस॑द्वृ॒धे र॑क्षि॒ता पा॒युरद॑ब्धः स्व॒स्तये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् यथा पूषा नः (अस्माकम्) वेदसां वृधे रक्षिता स्वस्तये अदब्धः पूषा पायुः असत् (तथा त्वं भव) यथा वयम् अवसे तं जगतः तस्थुषः पतिं धियं जिन्वम् ईशानं (परमात्मानम्) हूमहे (तथा त्वम् अपि आह्वय) ॥

TRANSLATION

O learned person, as God the Sustainer of all is our infallible Protector and Preserver for the increase of our

spiritual wealth in the form of wisdom and material, so you should also be. As we invoke for our protection God who is the Lord of immovable and moveble world, Omniscient, Gratifier by giving us all happiness, so you should also invoke Him.

PURPORT

Men should act according to the Instructions of God as given in the Vedas. As God is the Lord of all, so men should also become Maste.s and rulers of all by the acquisition of all good knowledge and other virtues and with labour. As God is Omniscient, always Active. Giver of all delight, cause of all Advancement and Progress of the world, Protector of all and He does everything for the happinness of all beings, so should men be.

THE COMMENTATOR'S NOTES

(धियम्) सर्वपदार्थचिन्तकम्

= Knower of all objects.

(जिन्वम्) सर्वैः सुखैस्तर्पकम्

= Satisfier by giving all happiness.

(वेदसाम्) विद्यादिधनानाम्

= Of the wealth like wisdom, knowledge aad material.

TRANSLATOR'S NOTES

जिवि-तर्पणे वेदइतिधननाम (निघ० २. १०)

पुनर्मनुष्यैः कथं प्रार्थित्वा किमेष्टव्यमित्युपदिश्यते ।

What should men pray for is taught in the 6th Mantra.

Mantra—6

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वृद्धश्रवाः इन्द्रः नः स्वस्ति दधातु विश्ववेदाः पूषा नः

स्वस्ति दधातु अरिष्टनेमिः ताक्ष्यः नः स्वस्ति दधातु बृहस्पतिः नः स्वस्ति दधातु ॥

TRANSLATION

May the Illustrious or most glorious Lord of wealth and of knowledge give us physical happiness and health. May the Omniscient Sustainer of the Universe grant us happiness. May God who is worthy of being known and Destroyer of all miseries like the thunderbolt may give us happiness got from the peace of senses. May God who is the Lord of the Vedic Knowledge or Speech give us spiritual Delight got from the light of knowledge and wisdom.

PURPORT

None can enjoy perfect happiness of the body, senses and the soul without praying to God and one's own exertion. Therefore this must be done by all.

THE COMMENTATOR'S NOTES

(१) (स्वस्ति) शरीरसुखम्
= Physical happiness or health.

(२) (स्वस्ति) इन्द्रियशान्तिसुखम्
= The happiness got from the peace of the senses.

(३) (स्वस्ति) विद्ययाऽऽत्मसुखम्
= Spiritual Delight got from Wisdom.

(ताक्ष्यं:) तृक्षितुं वेदितुं योग्यस्तक्ष्यः । तृक्ष्य एवताक्ष्यः । अत्र गत्यर्थात् तृक्षधातोर्यत् । ततः स्वार्थेऽण्
= Worthy of being known.

(अरिष्टनेमिः) अरिष्टानां नेमिः वज्रवत् छेत्ता नेमिरिति वज्रनाम निघ० २. २०)
= Destroyer of all miseries like the thunderbolt.

पुनस्तदुपासकैर्मनुष्यैः कथं भवितव्यमित्युपदिश्यते ।

How should be the worshipers or devotees of God is taught further in the seventh Mantra.

(अरिष्टनेमिः) अरिष्टानां दुःखानां नेमिः वज्रवत् छेत्ता नेमिरिति वज्रनाम (निघ० २.२०)।

= Destroyer of all miseries like the thunderbolt.

पुनस्तदुपासकैर्मनुष्यैः कथं भवितव्यमित्युपदिश्यते

How should be the worshippers or devotees of God is taught further in the seventh Mantra.

Mantra—7

पृषदश्वा मरुतः पृश्निमातरः शुभंयावानो विदथेषु जग्मयः ।
अग्निजिह्वा मनवः सूरचक्षसो विश्वे नो देवा अवसा गमन्निह ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

शुभंयावानः अग्निजिह्वाः मनवः सूरचक्षसः पृषदश्वा विदथेषु जग्मयः विश्वे देवाः इह नः (अस्मभ्यम्) अवसा पृश्निमातरः मरुतः इव आगमन् ॥

TRANSLATION

May all enlightened truthful persons who lead us towards God, who are performers of Yajnas by kindling fire, or realisers of Prana or vital energy, thoughtful, radiant like the sun, whose horses are spotted, gracefully moving come to us in our Yajnas (non-violent sacrifices) with their power of protection and preservation like the winds born of the sky.

PURPORT

As the airs, within in the form of Prana and without, cause happiness to all beings, in the same manner, learned persons should always be engaged in causing happiness to all creatures.

THE COMMENTATOR'S NOTES

(पृश्निमातरः मरुतः) आकाशात् उत्पद्यमानाः वायवः इव

= Like the airs or winds born out of the sky.

(पृश्निरिति साधारणनाम (निघ० १.४) आकाशान्तरिक्षसाधारणमिति यावत्) (सूरचक्षसः) सूरे सूर्ये

प्राणो वा चक्ष: व्यक्तवचोदर्शनं वा येषाम्

= Radiant like the sun or realisers of the Prana.

(चक्ष-व्यक्तायां वाचि दर्शनेऽपि)

मनुष्यैरेवं कृत्वा किं किमाचरणीयमित्याह–

What should men do is taught in the 8th Mantra.

Mantra—8

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे यजत्रा: देवा: ! भवत्संगेन तनूभिः स्थिरैः अंगैः तुष्टुवांस: सन्तः वयं कर्णेभिः यत्भद्रं शृणुयाम अक्षभिः यत् भद्रं तत् पश्येम एवं तनूभि: स्थिरैः अंगैः यत देवहितम् आयुः तत् विअशेम ॥

TRANSLATION

O Venerable enlightened persons, who are worthy of association, may we in your company ever hear with our ears such words which are beneficial to all (words of study and teachings of the Vedas etc.) and may we ever see with our eyes what ever is good for body and soul. Ever praying with our firm limbs and praising the attributes of different objects, may we attain such state of life through our bodies which will be helpful to the cause of absolutely truthful enlightened persons.

PURPORT

None can obtain the words of true knowledge, true sight and truthful life without the association of truthful learned noble persons. Without this sort of association of noble persons,the body and soul can not get proper strength. Therefore all must have such association of or campany with enlightened persons.

THE COMMENTATOR'S NOTES

(भद्रम्) १ कल्याणकारकम् अध्ययनाध्यापनम्
(२) शरीरात्मसुखम्

1. Beneficial study and teaching of the Vedas etc.
2. The happiness or health of body and soul.

(यजत्राः) यजन्ति संगच्छन्ते ये ते

= Worthy of association. It is derived from.

यज-देवपूजासंगतिकरणदानेषु

= It may also men venerable, respectable.

पुनर्विद्वांसो विद्यार्थिनः प्रतिकथं वर्तेरन्नित्युपदिश्यते ।

How should learned persons behave with their students is taught in the ninth Mantra.

Mantra—9

शतमिन्नु शरदो अन्ति देवा यत्रा नश्चक्रा जरसं तनूनाम् ।
पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषतायुर्गन्तोः ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अन्ति देवाः यूयं यत्र तनूनां शतं शरदः जरसं चक्र यत्र अस्माकं (नः) मध्या (मध्ये) पुत्रासः इत् पितरः नु भवन्ति तत् आयुः गन्तोः (गन्तुं प्रवृत्तान्) नः (अस्मान्) नु मा रीरिषत ।।

TRANSLATION

O enlightened persons living well with knowledge and other means of happiness, since hundred years have been appointed for the ordinary life of a man, kindly do not interpose, in the midst of our passing existence, by inflicting infirmity in our bodies so that we may attain the age when our sons become fathers in turn.

PURPORT

It is possible only by the association of learned noble persons that by the acquisition of knowledge even children

become respectable like old persons and by doing noble deeds, mature old age is attained. Therefore learned enlightened persons should do all this and help others to do it.

THE COMMENTATOR'S NOTES

(अन्ति) अनन्तिजीवन्ति विद्यादिसुखसाधनैः ये तेऽन्तयः अत्र अन धातोरौणादिकः तिन् प्रत्ययः। सुपां सुलुक् च।

= Living well with knowledge and other means of happiness.

एतेषां संगेन किं सेवितुं विज्ञातुं च योग्यमित्युपदिश्यते

= By the association of enlightened persons what is to be known and attained is taught in the tenth Mantra.

Mantra 10

अदि॑ति॒र्द्यौरदि॑तिर॒न्तरि॑क्ष॒मदि॑तिर्मा॒ता स पि॒ता स पु॒त्रः।
विश्वे॑ दे॒वा अदि॑तिः॒ पञ्च॒ जना॒ अदि॑तिर्जा॒तमदि॑ति॒र्जनि॑त्वम्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः! युष्माभिः द्यौः अदितिः अन्तरिक्षम् माता अदितिः स पिता स पुत्रः च अदितिः विश्वे देवाः अदितिः पंच इन्द्रियाणि जनाः च तथा एवं जातमात्रं कार्यं जनित्वं जन्यं च सर्वम् अदितिः एव इति वेदितव्यम्॥

TRANSLATION

God is always eternal and industructible. The sun, firmament or sky, mother and knowledge, father and guardian, son or disciple, all enlightened persons or divine objects, five sense of perception or of action all souls, are called Aditi, as they are indestructible in their causal form and by the flow of the cycle of creation. Whatever has come into existence and what will come in the course of time is all Aditi as eternal God is the efficient cause of all objects and they are never destroyed totally, but remain in some form or the other.

PURPORT

Here the sun, sky, firmament, mother, father etc. have been called as अदिति as in the form of their ultimate cause Prakriti (Matter) or by their flow of cycle of creation, they are indestructible. The other reason is that all these objects mentioned in the mantra are the meanings of the word अदिति (Aditi), so that where ever the word Aditi occurs in the Vedas, any of them may be taken taking into account the context. God, souls and matter are particularly called by the name of Aditi, as they are eternal and indestructible.

TRANSLATOR'S NOTES

The word Aditi (अदिति) is derived from दो-अवखण्डने with नञ् denoting negation. Aditi therefore means indestructible. The scientific law of the indestructibility of matter is meant here and not pantheism as wrongly supposed by some persons. Several meanings of the word Aditi which occurs so often in the Mantras are also denoted, which must be borne in mind while interpreting them correctly. Of course, the context must be taken into cosideration.

In this hymn learned persons, students and light etc. have been included in the word "Vishve Devas." So this hymn is connected with the previous hymn. Here ends the eighty-ninth hymn of the first Mandala of the Rigveda.

अथ नवतितमं सूक्तम्

HYMN LXXXX, (90)

अथास्य नवर्चस्य नवतितमस्य सूक्तस्य राहूगणपुत्रो गोतम ऋषिः । विश्वेदेवा देवताः १, ८, पिपीलिकामध्या निचृद् गायत्री । २, ७ गायत्री । ३ पिपीलिका मध्या विराड् गायत्री । ४, विराड् गायत्री । ५, ६ निचृद् गायत्री छन्दः । षड्जः स्वरः । ९ निचृत् त्रिष्टुप् छन्दः । गान्धारः स्वरः ।

Seer of the hymn-Gotama, Devata or subject-Vishve Devah. Metres-Virat, Gayatri and Trishtup of various forms. Tunes-Shadja and Gandhara.

पुनः स विद्वान् मनुष्येषु कथं वर्त्ततेत्युपदिश्यते ।

How should a learned person deal with men is taught in the first Mantra.

Mantra—1

ऋजुनीती नो वरुणो मित्रो नयतु विद्वान् ।
अर्यमा देवैः सजोषाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(यथा ईश्वरः धार्मिकमनुष्यान् धर्मं नयति) तथा देवैः सजोषाः वरुणः मित्रः अर्यमा विद्वान् ऋजुनीती नः (अस्मान्) (धर्मविद्यामार्गं) नयतु ॥

TRANSLATION

As God leads righteous persons towards the path of Dharma (righteousness and duty) in the same manner, may a man of surpassing excellence, a man friendly to all, a just person, learned men lead us towards the path of Dharma (righteousness) and knowledge, following a straight forward or upright and pure policy, along with other enlightened and truthful persons.

PURPORT

It is God or His devotee absolutely truthful person that lead an industrious and seeker after wisdom and knowledge, towards righteousness and noble acts.

THE COMMENTATOR'S NOTES

(सजोषाः) समानप्रीतिसेवी

= Loving and united. (जुषी-प्रीतिसेवनयोः)

(देवैः) दिव्यैर्गुणकर्मस्वभावैर्विद्वद्भिर्वा

= With divine merits and actions or with enlightened persons.

पुनस्ते विद्वांसः कथं भूत्वा किं कुर्युरित्युपदिश्यते

What should learned persons do is taught in the second Mantra.

Mantra—2

ते हि वस्वो वसवानास्ते अप्रमूरा महोभिः ।
व्रता रक्षन्ते विश्वाहा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ते पूर्वोक्ताः वसवानाः हि महोभिः विश्वाहा (विश्वाहानि) वस्वः रक्षन्ते । ये अप्रमूराः (धार्मिकाः) ते महोभिः विश्वाहानि रक्षन्ते ॥

TRANSLATION

Those learned persons covering all with their virtues or being virtuous protect all good objects with their great attributes and actions. They being scholars and righteous observe day and night the vows of truth and harmlessness etc.

PURPORT

Except learned persons, none can protect or well-preserve wealth and righteous actions. Therefore all persons

should always diffuse knowledge, so that all may become educated and righteous.

THE COMMENTATOR'S NOTES

(अप्रमूराः) मूढत्वरहिता धार्मिकाः । अत्र वर्णव्यत्ययेन ढस्यस्थाने रेफादेशः = Devoid of foolishness, Wise and righteous.

(वसवानाः) स्वगुणैः सर्वान् आच्छादयन्तः
= Covering all with their virtues or being virtuous.

पुनस्ते कीदृशाः किं कुर्युरित्युपदिश्यते ।

How should they be and what should they do is taught in the third Mantra.

Mantra—3

ते अस्मभ्यं शर्म यंसन्नमृता मर्त्येभ्यः ।
बाधमाना अप द्विषः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये द्विषः अपबाधमानाः अमृताः (विद्वांसः) सन्ति ते मर्त्येभ्यः अस्मभ्यं शर्म यंसन् (प्रापयन्तु) ॥

TRANSLATION

May those learned persons who are immortal by nature and liberated in life, bestow upon us mortals happiness, destroying all evils and feelings of animosity.

PURPORT

Men should always enjoy bliss by receiving education from learned persons and casting aside all evil habits.

THE COMMENTATOR' NOTES

(यंसन्) यच्छन्तु, ददतु = Bestow or give.

(अमृताः) जीवनमुक्ताः = Liberated in life.

पुनस्ते कथं वर्तेरन् इत्युपदिश्यते ।

How should learned persons behave is taught further in the fourth Mantra.

Mantra—4

वि नः पथः सुवितायं चियन्त्विन्द्रो मरुतः ।

पूषा भगो वन्द्यासः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः इन्द्रः पूषा मन्त्रः च वन्द्यासः मरुतः ते नः (अस्मान्) सुविताय पथः वि चियन्तु ॥

TRANSLATION

Learned men should attain wealth, strength and prosperity of all kind and so being fortunate, should make others full of prosperity and good luck.

THE COMMENTATOR'S NOTES

(सुविताय) ऐश्वर्यप्राप्तये

= For the attainment of wealth and prosperity.

(मरुतः) मनुष्याः = Mortals, men.

पुनस्ते किं कुर्युरित्युपदिश्यते ।

What should they (learned) men do is taught in the fifth Mantra.

Mantra—5

उत नो धियो गोअंग्राः पूषन्विष्णवेवयावः ।

कर्ता नः स्वस्तिमतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पूषन् विष्णो एवयावः च विद्वांसः यूयं नः (अस्मभ्यं) गो अग्रा धियः कर्ता । उत अपि नः (अस्मान्) स्वस्तिमतः कर्ता ।

TRANSLATION

O our nourisher by giving us wisdom and good education, O great scholar pervading in all sciences i. e. well-

versed in them, O highly educated person, imparting that knowledge to others, give us good advice and prompt us to do noble deeds with our senses. Please make us full of happiness.

PURPORT

It is the duty of the students together or collect all the knowledge and education got from the teachers and to spread and advance them thoughtfully.

THE COMMENTATOR'S NOTES

(धियः) उत्तमाः प्रज्ञाः कर्माणि च

= Good intellect or advice and good actions.

धीरितिकर्मनाम (निघ० २.१) धीरिति प्रज्ञानाम (निघ० ३.६) (विष्णो) सर्वविद्यासु व्यापनशील

= O Scholar well-versed in all sciences.

(एवयावः) एति जानाति सद्व्यवहारं येन स एवो बोधः तं याति प्राप्नोति प्रापयति वा तत्सम्बुद्धौ ।

= Full of knowledge and giver of that knowledge to others.

विद्यया किं जायत इत्युपदिश्यते ।

What is the result of knowledge is taught in the 6th Mantra.

Mantra-6

मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः ।

माध्वीर्नः सन्त्वोषधीः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पूर्णविद्याः ! यथा युष्मभ्यम् ऋतायते च वाता मधुसिन्धवः च मधु रक्षन्ति तथा नः ओषधीः माध्वीः सन्तु ॥

TRANSLATION

O great scholars, as to you and for the man who speaks the truth and desires always to follow the right path prescrib-

ed by the Vedas and perform the Yajnas, winds bring sweetness, as the rivers bring sweet waters, so may the plants be sweet for us or may they yield sweetness to us.

PURPORT

O teachers, you and all of us may so put forth united efforts as to take benefit from all objects with knowledge for the enjoyment of happiness and bliss for all.

THE COMMENTATOR'S NOTES

(मधु) मधुरं ज्ञानम् = Sweet knowledge.

The same subject is continued :

Mantra—7

मधु नक्तमुतोषसो मधुमत्पार्थिवं रजः ।
मधु द्यौरस्तु नः पिता ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः ! यथा नः (अस्मभ्यं) नक्तं मधु उषसः मधूनि पार्थिवं रजः मधुमत् उत पिता द्यौः मधु अस्तु तथा युष्मभ्यम् अपि एते स्युः ॥

TRANSLATION

O learned persons, may the night and dawn be sweet to us. May every atom of the earth be full of sweetness to us and may the protecting light of the sun be sweet to us. May they be sweet to all.

PURPORT

Teachers should impart such knowledge to all that all the objects of the world be source of happiness to them by their proper use through scientific knowledge of their attributes and practical application.

The same subject is continued :

Mantra—8

मधुमान्नो वनस्पतिर्मधुमाँ अस्तु सूर्यः ।
माध्वीर्गावो भवन्तु नः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

भो विद्वांसः यथा नः (अस्मभ्यम्) वनस्पतिः मधुमान् सूर्यः च मधुमान् अस्तु नः (अस्माकं) गावः माध्वीः भवन्तु (तथा यूयम् अस्मान् शिक्षध्वम्) ॥

TRANSLATION

O learned persons, give us such education and knowledge that the trees be filled with sweetness for us and the rays of the sun be full of sweet splendour and may the milch-kine be producers of sweet milk for us.

PURPORT

O learned persons, may we and you so endeavour unitedly that all our actions be accomplished well or all our noble efforts be crowned with success.

पुनरीश्वरो विद्वांसश्च मनुष्येभ्यः किं कुर्वन्तीत्युपदिश्यते

What do God and learned persons do for men is taught in the ninth Mantra.

Mantra—9

शं नो मित्रः शं वरुणः शं नो भवत्वर्यमा ।
शं न इन्द्रो बृहस्पतिः शं नो विष्णुरुरुक्रमः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा अस्मदर्थम् उरुक्रमः मित्रः नः शम् उरु क्रमः वरुणः नः शम् उरुक्रमः अर्यमा नः शम् उरुक्रमः

बृहस्पतिः इन्द्रः नः शम् उरुक्रमः विष्णुः नः शम् च भवतु तथा युष्मदर्थम् अपि भवतु ॥

TRANSLATION

(1) May the Almighty God the friend of all be gracious to us. May Varuna the most acceptable Supreme Master be bestower of peace on us. Many God the Divine Judge-Despenser of justice be the granter of peace to us. May the Lord of all power and pelf be gracious to us. May the Lord of all great world and the Vedic Speech be giver of peace to us. May the Almighty Omnipresent God bestow peace upon us.

(2) The Mantra is also applicable to a learned righteous person who is मित्र friendly to all वरुण the most acceptable अर्यमा dispenser of justice इन्द्रः giver of great wealth of wisdom बृहस्पतिः Protector of the great Vedic Speech विष्णु pervading in all virtues i. e. virtuous उरुक्रमः = mighty or doing works methodically. May such learned persons be givers of peace to us.

THE COMMENTATOR'S NOTES

(वरुणः) सर्वोत्कृष्टः

= The best, the most, exalted Excellent.

(विष्णुः) सर्वगुणेषु व्यापनशीलः = The most virtuous.

PURPORT

There is none who is a true friend like God, Dispenser of justice, great Lord, Omnipresent and Giver of happiness. There is none who can be a better friend, acceptable, doer of dear deeds, righteous, true, the giver of knowledge and other wealth, the protector of knowledge virtuous and mighty. Therefore all men should enjoy bliss by glorifying God, by praying to Him and by having communion with Him. They should also serve learned persons and should have association with them and thus enjoy bliss.

This hymn is connected with the previous hymn, as there is mention of God and duties of the teachers and the taught as in that hymn.

Here ends the commentary on the 90th hymn of the first Mandala of the Rig Veda.

अथैकनवतितमं सूक्तम्

HYMN LXXXXI (91)

अथास्यैकनवतितमस्य सूक्तस्य रहूगणपुत्रो गौतम ऋषिः। सोमो देवता। १, ३, ४ स्वराट्पंक्तिश्छन्दः। २ पंक्तिश्छन्दः। १८, २० भुरिक् पंक्तिश्छन्दः। २२ विराट् पंचमः स्वरः। ५ पादनिचृद् गायत्री। ६, ८, ९, ११ निचृद् गायत्री। ७ वर्धमाना गायत्री। १०, १२ गायत्री। १३, १४ विराड् गायत्री। १५, १६ पिपीलिका मध्यानिचृद् गायत्री च छन्दः। षड्जः स्वरः। १७ परोष्णिक् छन्दः। ऋषभः स्वरः। १९, २१, २३ निचृत् त्रिष्टुप् छन्दः। धैवतः स्वरः।

Seer of the hymn-Gotama, Devata-Soma. Metres-Pankti and Gayatri in various forms. Tunes-Rishabha, Shadja and Dhaivata.

अथ सोमशब्दार्थ उच्यते

The meaning of Sama is stated in the first Mantra.

Mantra—1

त्वं सोम॒ प्र चि॑कितो मनी॒षा त्वं रजि॑ष्ठ॒मनु॑ नेषि॒ पन्था॑म्।

तव॒ प्रणी॑ती पि॒तरो॑ न इन्दो दे॒वेषु॒ रत्न॑मभजन्त॒ धीराः॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्दो सोम। त्वं यया मनीषा चिकितः तव प्रणीती धीराः पितरः देवेषु रत्नं प्राभजन्त तथा नः (अस्मान्) रजिष्ठं पन्थाम् अनुनेषि (तस्मात् त्वम् अस्माभिः सत्कर्तव्यः असि।

TRANSLATION

(1) O God the Lord of the world, Thou thoroughly knowest everything by Thy Supreme Wisdom. Thou leadest us along the straight path. O Source of Peace; It is under Thy guidance that wisemen possessing the power of medita-

tion and perserverance, obtain charming wealth among the enlightened persons and divine Merits and actions. Therefore, Thou art to be adored by us.

(2) The Mantra is also applicable to highly educated persons of peaceful nature who lead towards the straight path of righteousness. It is under their guidance, that wise men endowed with perseverance and the power of meditation obtain charming wealth of knowledge and wisdom and distribute it among others.

PURPORT

As God and a great scholar dispel all darkness of ignorance and lead towards the path of knowledge and rightesousness; in the same manner, the Soma and other herbs used according to instructions given by expert physicians root out all diseases and cause great happiness.

THE COMMENTATOR'S NOTES

(चिकितः) जानासि = Thou knowest.

(पितरः) ज्ञानिनः = Wise learned men.

(धीराः) ध्यानधैर्ययुक्ताः

= Endowed with the power of meditation and perseverance.

The same subject is continued

Mantra—2

त्वं सोम क्रतुभिः सुक्रतुर्भूस्त्वं दक्षैः सुदक्षो विश्ववेदाः ।
त्वं वृषा वृषत्वेभिर्महित्वा द्युम्नेभिर्द्युम्न्यभवो नृचक्षाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! यतः त्वं क्रतुभिः सुक्रतुः दक्षैः विश्ववेदाः भूः । यतः त्वं महित्वा वृषत्वेभिः वृषा द्युम्नेभिः द्युम्नी नृचक्षाः अभवः (तस्मात् त्वं सर्वोत्कृष्टोऽसि) ।

TRANSLATION

(1) O God ! as Thou art the Wisest and Doer of noble deeds by Thy wisdom, and Thou art Powerful by Thy energies and Knowest all things. Thou art the showerer of knowlege and happiness by Thy peace raining powers and bounties; Thou art Great by Thy Greatness; Thou art the Guide of men art Glorious by Thy wealth of all kinds. Therefore Thou art to be adored by us.

(2) The Mantra is also equally applicable to a highly educated wiseman, who knows all sciences, is mighty and great and is showerer of knowledge and happiness. Therefore he should be honoured.

PURPORT

As Soma and other herbs taken properly in the prescribed manner increase intelligence, skill and strength leading to the acquisition of wealth, in the same manner, God when meditated upon and a scholar when served well lead to the development of intellect, knowledge and other great virtues.

THE COMMENTATOR'S NOTES

(क्रतुभिः) प्रज्ञाभिः, कर्मभिः

= By wisdom and noble deeds.

(वृषा) विद्यासुखवर्षकः

= Showerer of knowledge and happiness.

(द्युम्नी) प्रशस्तधनी यशस्वी वा

= Endowed with good wealth and gloriaus.

(दक्षैः) विज्ञानादिगुणैः

= With knowledge and other virtues.

दक्ष-गति हिंसनयोः गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणम् ।

The same subject is continued

Mantra—3

राज्ञो नु ते वरुणस्य व्रतानि बृहद्गभीरं तव सोम धाम ।

शुचिष्ट्वमसि प्रियो न मित्रो दक्षाय्यो अर्यमेवासि सोम ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! यतः त्वं प्रियः मित्रः न (इव) शुचिः असि । अर्यमा इव दक्षाय्यः असि । हे सोम । यतः वरुणस्य राज्ञः ते (तव) व्रतानि (सत्यप्रकाशकानि कर्माणि सन्ति यतः तव बृहत् गभीरं धाम अस्ति (तस्मात् भवान् नु सर्वदा उपास्यः सेवनीयः वा अस्ति ।।

TRANSLATION

(1) Soma-God Inspirer of good acts, thou art Pure like a dear friend. Thou art Giver of True knowledge like a dispenser of justice. Thou art the Lord of the world and the. Best. Thy acts are revealers of Truth. Thy glory is great and profound. Therefore art Thou worthy of adoration by all and for ever.

(2) It is also applicable to a learned person, who prompts people to do noble deeds, is endowed with the light of knowledge, pure like a dear friend, whose glory is great and profound and who is giver of knowledge. He should be served well.

PURPORT

There is Shleshalankar or double meaning. As men try to know the attributes, acts and nature of God in this creation, they enjoy the happiness of knowledge or wisdom.

THE COMMENTATOR'S NOTES

(दक्षाय्यः) विज्ञानकारकः

= Producer or giver of knowledge.

(दक्ष-गतिहिंसनयोः गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानप्राप्ति ग्रहणम्)

(सोम) शुभकर्मगुणेषु प्रेरक

= Prompter for noble acts and virtues.

(षु-प्रसवैश्वर्ययोः)

The same subject is continued

Mantra—4

या ते धामानि दिवि या पृथिव्यां या पर्वतेष्वोषधीष्वप्सु ।
तेभिर्नो विश्वैः सुमना अहेळन्राजन्त्सोम प्रति हव्या गृभाय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम राजन् । ते (तव) या (यानि धामानि दिवि या (यानि) पृथिव्यां या (यानि) पर्वतेषु ओषधीषु अप्सु सन्ति । तेभिः विश्वैः (सर्वैः) अहेडन् सुमनाः त्वं हव्यानि नः प्रति गृभाय ॥

TRANSLATION

(1) O God Creator and Lord of the world. endowed with all the glories that are displayed by Thee in heaven, on earth, in the mountains, in the plants, in the waters, do Thou being well-disposesed or kind towards us and devoid of wrath, accept our oblations and pure minds with all of them (Thy glories) and enable us to attain them.

(2)The mantra is also applicable to highly learned persons who manifest their glory every where and make proper use of all things, being kind to all and devoid of anger.

PURPORT

As God illuminates all sciences through the Vedas by exhibiting order in his creation, in the same manner, it is the duty of great scholars to impart knowledge to all that they have received through the Vedas with all their branches and auxiliaries and their practical appllcation.

THE COMMENTATOR'S NOTES

(धामानि) नामजन्मस्थानानि

= Name, birth or orgin and place. तेजांसि (Splendours or glories).

(सोम) सर्वोत्पादक = Creator of all

(हव्या) हव्यानि दातुम् आदातुं योग्यानि

Objects worthy of giving and taking.

पुनः स सोमः कीदृशः इत्युपदिश्यते ।

How is that Soma is taught further in the fifth Mantra.

Mantra–5

त्वं सोमासि सत्पतिस्त्वं राजोत वृत्रहा ।
त्वं भद्रो असि क्रतुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! यतः त्वम् अयं सोमः वा सत्पतिः असि उत अपि त्वम् अयं च वृत्रहा राजाअसि अस्ति वा यतः त्वम् अयं च भद्रः असि भवति वा तस्मात् त्वम् अयं च विद्वद्भिः सेव्यः ॥

TRANSLATION

(1) O God Creator of the world ! Thou art the Protector of good people. Thou art slayer of all ignorance and sins and Sovereign Lord of the Universe. Thou art most Auspicious and Omniscient. Therefore we adore Thee.

(2) It is applicable also to an Acharya or Head of an educational institution who should be of peaceful disposition, shining with his virtues, slayer of ignorance and sin, auspicious or bringer of happiness and giver of wisdom. Therefore we serve him.

PURPORT

There is Shleshalankara in this Mantra. God is the protector of righteous people. He is the lord, Destroyer of all miseries, Giver of knowledge and source of happiness. Scholars should also be like Him, protectors, dispellers of all darkness of ignorance, bringing about the welfare of all.

Soma plant is destroyer of many diseases and source of health and happiness caused by it. It augments intellectual

and physical power. It is therefore to be used in prescribed manner.

THE COMMENTATOR'S NOTES

(सोम) (१) सकल जगदुत्पादक परमेश्वर (२) सर्व-विद्याप्रद शालाध्यक्ष (३) सर्वौषधिगुणप्रद ओषधि राजः ।

(1) God the Creator of the world. (2) Head of an educational institution giver of all knowledge, (3) Soma-a herb destroyer of diseases and highly beneficial.

पुनः स (सोमः) कीदृश इत्युपदिश्यते ।

How is Soma is taught further in the 6th. Mantra.

Mantra—6

त्वं च॑ सोम नो॒ वशो॑ जी॒वातुं॒ न म॑रामहे ।
प्रि॒यस्तो॑त्रो॒ वन॒स्पतिः॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम यतः त्वम् अयं च (नः) अस्माकं जीवातुं वशः प्रियस्तोत्रः वनस्पतिः भवति वा तत् एतद् द्वयं विज्ञाय वयं न मरामहे ॥

TRANSLATOIN

O Gon-Inspirer of good acts, Thou givest us power to control ourselves. Thy glorification is dear to us as Thou art the lord of all objects. knowing Thee O Lord and the Soma plant which is admirable and giver of vitality, may we not die prematurely.

PURPORT

There is Shleshalankara (Double entendre) in the Mantra. Those persons who obey the commands of God and who serve learned persons and take Soma and other medicinal herbs properly, attain full age (of atleast 100 years).

THE COMMENTATOR'S NOTES

(वशः) वशित्वगुणप्रापकः = Enabling to have control.

(वनस्पतिः) संभक्तस्य पदार्थसमूहस्य जंगलस्य वा पालकः श्रेष्ठतमोवा ।

= The lord or protector of all objects and the best.

(वन-संभक्तौ)

पुनः स कीदृश इत्युपदिश्यते

How is Soma is taught further in the seventh Mantra.

Mantra—7

त्वं सोम मुहे भगं त्वं यून ऋतायुते ।
दक्षं दधासि जीवसे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम त्वम् अयं च ऋतायते महे यूने भगं तथा त्वं जीवसे दक्षं दधासि (तस्मात् सर्वैः संगमनीयः) ॥

TRANSLATION

(1) O Soma (God the Giver of knowledge and all kinds of prosperity,) Thou bestowest upon him who is endowed with admirable virtues and who desires to have true knowledge, whether young or old robust body and powerful soul through Brahmacharya and knowledge wealth, wisdom and strength that he may live long and happy.

(2) It is also applicable to learned persons of peaceful nature and Soma plant that gives energy to live long.

PURPORT

There is Shleshalankara in this Mantra, no man can attain happiness without the adoration of God, without serving learned persons and taking in Soma and other herbs properly. Therefore, all this must ever be done by all.

THE COMMENTATOR'S NOTES

(भगम्) विद्याश्रीसमूहम् = Knowledge and wealth

(यूने) ब्रह्मचर्यविद्याभ्यां शरीरात्मनोर्युवावस्थां प्राप्ताय = To the young of robust body and powerful soul by the observance of Brahmacharya and Vidya (true knowledge).

पुनः स कीदृश इत्युपदिश्यते

How is Soma is taught further in the 8th Mantra.

Mantra—8

त्वं नः सोम विश्वतो रक्षा राजन्नघायतः ।

न रिष्येत्त्वावतः सखा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम त्वम् अयं च विश्वतः अघायतः नः (अस्मान्) रक्ष (रक्षति वा) हे राजन् ! त्वावतः सखा न रिष्येत् (विनष्टो न भवेत् ॥

TRANSLATION

(1) O God, Friend and Illuminator of all, protect us from all evil-minded guilty persons from all quarters, who want to harm us. The friend of one like Thee can never perish.

(2) It is also applicable to Soma plant in the limited sense of protecting from various diseases and giving energy to fight with the wicked.

PURPORT

Men should thus pray to God and try to reach that state when not even the desire of giving up Dharma (righteouaess) and accepting un-righteousness arise, in mind. It is the desire of the mind that leads towards Dharma (righteousness) or adharma (un-righteousness). Therefore one should control his mind in such a way that it may never think of giving up righteousness and resort to un-righteousness.

THE COMMENTATOR'S NOTES

(अघायतः) आत्मन: अघम् इच्छतः दोषकारिण:

= Evil-minded or sinner who wants to do harm to others.

(रिष्येत्) हिंसितो भवेत् अथवा विनष्टो भवेत् ।

= May perish or be harmed.

सः (सोमः) कैः रक्षतीत्युपदिश्यते ।

How God protects is taught in the ninth Mantra.

Mantra – 9

सोम॒ यास्ते॑ म॒यो॒भुव॑ ऊ॒तय॑: सन्ति॑ दा॒शुषे॑ ।

ताभि॒र्नोऽवि॒ता भ॑व ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृतः)

हे सोम याः ते (तव)) (**अस्य वा**) **मयोभुवः ऊतयः दाशुषे सन्ति ताभि: नः (अस्माकम् अविता भव) (भवति वा) ॥**

TRANSLATION

(1) O Soma God, Creator of the world be our Protector with those aids which are sources of happiness to a man of charitable disposition.

(2) It is also applicable to a scholar of peaceful nature who protects all by his noble teachings, which cause happiness and to the soma and other medicinal herbs which when taken in properly give energy and protect from various diseases.

PURPORT

Why should those persons suffer who are protected by God, great scholars and well-prepared medicinal herbs like Soma. ?

THE COMMENTATOR'S NOTES

(दाशुषे) दानशीलाय मनुष्याय

= For a man of charitable disposition.

पुनः स किं करोतीत्युपदिश्यते ।

What does Soma do is taught in the 10th Mantra.

Mantra—10

इमं यज्ञमिदं वचो जुजुषाण उपागहि ।
सोम त्वं नो वृधे भव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! यतः इमं यज्ञम् इदं वचः जुजुषाणः सन् त्वम् उपागहि (उपागच्छति वा) अतः नः वृधे भव (भवतु वा) ॥

TRANSLATION

(1) O God ! Accepting this our Yajna which is the protector of Vidya (Knowledge) or which is accomplished with art and our speech endowed with knowledge and Dharma, come to us) (Let us realise Thy presence with in us) and be our prosperer or augmenter of our wisdom and power.

(2) The Mantra is also applicable to a great Scholar of of peaceful disposition who should help in the performance of Yajna in the form of the spread of knowledge and art and augment them in every way.

PURPORT

There is Shleshalankara used in the Mantra. When God is approached through wisdom. learned persons are approached with service and gratitude and medicinal herbs are known and used through the study of Vaidyaka (Medical science) and their proper application, happiness of all kinds can then be enjoyed by people.

THE COMMENTATOR'S NOTES

(यज्ञम्) विद्यारक्षाकारकं शिल्पसिद्धं वा

= Yajna that protects Vidya (knowledge) and that is

accomplished by art. (इदं वच:) This speech endowed with knowledge and righteousness.

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—11

सोमं गीर्भिष्ट्वा वयं वर्धयामो वचोविदः ।

सुमृळीको न आ विश ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! यतः सुमृडीकः (वैद्यः) त्वं नः (अस्मान्) आविश तस्मात् त्वा (त्वां) वचोविदः वयं गीर्भिः नित्यं वर्द्धयामः ।।

TRANSLATION

(1) O Soma-God ! Thou who art Benign or Giver of good happiness, enter our hearts. (Let us realise Thy presence with in ourselves). Knowing the essence of the Vedic speech, we glorify and augment Thee with our refined and cultured words of praise. (Let us increase the number of God's true devotees).

(2) It is also applicable to the Vaidya (Physician of peaceful disposition) who enters our hearts or understands our feelings well and helps us to grow harmoniously, being always a source of happiness to us.

(3) Let us praise the attributes of Soma-a beneficial herb, which increases our physical and mental powers.

PURPORT

There is no one who is greater source of happiness to men than God, a great scholar and good medicines. Therefore proper knowledge of these three should be acquired through good education and developed and that should be applied properly.

THE COMMENTATOR'S NOTES

(गीर्भिः) विद्यासुसंस्कृताभिः वाग्भिः

= With refined and cultured words through good education.

(सुमृडीकः) सुष्ठु सुखकारी = Giver of good happiness.
(मृड-सुखने) ।

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—12

गयस्फानो अमीवहा वसुवित्पुष्टिवर्धनः ।
सुमित्रः सोम नो भव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! यतः त्वं नः (अस्माकम्) गयस्फानः अमीवहा वसुवित् सुमित्रः पुष्टिवर्धनः भव (भवसि वा) (तस्मात् अस्माभिः सेव्यः) ॥

TRANSLATION

(1) O Soma (God) as Thou art the augmenter of our Pranas (vital energy), Remover of diseases physical as well as mental, the cognisant and conferer of all articles, the augmenter of strength and an excellent friend, therefore, thou art worthy of adoration.

(2) It is also applicable to a great scholar of peaceful nature in limited sense.

(3) There is also reference to Soma Juice which removes diseases, increases vitality and energy like a good friend.

PURPORT

There is Shleshalankara used in the Mantra. It is not possible for beings to destroy their disease increasing their energy, acquiring the knowledge of all substances obtaining wealth and winning friends without the grace of God, association with wise learned persons and proper use of nourishing medicines. Therefore all should worship God, associate themselves with the learned and take in the prescribed medicinal herbs like Soma properly.

THE COMMENTATOR'S NOTES

(गयस्फानः) गयानां प्राणानां वर्धयिता

= Augmenter of Pranas (Vital-energy) स्फायी-वृद्धौ।
इत्यस्माद् धातोः नन्द्यादेराकृतिगणत्वात् ल्युः।
(अमीवहा) अमीवानाम् अविद्यादीनां
ज्वरादीनां वा हन्ता।

= Destroyer of mental diseases like ignorance and physical like fever, cough etc.

पुनः स कीदृश इत्युपदिश्यते।

How is Soma is taught again in the 13th Mantra.

Mantra—13

सोमं रारन्धि नो हृदि गावो न यवसेष्वा।
मर्य इव स्व ओक्ये॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! यतः त्वम् अयं च नः हृदि न (इव) यवसेषु गावः स्वे ओक्ये मर्यः इव रारन्धि समन्तात् (रमस्व) (रमतेवा) तस्मात् सर्वैः सदा सेवनीयः।

TRANSLATION

O God, Source of Peace, may Thou sportively fill our hearts, as the cows enjoy themselves in green pastures and as a man feels immensely happy in his own comfortable home, in the same manner, flood our hearts with the light of Thy infinite Grace, so that we may acquire true knowledge of Thy nature and attain the highest bliss. May we always adore Thee.

(2) May the juice of the Soma plant fill our heart and bodies, so as to make us healthy when we take it in the prescribed manner.

PURPORT

There is shleshalankara in the Mantra. O God, as the cows take delight in green pastures and as men enjoy much delight in their own comfortable homes, in the same manner, be manifest or revealed in our souls. As the rays shine in the earth and other substances, in the same manner, reveal Thyself graciously in our souls.

THE COMMENTATOR'S NOTES

(ओक्ये) गृहे = In home.

पुनः स कीदृश इत्युपदिश्यते ।

How is Soma is taught further in the 14th Mantra.

Mantra—14

यः सोम सख्ये तव रारणद्देव मर्त्यः ।
तं दक्षः सचते कविः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देव सोम ! यः तव सख्ये दक्षः कविः मर्त्यः रारणत् सचेत च तं सुखं कथं न प्राप्नुयात् ? ॥

TRANSLATION

(1) O God ! Why should not a man enjoy happiness who being endowed with physical and spiritual power and being surpassingly wise in Thy friendship mentally talks and has communion with Thee ?

(2) It is also applicable in the case of a highly learned truthful man whose friendship is source of great happiness.

PURPORT

There is Shleshalankara in this Mantra. Those persons who are friendly with God (have intense love towards Him) with highly cultured people and good medicines (using them properly when needed) having acquired knowledge and wisdom do not suffer.

THE COMMENTATOR'S NOTES

(दक्षः) विद्यमानशरीरात्मबलः

= Endowed with physical and spiritual power.

(कविः) क्रान्तप्रज्ञादर्शनः = Surpassingly wise, Sage.

पुनः स कीदृश इत्युपदिश्यते ।

How is Soma is taught further in the fifteenth Mantra.

Mantra—15

उरुष्या णो अभिशस्तेः सोम नि पाह्यंहसः ।

सखा सुशेव एधि नः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! यः सुशेवः सखा अभिशस्तेः नः उरुष्य अंहसः अस्मान् निपाहि नः (अस्माकम्) सुखकारी एधि (भवसि) (सः अस्माभिः कथं न सत्कर्तव्यः ?) ॥

TRANSLATION

O Soma-Vaidya or physician of peaceful disposition, protect us from every work that causes us misery or suffering. Preserve us from all ignorance, sin and physical diseases. Be our true friend causing us good happiness.

PURPORT

A good physician causes happiness and bliss by keeping away from all physical and mental diseases like ignorance. Therefore, he should be served and associated with.

THE COMMENTATOR'S NOTES

(अभिशस्तेः) सुखहिंसकात् कार्यात्

= From a work that causes misery or suffering.

(उरुष्य) रक्ष । उरुष्यतीति रक्षतिकर्मा ।

(निरुक्ते ५.२३) अत्रऋचि तु न इति दीर्घः ।

(अंहसः) अविद्या ज्वरादि रोगात्

= From physical (like fever etc.) and mental diseases like ignorance and sin.

TRANSLATOR'S NOTES

That the word सोम in the Vedas is used for a Vaidya or Physician of a peaceful disposition is quite evident from the Mantras like.

ओषधयः संवदन्ते सोमेन सह राज्ञा । यस्मै कृणोति ब्राह्मणस्तं राजन् पारयामसि ।। (ऋ० १०. ९७. २२)

and सोमो वै ब्राह्मणः (ताण्ड्य० २३१६.५)

The Vaidya according to the Vedas must be a true Brahmana (a man of peaceful and unselfish nature) as the very definition of a Bhishak (Physician) clearly denotes :

यत्रौषधीः समग्मत राजानः समिताविव । विप्रः स उच्यते भिषग् रक्षोहाऽमीवचातनः ।।

(Rig. 10. 97.8)

Here the epithet विप्रः or Brahmana has been used for a physician. So Rishi Dayananda Sarasvati's interpretation is quite authentic.

How is Soma is taught further in the 16th Mantra.

Mantra – 16

आप्यायस्व समेतु ते विश्वतः सोम वृष्ण्यम् ।
भवा वाजस्य सङ्गथे ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम विद्वन् वैद्यकवित् ! ते विश्वतः वृष्ण्यम् समेतु त्वम् आप्यायस्व वाजस्य संगथे रोगापहा भव ।।

TRANSLATION

O virile Vaidya or lerned physician ! let thy virility or vigour come to us from all sides. Go on growing or developing. At the time of battle between the armies, be thou the destroyer of diseases.

PURPORT

Men should always increase or develop the power of body and soul by serving the learned and taking in the drugs having acquired the knowledge and strength, developing the knowledge of the whole world, conquering enemies and protecting righteous persons.

THE COMMENTATOR'S NOTES

(सोम) वीर्यवत्तम = The most virile.

(संगथे) सङ्गथ इति संग्रामनाम (निघ० २.७)

= In the battle.

TRANSLATOR'S NOTES

रेतः सोमः ।। (कौषीतकी ब्रा० १३.७) शत० ३.३.२ १

Therefore Rishi Dayananda's interpretation of सोम as वीर्यवत्तम = or most virile is well-authenticated.

पुनः स कीदृश इत्युच्यते ।

How is Soma is taught in the 17th Mantra.

Mantra—17

आप्यायस्व मदिन्तम सोम विश्वेभिरंशुभिः ।

भवा नः सुश्रवस्तमः सखा वृधे ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मदिन्तम सोम ! सुश्रवस्तमः सखा त्वं नो वृधेभव विश्वेभिः अंशुभिः आप्यायस्व ।।

TRANSLATION

O conveyer of the great wealth of knowledge, full of joy, thou who art highly learned and possessest abundant nourishing food, be our friend, leading us to growth and prosperity. Grow with the knowledge of the objects of the world.

PURPORT

The great scholar who enables all men to grow by giving the knowledge of the objects of the world and all herbs and drugs should be followed and served.

THE COMMENTATOR'S NOTES

(सोम) विद्यैश्वर्यस्य प्रापक

=Conveyer or causer of the great wealth of wisdom and knowledge. (षू-प्रसवैश्वर्ययोः) Tr.

(अंशुभिः) सृष्टितत्त्वावयवैः

= The elements of the objects of the world.

(मदिन्तमः) मदः प्रशस्तो हर्षो विद्यते यस्मिन् सोऽतिशयितस्तत्सम्बुद्धौ = Full of Joy.

पुनः स किंकुर्यात् इत्युपदिश्यते ।

What should be (Soma) do is taught further in the 18th Mantra.

Mantra—18

सं ते पयांसि समु यन्तु वाजाः सं वृष्ण्यान्यभिमातिषाहः ।
आप्यायमानो अमृताय सोम दिवि श्रवांस्युत्तमानि धिष्व ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! ते (तव) यानि वृष्ण्यानि पयांसि अस्मान् संयन्तु अभिमातिषाहः वाजाः संयन्तु ते दिवि अमृताय आप्यायमानः त्वम् उत्तमानि श्रवांसि संधिष्व ॥

TRANSLATION

O God ! Thou art the punisher of all haughty persons. May we attain all powers and knowledge of all kinds which showers happiness on all. Thou who art perfect, grant to the immortal soul good reputation in the light and delight of spiritual knowledge.

(2) It is also applicable to highly learned persons who should try to attain emancipation while doing good to others.

PURPORT

Men should attain and preserve all noble virtues and good articles with knowledge and labour by the association of learned men, observance of the rules of health and taking of proper medicines. They should thus accomplish Dharma (Righteousness) Artha (wealth) Kama (noble desire) and at the end attain emancipation by the Grace of God.

THE COMMENTATOR'S NOTES

(सोम) ऐश्वर्यप्रापक = Conveyor of wealth.

(दिवि) विद्याप्रकाशे = In the light of knowledge.

पुनः स कीदृश इत्युपदिश्यते ।

How is Soma is taught further in the 19th Mantra.

Mantra—19

या ते धामानि हविषा यजन्ति ता ते विश्वा परिभूरस्तु यज्ञम् ।
गयस्फानः प्रतरणः सुवीरोऽवीरहा प्र चरा सोम दुर्यान् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! ते (तव) या (यानि) विश्वा धामानि हविषा यज्ञं यजन्ति ता (तानि सर्वाणि) ते (तव) अस्मान् प्राप्नुवन्तु यतः त्वं परिभूः गयस्फानः प्रतरणः सुवीरः अवीरहा अस्तु तस्मात् अस्माकं दुर्यान् प्रचर (प्राप्नुहि) ॥

TRANSLATION

O learned man of peaceful disposition ! in whatever places you perform Yajna in the form of noble acts by the study and teaching of the Vedas etc. may we approach them. As you are augmenter of wealth, transporter over miseries, attended by valiant heroes, approaching men devoid of knowledge and good education to give them instruction, come to our homes and oblige.

PURPORT

None can benefit from the world without the knowledge of their properties. Therefore men should accomplish all

works by acquiring knowledge of all objects from earth to God by the Association of learned persons.

THE COMMENTATOR'S NOES

(गयस्फानः) धनवर्धकः = Augmenter of wealth.

(हविषा) विद्यादानादानाभ्याम्

= By giving and receiving knowledge.

TRANSLATOR'S NOTES

गय इति धननाम (निघ० २.१०)

स्फायी-वृद्धौ ; हु-दानादनयोः आदाने च

पुनः स किं करोतीत्युपदिश्यते ।

What does Soma do is taught further in the 20th Mantra.

Mantra—20

सोमो॑ धे॒नुं सोमो॒ अर्व॑न्तमा॒शुं सोमो॑ वी॒रं क॑र्म॒ण्यं॑ ददाति ।
सा॒द॒न्यं॑ विद॒थ्यं॑ स॒भेयं॑ पितृ॒श्रव॑णं॒ यो ददा॑शदस्मै ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः सोमः अस्मै सादन्यं विदथ्यं सभेयं पितृश्रवणं ददाशत् स सोमः अस्मै धेनुं स सोमः आशुम् अर्वन्तं स सोमः कर्मण्यं वीरं च ददाति ॥

TRANSLATION

(1) In case of God as Soma-Creator of the world the meaning is clear.

To him who surrenders himself to God, He gives powerful speech and Milch-cow, a swift horse, and a brave son who is active and dexterous, skilful in domestic concerns, assiduous in Yajnas (non-violent sacrifices) and battles, eminent in society and obedient to his parents and wisemen in general.

(2) It is applicable in the case of a highly learned person of peaceful nature, who when properly served gives instructions which enables a man to have good speech, heroic son, swift horse etc.

PURPORT

As learned persons enable men to accomplish good acts by giving instructions and prompt them to exert themselves, in the same manner, Soma and other good herbs also give good strength and vitality.

THE COMMENTATOR'S NOTES

(विदथ्यम्) विदथेषु यज्ञेषु युद्धेषु वा साधुम्
= Good in Yajnas and battles.

(धेनुम्) वाणीम् = Good speech.
= The word धेनु also means milch-cow as is well-known.

TRANSLATOR'S NOTES

विदथ इति यज्ञनाम (निघ० ३.१७)
धेनुरिति वाङ्नाम (निघ० १.११)
धेनुरितिपदनाम (५.५) ।
पुनः स कीदृश इत्युपदिश्यते ।

How is soma is taught further in the 21st Mantra.

Mantra—21

अषाळ्हं युत्सु पृतनासु पप्रिं स्वर्षामप्सां वृजनस्य गोपाम् ।
भरेषुजां सुक्षितिं सुश्रवसं जयन्तं त्वामनु मदेम सोम ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम यथा ओषधिगणः युत्सु अषाढं पृतनासु पप्रिं वृजनस्य गोपां भरेजुषां सुक्षितिं स्वर्णाम् अप्सां सुश्रवसं जयन्तं त्वाम् अरोगं कृत्वा आनन्दयति तथा एतं प्राप्य वयम् अनुमदेम ॥

TRANSLATION

O Commander-in Chief of the army etc. as Soma and other medicinal herbs make thee invincible in battle, triumphant in hosts, bestower of happiness, user of water in proper manner, preserver of strength, producer of powerful and protective arrow and other weapons, having good men in his kingdom or sway, renowned, victorious, diseaseless and delightened, so we may take them in properly and enjoy happiness.

PURPORT

It is not possible for people to have good kingdom and health without a commander of the army endowed with all noble virtues and the knowledge and proper use of the Soma and other medicinal plants. Therefore, all should resort to them.

THE COMMENTATOR'S NOTES

(स्वर्षाम्) यः स्वं सुखं सनोति तम्। सनोतेरनः (अ० ८.३.१०८) अनेन षत्वम्।

= Giver of happiness.

(सुक्षितिम्) शोभनाः क्षितयो राज्ये यस्य यस्माद् वा तम्

= In whose kingdom or sway there are good persons.

(सोम) सेनाद्यध्यक्ष = Commander of the army etc.

TRANSLATOR'S NOTES

षणु-दाने क्षितयः इति मनुष्यनाम (निघ० २.३)

रेतः-सोमः (कौषीतकी ब्रा० १३.७) रेतो वै सोमः (शतपथ० १.९.२.९ ॥ २.५.१.९ ॥ ३.८.५.१)

So a virile commander of the army is also called Soma.

पुनः स कीदृश इत्युपदिश्यते।

How is Soma is taught further in the 22nd Mantra.

Mantra—22

त्वमिमा ओषधीः सोम विश्वास्त्वमपो अजनयस्त्वं गाः ।
त्वमा ततन्थोर्वन्तरिक्षं त्वं ज्योतिषा वि तमो ववर्थ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! (ईश्वर) यतः त्वं च इमा विश्वा ओषधीः अजनयः त्वं गाः च अजनयः त्वं ज्योतिषा अन्तरिक्षम् उरु आततन्थ त्वं ज्योतिषा तमः विवर्थ तस्माद् भवान् अस्माभिः सर्वैः सेव्यः ॥

TRANSLATION

O God Source of peace, as Thou hast generated Soma and other medicinal plants, the water, the kine, senses and rays and Thou hast spread the spacious firmament and hast dispelled the darknes (both material and mental in the form of ignorance), with the light of the sun and the light of the Vedic Revelation, therefore Thou art worthy of adoration by all of us.

PURPORT

God alone is to be adored by all who hast created this wonderful vast world.

THE COMMENTATOR'S NOTES

(गाः) इन्द्रियाणि किरणान्वा

= Cows, senses and rays.

(ज्योतिषा) विद्यासुशिक्षाप्रकाशेन

= By the light of knowledge.

(तमः) अविद्याकुत्सिताख्यं चक्षुर्दृष्ट्यावरकं वान्धकारम् ।

= Darkness of ignorance or material darkness.

TRANSLATOR'S NOTES

Though unfortunately Prof. Wilson, Griffith and many other Western translators of the Vedas have not been able to

grasp the teachings of the Vedas and have erroneously translated Soma as wine or liquor, yet even their own translation of this Mantra Rig. 1. 91. 22 is worth quoting.

Prof. Wilson's translation is as follows :

"Thou Soma, hast generated all these herbs, the water, and the kine, thou hast spread out the spacious firmament, thou hast scattered darkness with light." (P 140)

Griffith's translation is :

"These herbs, these milck kine, and these running waters, all these, O Soma, Thou hast generated.

The spacious firmament hast thou expanded and with the light thou hast dispelled the darkness."

(Hymns of the Rigveda Translated by Griffith, Vol.1, P. 117).

Is it ever conceivable that Soma here-who is said to be the creator of the world is wine-liquor or moon-plant ? It is quite evident to any un- prejudiced mind that it is meant for God only.

पुनः स कीदृश इत्युपदिश्यते ।

How is Soma is taught further in the 23rd Mantra.

Mantra—23

देवेन॑ नो मन॑सा देव सोम रायो भागं स॑हसावन्नभि यु॑ध्य ।
मा त्वा तं॑नदीशिषे वीर्य॑स्योभये॑भ्यः प्र चि॑कित्सा गवि॑ष्टौ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सहसावन् देव सोम ! त्वं देवेन मनसा शत्रुभिः सह रायः अभियुध्य यः त्वं नः (अस्माकम्) रायः भागम् ईशिषे तं त्वा गविष्टौ शत्रुः मा तनत् (क्लेशयुक्तं क्लेशप्रदं वा मा कुर्यात्) त्वं वीर्यस्य उभयेभ्यः मा प्रचिकित्स ॥

TRANSLATION

O divine and Potent Soma (Commander of the army or Acharya) bestow upon us with thy brilliant mind a good portion of wealth, giving us power to fight with our enemies.

May no adversary annoy or give trouble to thee in the cause of the administration of the State or diffusion of the light of knowledge. Thou art supreme over the valour of both kinds physical and mental, defend us from our enemies in battle.

PURPORT

Men should enjoy the prosperity of a good and vast Government by conquering enemies in the battle and by taking shelter in the best commander of the army and proper use of medicines. This hymn is connected with the previous hymn as there is mention of the teachers and students and their duties etc. in the name of Soma.

Here ends the commentary on the ninety-first hymn of the first Mandala of the Rigveda Samhita and the 23rd Varga.

अथ द्विनवतितमं सूक्तम्
HYMN LXXXXII (92)

अस्य द्विनवतितमस्य सूक्तस्य राहूगणपुत्रो गोतम ऋषिः । उषा देवता । १, २ निचृज्जगती छन्दः । ३ जगती ४ विराड् जगती छन्दः । निषादः स्वरः । ५, ७, १२ विराट् त्रिष्टुप् छन्दः । ६, १० निचृत् त्रिष्टुप । ८, ६ त्रिष्टुप् छन्दः । धैवतः स्वरः । ११, भुरिक् पंक्तिश्छन्दः । पंचमः स्वरः । १३ निचृत् परोष्णिक् । १४, १५ विराट् परोष्णिक् । १६, १७, १८ उष्णिक् छन्दः । ऋषभः स्वरः ॥

Seer of the hymn-Gotama. Devata or Subject usha. Metres-Trishtup, andUshnik in various forms.

Tunes-Nishada, Panchama and Rishabha.

अथोषसः सम्बन्ध्यर्थं कृत्यान्युपदिश्यन्ते ।

The duties relating to the Usha or dawn are taught in the first Mantra.

Mantra—1

एता उ त्या उषसः केतुमक्रत पूर्वे अर्धे रजसो भानुमञ्जते ।
निष्कृण्वाना आयुधानीव धृष्णवः प्रति गावोऽरुषीर्यन्ति मातरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं याः एताः उ त्याः उषसः केतुम् अक्रत याः रजसः पूर्वे अर्धेभानुम् अंजते निष्कृण्वानाः आयुधानि इव धृष्णवः अरुषीः मातरः प्रति गावः यन्ति ताः सम्यक् विजानीत ॥

TRANSLATION

O men, you should know well the dawns that have spread light over the world in the morning, they make manifest the light in the eastern portion of the firmament,

brightening all things, like warriors brandishing their weapons; the radiant and progressive mothers of the earth, they travel daily on their course.

PURPORT

In this globe, the light of the sun illuminates the half portion, while as the other half remains in the dark. Without the light of the sun, no object can be known thoroughly. The rays of the sun appear to be moving every moment as they penetrate into the world. The Usha (dawn) that is in this globe is, visible, while as that which is in the other globe is invisible. They are of the same attributes in all worlds and in all directions. As the weapons appear to be in front and opposite directions while being moved, in the same manner, the dawns appear to be in front and behind according the movemets of the world.

THE COMMENTATOR'S NOTES

(केतुम्) विज्ञानम् = Knowledge.
(गावः) गमनशीलः = Moving
(धृष्णवः) प्रगल्भगुणप्रदाः = Givers of many virtues.

पुनस्ताः कीदृश्य इत्युपदिश्यते ।

How are the dawns is taught further in the 2nd Mantra.

Mantra—2

उदपप्तन्नरुणा भानवो वृथा स्वायुजो अरुषीर्गा अयुक्षत ।
अक्रन्नुषासो वयुनानि पूर्वथा रुशन्तं भानुमरुषीरशिश्रयुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः ! याः अरुणाः स्वायुजः उषसः भानवः वृथा उत् अपप्तन् गाः अरुणीः अयुक्षत (युंजते) या अरुणीः वयुनानि अक्रन् पूर्वथा (पूर्वाः इव) पूर्वदैनिकी उषा इव परं परं रुशन्तं भानुम् अशिश्रयुः (ताः युक्त्या सेवनीयाः) ॥

TRANSLATION

The purple rays of the dawns have readily shot upwards, they have yoked the earths or have illumined them. They have restored, as of yore, the consciousness and actions of sentient creatures and bright rayed have attended upon the glorious sun or have attained their brillancy. They (dawns) should be utilised well.

PURPORT

The rays of the sun which after serving or illuminating the worlds go out, decorate the sky becoming ruddy by the combination of the earth and the sun. When the dawns come out or manifest themselves, the consciousness of the beings expresses itself. The Dawns or the rays of the early sun which touch the earth and being ruddy attend upon the sun and penetrate the herbs and plants, should be used well by all men in their conscious state.

THE COMMENTATOR'S NOTES

(उषसः) प्रातःकालीनाः सूर्यस्य रश्मयः ।

= The rays of the sun early in the morning.

अत्र अन्येषामपि दृश्यते (अ० ६. ३. १३७) इति दीर्घः

(वयुनानि) विज्ञानानि ।

= Knowledge or actions.

(रुशन्तम्) हिंसन्तम् । रुशदितिवर्णनाम रोचते ज्वलति कर्मणः । (निरु० २०. २०)

= Shining or dispelling darkness by lustre.

TRANSLATOR'S NOTES

वयुनमिति प्रज्ञानाम (निघ० ३. ९) = Knowledge

वयुनमिति प्रशस्यनाम (निघ० ३. ८)

= Admirable action.

पुनस्ताः किं कुर्वन्तीत्युपदिश्यते ।

What do the dawns do is taught further in the Mantra.

Mantra—3

अर्चन्ति नारीरपसो न विष्टिभिः समानेन योजनेना परावतः ।
इषं वहन्तीः सुकृते सुदानवे विश्वेदह यजमानाय सुन्वते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या उषासः विष्टिभिः समानेन योजनेन परावतः देशात् नारीः न पुरुषान् सुकृतं सुदानेन (यजमानाय) विश्वानि अपसः इषं च आवहन्तीः अह तद् दुःखविनाशनेन अर्चन्ति इत् वर्तन्ते (ताः यथायोग्यं सर्वैः सेवनीयाः) ।

TRANSLATION

The dawns or the early rays of the sun illuminate with their inherent radiance the remotest parts of the heaven, with a simultaneous effort like wives who respect their husbands of charitable disposition, performers of Yajnas and doers of other noble deeds, bringing every kind of good desirable food, doing acts of service. and destroying ail their sufferings.

PURPORT

There is Upamalankara or simile used in the Mantra. As chaste wives serve and gladden their husbands, in the same manner, the rays of the sun come to the earth and then going up create light in the firmament, give nourishment to all articles by their heat and thus make all people happy.

THE COMMENTATOR'S NOTES

(अपसः) उत्तमानि कर्माणि = Noble deeds.
(विष्टिभिः) व्याप्तिभिः = By their pervasion,
(इषम्) अन्नादिकम् = Food etc.

TRANSLATOR'S NOTES

अप इति कर्मनाम (निघ० २. १)
इषम् इत्यन्ननाम (निघ० २. ७)

(Besides the above, the spiritual interpretation of the Mantra taking Ushas as the Divine dawns of the Illumination is to the following effect. The Divine Dawns of illumination sing their songs like women active In their tasks aud through the contemplation (Samadhi) give all knowledge even of the distant objects bringing all desirable wisdom and power to the pious liberal devotee.)

पुनः सा (उषाः) कीदृशीत्युपदिश्यते ।

How is Usha is taught further in the fourth Mantra.

Mantra—4

अधि पेशांसि वपते नृतूरिवापोर्णुते वक्ष उस्रेव बर्जहम् ।
ज्योतिर्विश्वस्मै भुवनाय कृण्वती गावो न व्रजं व्युषा आवर्तमः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! या उषा नृतूः इव पेशांसि अधिवपते वक्षः उस्रा इव वर्जहंतमः अपोर्णुते विश्वस्मै भुवनाय ज्योतिः कृण्वती व्रजं गावः न गच्छति तमः (अन्धकारं) वि आवः च (स्वप्रकाशेन आच्छादयति) (तथा साध्वी स्त्री स्वपतिं प्रसादयेत्) ।

TRANSLATION

Usha (Dawn) cuts off the accumulated gloom and manifests new forms like a dancer; she bares her bosom (so to speak) as a cow yields her Udder to the milker. As cattle hasten to their pastures, she spreads to the east and shedding light upon the world, dissipates the darkness. In the same manner, a chaste wife should please her husband.

PURPORT

There is Upamalankara or simile used in the Mantra. The direct light of the sun is called day and his curved light touching the earth is called Ushas or dawn. Without this also the world cannot be sustained well. Therefore the

knowledge of the science of light should be acquired by learned persons.

THE COMMENTATOR'S NOTES

(पेशांसि) रूपाणि = Forms.

(नृतूः इव) यथानर्तकः रूपाणि धरति तथा। नृति-शृध्योः कूः (उणा० १. ६१) अनेन नृतिधातोः कूः प्रत्ययः ॥

= Like a dancing adopting many forms.

(उस्रा इव) यथा गौस्तथा = Like a cow,

TRANSLATOR'S NOTES

पेश इतिरूपनाम (निघ० ३. ७)

उस्रा इति गोनाम निघ० २. ११)

पुनः सा कीदृशीत्युपदिश्यते ।

How is Ushas is taught further in the fifth Mantra.

Mantra—5

प्रत्यर्ची रुशदस्या अदर्शि वि तिष्ठते बाधते कृष्णमभ्वम् ।
स्वरुं न पेशो विदथेष्वञ्जञ्चित्रं दिवो दुहिता भानुमश्रेत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यस्याः अस्याः उषसः रुशत् अर्चिः अभ्वं कृष्णं तमः बाधते। या दिवः दुहिता स्वरुचं चित्रं भानुं पेशः अश्रेत्। यथा ऋत्विजः विदथेषु क्रियाः अंजन् तथा वितिष्ठते सा उषाः अस्माभिः प्रति अदर्शि ॥

TRANSLATION

Her (dawn's) brilliant light is first seen towards the east, it spreads and disperses the thick darkness. She is like the daughter of the sun and puts on the brilliant form. She

stands before us and is seen as the priests performing many sacrificial acts.

PURPORT

There is Upamalankara or simile in the Mantra. The light of the sun that illuminates all, being resplendent and is visible is the Ushas (Dawn) and she is like the daughter of the sun.

THE COMMENTATOR'S NOTES

(स्वरुम्) तापकमादित्यम् = The sun that gives heat.
(अभ्वम्) महत्तरम् = Great, thick.
(विदथेषु) यज्ञेषु = In the Yajnas or non-violent sacrifices.
पुनः सा कीदृशी अनया जीवः किं करोतीत्युपदिश्यते ।

How is Ushas and what the soul does with her is taught in the 6th Mantra.

Mantra—6

अतारिष्म तमसस्पारमस्योषा उच्छन्ती वयुना कृणोति ।
श्रिये छन्दो न स्मयते विभाती सुप्रतीका सौमनसायाजीगः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

याश्रिये छन्दः न (इव) आच्छादयन्ती विभाती सुप्रतीका उषा सर्वेषां सौमनसाय वयुनानि कृणोति अन्धकारम् अजीगः स्मयते तथा अस्य तमसः पारम् अतारिष्म ॥

TRANSLATION

The Usha (dawn) restores the consciousness of living beings for the acquisition of knowledge and wealth like the Vedas. Brightly shining, she smiles and manifests the noble desirable deeds of the people by her radiance, illumining all embodied objects for the cheerfulness of the mind inclined towards righteous acts. She swallows for our delight the darkness. Let us cross over the boundary of the misery like the darkness.

PURPORT

As this Usha (dawn) dispels darkness and helps us in the achievement of knowledge, action, bliss, exertion and wealth and thus crossing over all suffering, in the same manner, men should engage themselves in doing good deeds at this time and advance of happiness and annihilation of misery.

THE COMMENTATOR'S NOTES

(तमसः) अन्धकारस्येव दुःखस्य

= Of misery like darkness.

(वयुना) वयुनानि प्रशस्यानि कमनीयानिवा कर्माणि ।

= Admirable deeds.

(अजीगः) अन्धकारंनिगलति ।

= Swallows darkness.

TRANSLATOR'S NOTES

वयुन मिति प्रशस्यनाम (निघ० ३.८)

पुनः सा कीदृशीत्युपदिश्यते ।

How is Ushas is taught further in the seventh Mantra

Mantra—7

भास्वंती नेत्री सूनृतानां दिवः स्तंवे दुहिता गोतंमेभिः ।

प्रजावंतो नृवतो अश्वंबुध्यानुषो गोअग्रां उपं मासि वाजान् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा सूनृतानां भास्वती नेत्री दिवः दुहिता उषः (उषाः) गोतमेभिः स्तूयते (तथा एताम् अहं स्तवे) हे स्त्रि ! यथा इयं प्रजावतः नृवतः अश्वबुध्यान् गोअग्रान वाजान् उपमासि (तथा त्वं भव) ॥

TRANSLATION

O lady, you should be like the Usha (Dawn) who is like the brilliant daughter of the sun, the exciter of pleasant voices and prompter of good actions and production of food. She is praised by learned persons on account of noble attributes.

The Usha causes to obtain us food associated with progeny and good leading men and distinguished with horses cattle, land and other good things.

PURPORT

As parents become happy by having a good and virtuous girl, in the same manner, learned persons become delightened by acquirlng the knowledge of the Dawn.

THE COMMENTATOR'S NOTES

(गोतमेभिः) सर्वविद्यास्तावकैर्विद्वद्भिः
= By learned persons praising all sciences.

TRANSLATOR'S NOTES

गौरितिस्तोतृनाम (निघ० ३१.६) Therefore Rishi Dayananda has interpreted the word as सर्वविद्यास्तावकैः ।

It is wrong on the part of Sayanacharya to explain as गोतमेभिः ऋषिभिरस्माभिः ।

By us Rishis-Gotamas. Is it not strange that a man should use honorofic plural form for himself ? Following Sayana, Prof. Wilson and Griffith have committed the same mistake, forgetting the main principle of the Vedic Terminology, put in the Meemansa Shastra as परन्तु श्रुति सामान्यमात्रम् (मीमांसा १-३१) i. e. There are no proper nouns in the Vedas, but common nouns.

पुनस्तया किं प्राप्यते सा किं करोतीत्युपदिश्यते ।

What does Usha do and what is secured by her is taught in the 8th Mantra.

Mantra—8

उषस्तमंश्यां यशसं सुवीरं दासप्रवर्गं रयिमश्वबुध्यम् ।
सुदंससा श्रवसा या विभासि वाजप्रसूता सुभगे बृहन्तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या वाजप्रसूता सुभगा उषः (उषा अस्ति) सायं सुदंससा श्रवसा सह वर्तमानम् अश्वबुध्यं दास प्रवर्ग सुवीरं बृहन्तं यशसं

रयिर्विभासि (विविधतया प्रकाशयति) तम् अहम् अश्याम् (प्राप्नुयाम्) ॥

TRANSLATION

May I obtain the ample and ever growing wealth which is endowed with good actions of knowledge and kingdom, reputation, band of attendants or workers, used for training brave warriors and horses and good nourishing food, which is illuminated by the Ushas (dawn) born by the movement of the sun, cause of prosperity when properly utilised and charming.

PURPORT

Those who try to acquire proper knowledge of the dawn, obtain all the above mentioned things, become prosperous and ever enjoy bliss and not others.

THE COMMENTATOR'S NOTES

(वाजप्रसूता) वाजेनसूर्यस्य गमनेन प्रसूता ।

= Born from the movement of the sun.

(श्रवसा) अन्नेन = With food.

TRANSLATOR'S NOTES

The word वाज is derived from वज गतौ गतेस्त्रयोऽर्था:- ज्ञानं गमनं प्राप्तिश्च । अत्र गमनार्थग्रहणं कृतम् ।

श्रव इत्यन्ननाम निघ० २.७)

पुनः सा कीदृशीत्युपदिश्यते ।

How is Usha is told further in the 9th Mantra.

Mantra—9

विश्वा॑नि दे॒वी भुव॑नाभि॒चक्ष्या॑ प्र॒तीची॒ चक्षु॑रुर्वि॒या वि भा॑ति ।
विश्वं॑ जी॒वं च॒रसे॑ बो॒धय॑न्ती॒ विश्व॑स्य॒ वाच॑मविदन्मना॒योः ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे स्त्रि ! यथा प्रतीची चरसे विश्वं जीवं बोधयन्ती देवी उषा मनायोः विश्वस्य वाचम् अविदत् (विन्दति) चक्षुः इव

विश्वानि भुवनानि अभिचक्ष्य उर्विया सह विभाति (तथा त्वं भव) ॥

TRANSLATION

O wife ! you should be like the bright Usha (dawn) who having lighted up the whole world, spreads, expanding with her radiance, towards the west arousing all living creatures to their labours; she obtains the speech of all endowed with thought. (As they begin to utter at her rise).

PURPORT

As a chaste woman always pleases her husband, in the same manner, Usha (dawn) delights the whole world.

THE COMMENTATOR'S NOTES

(देवी) देदीप्यमाना = Bright.

(उर्विया) उर्व्या पृथिव्या सह । अत्रोर्वीशब्दात् टास्थाने डियाजादेशः ।

(भाति) प्रकाशयते = Illuminates.

उर्वीति पृथिवीनाम (निघ० १.१)

पुनः सा कीदृशी किं करोतीत्युपदिश्यते ।

How is Usha and what does she do is taught in the 10th Mrntra.

Mantra 10

पुनः पुनर्जायमाना पुराणी समानं वर्णमभि शुम्भमाना ।
श्वघ्नीव कृत्नुर्विज आमिनाना मर्तस्य देवी जरयन्त्यायुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या श्वघ्नी इव कृत्नुः विजः आमिनाना इव मर्तस्य आयुः जरयन्ती पुनः पुनः जायमाना समानं वर्णम् अभिशुम्भमाना पुराणी देवी उषा अस्ति (सा जायावत्ति मनुष्यैः सेवनीया) ॥

TRANSLATION

The Usha (dawn) ancient and eternal (by flow of the cycle) born again and again, and bright with unchanging hues or decking her beauty with the self-same raiment, diminishes the life of a mortal, like the shewolf cutting into pieces the dogs and other animals or the female hawk hunting the moving birds.

PURPORT

There is Upamalankara (simile) used in the Mantra.

As a she wolf cuts into pieces dogs, deer and other animals and as a she-hawk kills flying birds, in ihe same manner, the Usha (dawn) is diminishing our life. Knowing this, we should give up all idleness, should get up early in the morning and engage ourselves in the acquisition of knowledge, Dharma and doing good to others. Those who bear this is mind, how can they be ever lazy and unrighteous ?

THE COMMENTATOR' NOTES

(पुराणी) प्रवाहरूपेण सनातनी

= eternal by flow of the Cycle.

(श्वघ्नी) यथा वृकीशुनः श्वादीन् मृगान् कृन्तन्ती ।

= Like the she-wolf cutting into pieces dogs and other animals.

(कृत्नुः) छेदिका श्येनी इव

= Like the she hawk that kills birds.

(विजः) इतस्ततः चलतः पक्षिणः

= Moving or fiying birds.

पुनः सा कीदृशीत्युपदिश्यते ।

How is Usha is further taught in the 11th Mantra.

Mantra—11

व्यूर्ण्वती दिवो अन्तां अबोध्यप स्वसारं सनुतर्युयोति ।
प्रमिनती मनुष्या युगानि योषा जारस्य चक्षसा वि भाति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! या उषा जारस्य योषा इव सर्वेषाम् आयुः सनुतः प्रमिनती या स्वसारं व्यूर्णती अपयुयोति स्वयं विभाति चक्षसा दिवः अन्तान् मनुष्या युगानि च अबोधि (सा यथावत् सेव्या) ।।

TRANSLATION

The Usha (dawn) has been seen illuminating all objects and the boundaries of the sky, and driving into disappearance the spontaneously retiring night that is like her sister. Like the wife of a debaucherous person, she being like the wife of the sun, diminishes the life of all beings and denotes the various periods of the years and cycle of ages. She must be served or utllised properly.

PURPORT

Men should know that as an un-chaste woman diminishes the age of her paramour a debauchee, in the same manner Usha which is related to the sun dispels the darkness and manifests,the day and thus in a way gradually diminishes the age of all creatures. Knowing this, men should utilise well the interval between day and night and attain full age.

THE COMMENTATOR'S NOTES

(दिवः) प्रकाशमयस्य सूर्यस्य = Of the radiant sun.

(अन्तान्) समीपस्थान् पदार्थान्

= The objects lying near.

पुनः सा कीदृशीत्युपदिश्यते ।

How is Usha is taught further in the 12th Mantra.

Mantra—12

प॒शून्न चि॒त्रा सु॒भगा॑ प्रथा॒ना सिन्धु॒र्न क्षोद॑ उर्वि॒या व्य॑श्वैत् ।

अमि॑नती॒ दैव्या॑नि व्र॒तानि॒ सूर्य॑स्य चेति र॒श्मिभि॑र्दृशा॒ना ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मनुष्यैर्या पशून् (न) इव यथा पशून्प्राप्य वणिग्जनः सुभगा प्रथाना सिन्धुः क्षोदो नेव वा चित्राउषा उर्विया पृथिव्या सह सूर्यस्य रश्मिभिः दृशाना अमिनती रक्षां कुर्वती सती दैव्यानि व्रतानि व्यश्वैत्चेति संज्ञायते तद्विद्यानुसारवर्त्तमानेन सततं सुखयितव्यम् ।।

TRANSLATION

The bright Charming and blessed Usha shines forth extending her rays as a cowherd drives the cattle to pasture and spreads extensively, like flowing water. She is beheld associated with the rays of the sun, never transgressing the Divine vows of truth, purity and kindness etc. observed by the enlightenen persons.

PURPORT

There is Upamalankara (simile) used in the Mantra. As a trader does not prosper without cattle and other animals and river does not become without deep water, in the same manner, men do not prosper well without the proper knowledge of the Usha (Science of time) and exertion.

THE COMMENTATOR'S NOTES

(क्षोदः) अगाधजलम् = Deep water.

(अमिनती) अहिंसन्ती = Not transgressing.

(दैव्यानि व्रतानि) देवेषु विद्वत्सु जातानि सत्यपालनादीनि कर्माणि

= Vows or acts observed by the enlightened persons.

मनुष्यैरेतया (उषसा) किं विज्ञातव्यमित्युपदिश्यते ।

What should men learn from Usha is taught in the 13th Mantra.

Mantra—13

उषस्तच्चित्रमा भरास्मभ्यं वाजिनीवति ।
येन तोकं च तनयं च धामहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुभगे वाजिनीवति ! त्वम् उषः इव अस्मभ्यं चित्रं चित्रं धनम् आभर येन वयं तोकं च तनयं च धामहे ॥

TRANSLATION

O accomplished learned lady possessor of good food materials and doing noble actions who art charming like the Dawn, bestow upon us that wonderful good fortune where with we may support our sons and grand sons, getting all desirable objects and obedient attendants.

PURPORT

Men can enjoy happiness and acquire its means only by doing all actions according to the prescribed time table from morning to night. Therefore this must be done by all.

THE COMMENTATOR'S NOTES

(वाजिनीवति) प्रशस्तक्रियान्नयुक्ते ।

= Endowed with noble activity and good food.

TRANSLATOR'S NOTES

(तोकम्) पुत्रम् = Sons.

(तनयम्) पौत्रम् = Grand sons.

तोकमिति अपत्यनाम (निघ० २.२)

तनयम् इति अपत्यनाम (निघ० २.२)

पुनः सा किं करोतीत्युपदिश्यते ।

What does Usha do is taught further in the 14th Mantra.

Mantra—14

उषो॑ अ॒द्येह गो॑मत्यश्वा॑वति विभावरि ।
रे॒वद॒स्मे व्यु॑च्छ सूनृतावति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्त्रि ! यथा गोमति अश्वावति सूनृतावति विभावरि उषः अस्मे रेवद् व्युच्छति तथा वयम् अद्य इह सुखानि धामहे ॥

TRANSLATION

O noble lady who art like the luminous Usha (dawn) possessor of cows and horses, uttering words true and sweet and doing noble loving deeds, bestow upon us good wealth in the form of good advice.

PURPORT

Men should acquire knowledge and properity along with the accomplishment of four goals of life in the form of Dharma (righteousness) Artha (wealth) Kama (fulfilment of of noble desires) and Moksha (emancipation) by being busy and free from laziness from dawn to the time of going to bed.

THE COMMENTATOR'S NOTES

(विभावरि) विविधदीप्तियुक्ते

= Luminous or radiant.

(सूनृतावति) सूनृतानि आनृशंस्यानि प्रशस्तानि कर्माणि अस्याः

= Doing noble deeds of love and kindness.

पुनः सा किं करोतीत्युपदिश्यते ।

What does Usha do is taught further in the fifteenth Mantra.

Mantra—15

युक्ष्वा हि वाजिनीवत्यश्वाँ अद्यारुणाँ उषः ।

अथा नो विश्वा सौभगान्या वह ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्त्रि ! यथा वाजिनीवती उषः अरुणान् अश्वान् युक्ष्व (युनक्ति) अथ इत्यनन्तरं नः (अस्मभ्यम्) विश्वा (अखिलानि) सौभगानि प्रापयति हि तथा अद्य त्वं शुभान् गुणान् युंग्धिआवह ॥

TRANSLATION

O lady ! As the Usha enriched with noble actions yokes in purple rays and causes us to enjoy all felicities, in the same manner, you should also help us in cultivating noble virtues.

PURPORT

Men can not attain prosperity without constant exertion, therefore they should always endeavour in such a way as to grow in wealth (both material and spiritual) more and more.

THE COMMENTATOR'S NOTES

(वाजिनीवति) वाजयन्ति ज्ञापयन्ति गमयन्ति वा यासु क्रियासु ताः प्रशस्ता वाजिन्यः विद्यन्ते अस्यां सा = Enriched with noble actions that lead to happiness and peace.

(अश्वान्) वेगवतः किरणान् = Speedy rays.

TRANSLATOR'S NOTES

The word वाजिनी is derived from वज-गतौ गतेस्त्रयोर्थाः ज्ञानं गमनं प्राप्तिश्च here the first two meanings have been taken, hence the above interpretation. At dawn meditation on God, and study of the Vedas and Yajnas are performed which lead to happiness, bliss and peace; therefore the above epithet for Usha.

अश्व इति पदनाम (निघ० ५.३) पद-गतौ गतेस्त्रयोऽर्थाः अत्र प्राप्त्यर्थमादाय प्रापयन्ति प्रकाशमिति अश्वाः किरणाः पुनस्तया किं कर्तव्यमित्युपदिश्यते ।

What should Usha do is taught further in the sixteenth Mantra.

Mantra—16

अश्विना वर्तिरस्मदा गोमद्दस्रा हिरण्यवत् ।

अर्वाग्रथं समनसा नि यच्छतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जनाः ! यथा वयं यौ दस्रा समनसा अश्विना अस्मत् गोमत् हिरण्यवत् वर्तिः अर्वाग् रथं न्यायच्छतं (प्रापयतः) ताभ्याम् उषर्युक्ताभ्यां युक्तं रथं प्रतिदिनं साध्नुयाम (तथा यूयम् अपि साध्नुत) ॥

TRANSLATION

O men, as we accomplish the construction of Vehicles like the aeroplanes etc. which can take us to all distant places on earth, water and sky with the help of the Ashvins (fire and water) which are destroyers of sufferings on account of various machines, which are like one-minded persons and which are endowed with the cattle, knowledge splendour or gold, you should also do like that.

PURPORT

Men should construct various vehicles like the aeroplanes with the help of fire and water etc. and with the machines and should then enjoy happiness by acquiring abundant and un-diminishable wealth.

THE COMMENTATOR'S NOTES

(अश्विना) अश्विनौ अग्निजले = Fire and water.

(दस्रा) कला कौशलादिनिमित्तैर्दुःखोपक्षयितारौ

= Destroyers of all sufferings through the proper use of arts and dexterity.

(रथम्) भूजलान्तरिक्षेषु रमणसाधनं विमानादियान-समूहम् ॥

= The group of various vehicles by which one can travel on earth, in waters and in the firmament.

पुनस्ते कीदृशावित्युपदिश्यते ।

How are Ashvins is taught further in the seventeenth Mantra.

Mantra—17

याविृत्था श्लोकुमा दिवो ज्योतिर्जनाय चुक्रथुः ।

आ नु ऊर्जं वहतमश्विना युवम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शिल्पविद्याध्यापकोपदेशकौ ! युवं यौ अश्विना (अश्विनौ) इत्था जनाय दिवः ज्योतिः आचक्रथुः (समन्तात् कुरुतः) ताभ्यां नः (अस्मभ्यं) श्लोकम् ऊर्जं च आवहतम् ॥

TRANSLATION

O teachers and preachers of technology, with the help of proper combination of fire (electricity) and air etc. which manifest the light of the sun from heaven, bring us strength and food etc.

PURPORT

Men should know that without the aid of the air and electricity, the light of the sun cannot manifest itself and none can accomplish knowledge without their knowledge and benevolence.

THE COMMENTATOR'S NOTES

(ऊर्जम्) पराक्रमम् अन्नं वा = Strength or food.

(अश्विना) अश्विनौ अग्निवायू

= Fire in the form of electricity and air.

TRANSLATOR'S NOTES

ऊर्क् इति अन्ननाम (निघ० २.७)

The other meaning of strength is too well-known to require any authority or quotation.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are Ashvins is taught further in the 18th Mantra.

Mantra—18

एह देवा मयोभुवा दस्रा हिरण्यवर्तनी ।
उषर्बुधो वहन्तु सोमपीतये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! भवन्तः यौ देवा मयोभुवा हिरण्यवर्तनी दस्रौ अश्विनौ उषर्बुधः जनयतः ताभ्यां सोमपीतये सर्वान् सामर्थ्यम् इह आवहन्तु ॥

TRANSLATION

O men, may Ashvins (air and fire in the form of Electricity) who are divine, destroyers of all miseries when properly utilised, causing light, bring us the rays of the sun at dawn for a dealing in which the juice-giving nourishment and peace etc. is taken.

PURPORT

Men can not enjoy the happiness of various substances without fire (or electricity) and air. Therefore they should know and utilise them methodically.

THE COMMENTATOR'S NOTES

(दस्रा) विद्योपयोगं प्राप्नुवन्तौ अशेषदुःखोपक्षयितारौ वाय्वग्नी ॥

= Air and fire (electricity) which are destroyers of miseries when properly known and utilised.

(सोमपीतये) पुष्टिशान्त्यादिगुणयुक्तानां पदार्थानां दानं यस्मिन् व्यवहारे तस्मै ।।

= For a dealing in which there is the use or drinking of substances giving strength and peace.

This hymn is connected with the previous hymn as there is mention of Usha and Ashvina like that hymn. Here ends the commentary on the ninety-second hymn of the Rigveda.

त्रयोनवतितमं सूक्तम्

HYMN LXXXXIII (93)

अस्य सूक्तस्य रहूगणपुत्रो गौतम ऋषिः । अग्नीषोमौ देवता । १, अनुष्टुप् ३, विराड्नुष्टुप्छन्दः । गान्धारः स्वरः । २ भुरिगुष्णिक् छन्दः । ऋषभः स्वरः । ४ स्वराट् पंक्तिश्छन्दः । पंचमः स्वरः । ५, ७ निचृत् त्रिष्टुप् ६ विराट् त्रिष्टुप् ८ स्वराट् त्रिष्टुप् ८ स्वराट् त्रिष्टुप् । १२ त्रिष्टुप् छन्दः । धैवतः स्वरः । ६, १०, ११ गायत्री छन्दः । षड्जः स्वरः ।

Seer-Gotama, Devata or subject-Agnee shoma. Metres-Anushtup, Ushnik, Pankti, Trishtup, virat and Gayatri in various forms.

Tunes-Panchama, Dhaivata and Shadja.

अथाध्यापक परीक्षकौ प्रतिविद्यार्थिभिर्वक्तव्यमुपदिश्यते ।

What should students tell teachers and examiners is taught in the first Mantra.

Mantra—1

अग्नीषोमाविमं सु मे शृणुतं वृषणा हवम् ।

प्रति सूक्तानि हर्यतं भवतं दाशुषे मयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषणौ अग्नीषोमौ युवां मे प्रतिसूक्तानि इमं हवं सुशृणुतं दाशुषे मह्यम् मयः हर्यतम् (एवं विद्याप्रकाशकौ भवतम्) ॥

TRANSLATION

O teachers and examiners who are like fire in splendour and moon, endowed with knowledge and peaceful nature, showerers of wisdom and good education, favourably hear this my invocation or utterance full of knowledge and relation between words and meanings, the knowledge acquired

from the study of the Shastras and graciously accept my hymns consisting of Gayatri and other metres. Desire happiness for me who has given himself up to the Vedic study whole-heartedly.

PURPORT

None can accomplish knowledge without teaching and and examination, none can teach and examine without acquiring thorough knowledge of a subject and without this it is not possible to get all happiness Therefore, this must be done.

THE COMMENTATOR'S NOTES

(अग्नीषोमौ) तेजश्चन्द्राविव विज्ञानसौम्यगुणौ अध्यापकपरीक्षकौ ।

= Teacher and examiner who are like fire (splendour) and moon and who are endowed with wisdom and peaceful nature.

(वृषणा) विद्यासुशिक्षावर्षकौ

= Rainers of knowledge and good education.

(हर्यतम्) कामयेथाम् = Desire.

(दाशुषे) अध्ययने चित्तं दत्तवते विद्यार्थिने ।

= For a student engaged in his studies whole-heartedly.

TRANSLATOR'S NOTES

हर्य-गति प्रेप्सयोः By प्रेप्सा is meant intense desire and love.

दाशृ-दाने

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they (Agni and Soma) is taught further in the second Mantra.

Mantra—2

अग्नीषोमा यो अद्य वामिदं वचः सपर्यति ।

तस्मै धत्तं सुवीर्यं गवां पोषं स्वश्व्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्नीषोमौ अध्यापकसुपरीक्षकौ यः अद्य वाम् इदं वचः सपर्यति तस्मै स्वश्व्यं सुवीर्यं गवां पोषं च धत्तम् ॥

TRANSLATION

O Agni and Soma (good teacher and examiner) grant to him who addresses this request or prayer to you, good knowledge that makes him virile, the strength of senses, body and soul and store of cattle and horses.

PURPORT

The Brahmachari who ever serves well his teachers and examiners with love becomes a good scholar and enjoys all happiness.

THE COMMENTATOR'S NOTES

(सुवीर्यम्) शोभनानि वीर्याणि यस्माद् विद्याभ्यासात् तम् ॥

= Knowledge that makes a man virile.

(गवाम्) इन्द्रियाणां पशूनां वा

पुनरेताभ्यां भौतिक सम्बन्धकृत्यमुपदिश्यते ।

The attributes of Agni and Soma in material sense are taught further in the third Mantra.

Mantra 3

अग्नीषोमा य आहुतिं यो वां दाशाद्धविष्कृतिम् ।

स प्रजया सुवीर्यं विश्वमायुर्व्यश्नवत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः मनुष्यः अग्नीषोमा (अग्नीषोमयोः) वाम् एतयोः हविष्कृतिम् आहुतिं दाशात् स प्रजया सुवीर्यं विश्वम् आयुः व्यश्नवत् ॥

TRANSLATION

The man who offers Agni (fire) and Soma-moon plant oblations of clarified butter etc. enjoys sound strength, with progeny; through all his life.

PURPORT

Those learned persons who put the oblation of Ghee (clarified butter) etc. for the purification of air, rainy water and herbs in the fire and make people happy by obtaining Soma and other invigorating plants and creepers enjoy full age being endowed with physical and spiritual power and not others.

THE COMMENTATOR'S NOTES

(अग्नीषोमा) अग्नि वाय्वो: ।

अत्र षष्ठीद्विवचनस्य स्थाने डादेश: ।। = Oblation.

(आहुतिम्) घृतादिसुसंस्कृताम्

= Refined by the Ghee etc.

TRANSLATOR'S NOTES

Here Rishi Dayananda has translated अग्नीषोमा as अग्निवायुवो: for the meaning of सोम as वायु there is the authority of Shatapath 7. 3. 1. 1 though he has not quoted it. योऽयं वायु: पवते सवं साम: ।। शत० ७. ३. १. १ ।

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are Agni and Soma is taught further in the fourth Mantra.

Mantra—4

अग्नीषोमा चेति तद्वीर्यं वां यदमुष्णीतमवसं पणिं गा: ।

अवातिरतं बृसयस्य शेषोऽविन्दतं ज्योतिरेकं बहुभ्य: ।।

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

यौ अग्नीषोमौ यत् अवसं पणिं च अमुष्णीतं गा: विस्तार्य तम: अवातिरतं बहुभ्य: एकं ज्योति: अविन्दतं

यथोः बृसयस्य शेषः लोकान् प्राप्नोति तत् वाम् (अनयोः) वीर्यं चेति (सर्वैः विदितम् अस्ति) ॥

TRANSLATION

The prowess of the Agni and Soma (electricity and air) is well-knwn to all. They take away all protective dealing. They cause the spread of the rays of the sun and thereby dispel darkness. They cause the one great luminary (sun) for the benefit of the many, the remnant of whose light is got by the worlds.

PURPORT

Men should know that the splendour that enlightens all and dispels darkness is caused by the electricity and air.

THE COMMENTATOR'S NOTES

(अग्नीषोमा) वायुविद्युतौ = Electricity and air.

(गाः) किरणान् = Rays of the sun.

(अवातिरतम्) हिंस्तः । अवतिरतिरिति वधकर्मा (निघ० २.१९)

= Destroy or dispel.

(बृसयस्य) आच्छादकस्य । वस आच्छादने इत्यस्मात् पृषोदरादित्वादिष्टसिद्धिः ।

= Of coverer or remover of darkness. – of the sun.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are Agni and Soma is taught further in the fifth Mantra.

Mantra—5

युवमेतानि दिवि रोचनान्यग्निश्च सोम सक्रतू अधत्तम् ।
युवं सिन्धूँरभिशस्तेरवद्यादग्नीषोमावमुञ्चतं गृभीतान् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

युवम् एतौ सक्रतू अग्निः सोम च (सोमः च) यानि दिवि रोचना नि तारासमूहे प्रकाशनानि सन्ति एतानि अधत्तम् (धरतः) युवां यौ सिन्धून् अधत्तं तान् गृभीतान् सिन्धून् तौअग्नीषोमौ अवद्यात् अभिशस्तेः (गर्ह्यात्) अभितः (रमणनिरोधकात्हेतोः) अमुंचतम् वर्षणनिमित्तेन तत् गृभीतं अम्भः पृथिव्यां पातयतम् इति यावत् ॥

TRANSLATION

These two Agni (Electricity) and Soma-air that cause happiness acting together sustain these constellations in the sky. They liberate the rivers and oceans from the harmful collection of water restraining it uselessly, by taking it above and causing it to rain.

PURPORT

Men should know that electricity and air are the sustainers of the world and sources of happiness.

THE COMMENTATOR'S NOTES

(अग्निः) विद्युत् = Electricity.

(सोमः) बहुसुखप्रसाधको वायुः
= Air that causes much happiness.

(अभिशस्तेः) अभितो हिंसकात्
= Harmful or destructive.

पुनस्तौ किं कुरुत इत्युपदिश्यते ।

What do they (Agni and Soma) do is taught further in the sixth Mantra.

Mantra – 6

आन्यं दिवो मातरिश्वा जभारामथ्नादन्यं परि श्येनो अद्रेः ।
अग्नीषोमा ब्रह्मणा वावृधानोरुं यज्ञाय चक्रथुरु लोकम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यौ ब्रह्मा वावृधाना अग्नीषोमा यज्ञाय उरुं लोकं चक्रथुः तयोः (मध्यात्) मातरिश्वा दिवः अन्यम् आजभार (हरति) द्वितीयः श्येनः (अग्निः) अद्रेः अन्यम् उपरि अमथ्नात् (सर्वतः मथ्नाति) (तौ विदित्वा संप्रयोजयत) ॥

TRANSLATION

O men, You should know and apply Agni and Soma (electricity and wind in causal form) which are multiplied by God and which are instruments in the creation of various worlds for the Yajna consisting of knowledge and action.

One of them (Agni or electricity) takes its subtle element from the sun and the other Soma (wind) which is like speedy horse takes its element from the cloud.

PURPORT

O men, you should know that these wind and electricity have two natures. One of them is their causal form and the other gross from which is the effect. The causal form being very subtle can only be grasped by subtle knowledge and intellect, the gross form only can be grasped through the senses. It is through the effect that one can slowly grasp the nature of the cause. This is an easy path.

THE COMMENTATOR'S NOTES

(मातरिश्वा) आकाशशयानो वायुः

= Wind lying in the sky.

(अद्रेः) मेघात् = From the cloud.

(अग्नीषोमा) कारणाख्यौ वायुविद्युतौ

= Wind and electricity in causal form.

(यज्ञाय) ज्ञानक्रियामयाय यागाय

= For the Yajna consisting of knowledge and action.

पुनरेतौ किं कुरुत इत्युपदिश्यते ।

What do they (Agni and Soma) do is taught further in the seventh Mantra.

Mantra—7

अग्नीषोमा हविषः प्रस्थितस्य वीतं हर्यतं वृषणा जुषेथाम्।
सुशर्माणा स्ववसा हि भूतमथा धत्तं यजमानाय शं योः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यौ वृषणा सुशर्माणा अग्नीषोमा प्रस्थितस्य हविषः वीतं हर्यतं जुषेथां स्ववसा भूतम् अथ एतस्मात् हि यजमानाय शं धत्तं पदार्थान् योः पृथक् कुरुतः (तौ संप्रयोजयत) ॥

TRANSLATION

O men, you should apply well air and fire which cause rain, are good protectors,givers of good happiness taking the oblation put in the fire like Ghee etc. to distant places and leading the performer of the Yajna (non - violent sacrifice) health and exemption from ill.

PURPORT

Men should know that whatever fragrant and other articles are put into the fire as oblations, they go to the sky along with the air, purify the water in the clouds and cause happiness to all beings and help in the accomplishment of Dharma धर्म (righteousness) अर्थ (wealth) काम (fulfilment of noble desires) and मोक्ष (emancipation).

THE COMMENTATOR'S NOTES

(अग्नीषोमौ) प्रसिद्धौ वाय्वग्नी
= Well known air and fire.

(वीतम्) व्याप्नुतः = Pervade.

(हर्यतम्) प्राप्नुतः = Obtain.

(योः) पदार्थानां पृथक् करणम्
= Separation of undesirable objects.

अत्र युधातोर्डोसिः अस्याशोऽन्ययम्त्वेन

TRANSLATOR'S NOTES

वी-गतिव्याप्तिप्रजनकान्त्यसन खादनेषु
हर्य-गतिप्रेप्सयोः गतेस्त्रयोऽर्थाः-ज्ञानं गमनं प्राप्तिश्च अत्र
प्राप्त्यर्थग्रहणं कृतं महर्षिणा दयानन्देन
यु-मिश्रणामिश्रणयोः अत्र अमिश्रणस्य पृथक् करणस्य
वा ग्रहणम् ।
एवमेतौ संप्रयुक्तौ किं कुरुत इत्युपदिश्यते ।

What do these Agni and Soma (fire and air) do when used properly is taught in the 8th Mantra.

Mantra—8

यो अ॒ग्नीषोमा॑ ह॒विषा॑ सप॒र्याद्दे॑व॒द्रीचा॒ मन॑सा॒ यो घृ॒तेन॑ ।
तस्य॑ व्र॒तं र॑क्षतं पा॒तमंह॑सो वि॒शे जना॑य॒ महि॒ शर्म॑ यच्छतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(यः देवद्रीचा मनसा घृतेन हविषा अग्नीषोमा सपर्यात् (यः च एतद्गुणान् विजानीयात्) तस्य द्वयस्य व्रतम् इमौ रक्षतम् अंहसः पातम् विशे यज्ञाय महि शर्म यच्छतम् ॥

TRANSLATION

Fire and air protect the non-violent sacrifice and save an active person from hunger and fever etc. who serves or utilises them properly by putting Ghee (clarified butter) and purified oblations with a mind devoted to the enlightened truthful persons and who knows well their properties. They help in saving his vows of truthfulness etc. (by keeping him healthy). They grant extreme happiness to the people and their attendants.

PURPORT

The man who purifies all objects by purifying air and rainy water through the performance of the Agni hotra etc. makes all beings happy.

THE COMMENTATOR'S NOTES

(अंहसः) क्षुज्ज्वरादिरोगात्

= From hunger and diseases like fever etc.

(देवद्रीचा) देवान् विदुषः अञ्चतासत्कारिणा

= Honouring the enlightened persons.

TRANSLATOR'S NOTES

अञ्चु-गतिपूजनयोः अत्र पूजासत्कारार्थः

The word अंहः is used here not for sin but hunger and disease. It is derived from अमेर्हुक् च (उणा. ४.२१४)।

अम-गतौ अमन्ति प्राप्नुवन्ति दुःख येन तत्

= That which causes suffering, so it may be used for hunger and diseases.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they (Agni and Soma) is taught further in the ninth Mantra.

Mantra—9

अग्नीषोमा सवेदसा सहूती वनतं गिरः ।

सं देवत्रा बभूवथुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यौ सहूता सवेदसौ अग्नीषोमा देवत्रा संबभूवथुः (संभवतः) तौ गिरः वनतम् (भजतः) ॥

TRANSLATION

Fire and air which are accomplishers of the fruit of Yajna, which are endowed with the common oblation, which are invoked or used together among enlightened persons and in the acquisition of divine virtues serve the object of our speech.

PURPORT

Men should daily perform Yajna, because without purifying the air through the Yajna, beings can not attain happiness of health.

THE COMMENTATOR'S NOTES

(सवेदसा) समानेन हुतद्रव्येण युक्तौ

= Endowed with common oblation.

(देवत्रा) देवेषु विद्वत्सु दिव्यगुणेषु वा

= Among enlightened persons or divine virtues.

एतदनुष्ठातुः किं जायत इत्युपदिश्यते ।

What does a performer of Yajna gain is taught in the tenth Mantra.

Mantra—10

अग्नीषोमावुनेनं वां यो वां घृतेन दाशंति ।
तस्मैं दीदयतं बृहत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः वाम् (एतयोः) मध्ये अनेन घृतेन आहुतीः दाशति वां सकाशात् उपकारान् गृह्णाति तस्मै अग्नीषोमौ बृहत् दीदयतम् ॥

TRANSLATION

Who ever puts oblations of the Ghee etc. in the fire and takes benefit from electricity and air, shines well or becomes glorious.

PURPORT

Those persons who perform the practical Yajna (with fire and air) attain great prosperity and good luck.

TRANSLTOR'S NOTES

Here by Yajna is meant practical use of fire (including electricity) and air for various purposes.

पुनस्तौ किं कुरुत इत्युपदिश्यते ।

What do they (Agni and Soma) do is taught further in the 11th Mantra.

Mantra—11

अग्नीषोमाविमानि नो युवं हव्या जुजोषतम् ।

आ यातमुप नः सचा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

युवम् (यौ) अग्नीषोमौ नः (अस्माकम्) इमानि हव्या जुषतम् (अत्यन्तं सेवेते) तौ सचा नः (अस्मान्) उप आयातम् ॥

TRANSLATION

These Agni and Soma (fire and air) serve well all the objects that we take or give and they come to us - are useful to us who know the science of Yajnas.

PURPORT

When fire and air purified by the Yajna and endowed with fragrant and other disease-destroying substances touch different objects, they give nourishment.

THE COMMENTATOR'S NOTES

(हव्या) दातुम् आदातुं योग्यानि वस्तूनि

= Articles that are worthy for giving and taking.

(हु-दानादनयोः आदाने च)

(सचा) यज्ञविज्ञानयुक्तान् ।

= Knowers of the science of Yajna.

पुनस्तौ किं कुरुत इत्युपदिश्यते ।

What do they (Agni and Soma) is taught further in the 12th Mantra.

Mantra—12

अग्नीषोमा पिपृतमर्वतो न आ प्यायन्तामुस्रिया हव्यसूदः ।

अस्मे बलानि मघवत्सु धत्तं कृणुतं नो अध्वरं श्रुष्टिमन्तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे राजप्रजाजनौ ! युवाम् अग्नीषोमौ इव नः (अस्माकम्) अर्वतः पिप्रतम् यथा हव्यसूदः उस्त्रियाः आप्यायन्तां तथा नः (अस्माकम्) श्रुष्टिमन्तम् अध्वरं मघवत्सु कृणुतम् अस्मै बलानि धत्तम् ॥

TRANSLATION

O officers and men of the State. You who are like fire and air cherish our horses and may our cows which yield much milk be well nourished. Make soon our non-violent Yajna source of happiness among wealthy and noble persons and cause our holy rites to be successful. Grant us strength to perform religious rites.

PURPORT

Without air and electricity, none can get strength and nourishment. Therefore they should be applied well in various works thoughtfully.

THE COMMENTATOR'S NOTES

(उस्त्रियाः) गावः = Cows.

(हव्यसूदः) हव्यानि दुग्धादीनि क्षरन्ति ताः

= Which yield milk abundantly.

(श्रुष्टिमन्तम्) शीघ्रं बहुसुखहेतुम्

= Soon the source of much happiness.

This hymn is connected with the previous hymn as there is mention of the attributes of air and fire in this hymn. Here ends the commentary on the 93rd hymn of the Rigveda and fourteenth Anuvaka.

अथ चतुर्नवतितमं सूक्तम्

HYMN LXXXXIV (94)

अथास्य सूक्तस्यांगिरसः कुत्सऋषिः । अग्निर्देवता । १, ४, ५, ७, ६, १० निचृज्जगतीछन्दः । १२, १३, १४ विराड् जगती छन्दः । निषादः स्वरः २, ३, १४ त्रिष्टुप् ६, स्वराट् त्रिष्टुप् । ११ भुरिक् त्रिष्टुप् ८ निचृत् त्रिष्टुप् छन्दः । धैवतः स्वरः । १५ भुरिक् पंक्तिश्छन्दः । पंचमः स्वरः ॥

The seer of the hymn-Kutsa Angirasa. Devata or subject Agni. Metres-Jagati, Trishtup and Pankti in various forms. Tunes-Nishada, Dhaivata and Panchama.

अथाग्निशब्देन विद्वद्भौतिकार्थावुपदिश्यते ।

By Agni a learned person and fire are meant and taught in the first Mantra.

Mantra—1

इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया ।
भद्रा हि नः प्रमतिरस्य संसद्यग्ने सख्ये मा रिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (विद्वन्) यथा-वयं मनीषया अर्हते जातवेदसे रथम् इव इमं स्तोमं संमहेम वा अस्य तव सख्ये संसदि नः या भद्रा प्रमतिः अस्ति तां हि खलु मा रिषाम तथा त्वं मा रिषा ॥

TRANSLATOIN

O learned President of the Assembly, to you who are worthy of praise, Knower of all important objects, we send this eulogy with our pure intellect like a car or aeroplane etc. May our intellect be ever pure, thinking of the good of all and sharp. Let us not suffer harm in your assembly and friendship. You may also never suffer harm.

PURPORT

As men honour their friends by building vehicles like the aeroplanes with the science of technology, in the same manner, they should respect great scholars also industriously. Whenever members of an assembly attend the meeting. they should be impartial and always bear in mind the welfare of all. They should never give up a philanthropic act. What ever knowledge they possess about fire and other elements, they should tell it to others in a friendly manner. Without this sort of friendship, it is not possible to bring about the well-being of the people.

THE COMMENTATOR'S NOTES

(१) (जातवेदसे) यो विद्वान् जातं सर्वंवेत्ति तस्मै

= Learned person who knows all.

(२) जातेषु कार्येषु विद्यमानायवा

= Fire or electricity pervading all objects.

(अस्य) सभाध्यक्षस्य

= Of this President of the Assembly.

(संसदि) संसीदन्ति विद्वांसो यस्यांतस्याम्

= In the assembly.

How is Agni is taught in the second Mantra.

Mantra—2

यस्मै त्वमायजसे स साधत्यनर्वा क्षेति दधते सुवीर्यम् ।
स तूताव नैनमश्नोत्यंहतिरग्ने सख्ये मा रिषामा वयं तव ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने अनर्वा इव त्वं यस्मै आयजसे (भवान् जीवाय रक्षणं साधति) स सुवीर्यं धत्ते स तूताव च एनम् अंहतिः न अश्नोति स सुखे क्षेति । ईदृशस्य तव सख्ये वयं मा रिषाम ।।

TRANSLATION

O enlightened person distinguished on account of thy knowledge and other virtues, the man whom thou givest happiness because he causes happiness to others on all sides, he achieves much strength and accomplishes his object, like a man travelling by aero plane, prospers and helps others to grow. Poverty never approaches him. Let us not suffer in thy friendship.

PURPORT

Those who have friendship with the enlightened persons and are well-versed in the science of Agni (fire and electricity) attain perfect strength of body and soul and dwell in happiness and not others.

THE COMMENTATOR'S NOTES

(आयजसे) समन्तात् सुखं ददते

Persons causing happiness on all sides.

(तूताव) वर्धयति   Causes to grow.

(अंहतिः) दारिद्रयम्   = Poverty.

TRANSLATOR'S NOTES

(आयजसे) यज-देवपूजासङ्गतिकरणदानेषु अत्र दानार्थः तु-वृद्धौ

पुनस्ते कीदृशा इत्युपदिश्यते ।

How is Agni is taught further in the 3rd Mantra.

Mantra—3

शकेमं त्वा सुमिधं साधया धियस्त्वे देवा हविरंदन्त्याहुतम् ।
त्वमांदित्याँ आ वंह तान्ह्यु१श्मस्यग्ने सख्ये मा रिषामा वयं तवं ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! वयं त्वा आश्रित्य समिधं कर्तुं शकेम त्वं नः धियः साधय त्वे सति देवाः आहुतं हविः अदन्ति अतः त्वम्

आदित्यान् आ वह तान् हि वयम् उश्मसि ईदृशस्य तव सख्ये वयं मा रिषाम ॥

TRANSLATION

O Agni (learned President of the Assembly) may we be able to acquire that knowledge that makes us enlightened. Endow us with wisdom and noble actions. It is with you as President that enlightened persons take good food, thoughtfully accepted. Bring hither learned persons who have observed Brahmachaya till the age of 48 years, as we long for them. May we not suffer any harm in your friendship.

PURPORT

Those persons who having the association with learned men, patiently acquire knowledge and apply that for various practical purposes, enjoy happiness being endowed with intelligence and noble deeds.

THE COMMENTATOR'S NOTES

(हविः) अत्तुम् अर्हम् अन्नम्

= Food that deserves to be taken in.

(आदित्यान्) अष्टचत्वारिंशद्वर्षकृतब्रह्मचर्यान्

= To learned persons who have observed Brahmacharya upto 48 years and are dispellers of darkness of ignorance like the sun.

(समिधम्) सम्यक् इध्यते यया तां क्रियाम्

= That process which makes men enlightened.

Mantra—4

भरा॑मे॒ध्मं कृ॒णवा॑मा ह॒वींषि॑ ते चि॒तय॑न्तः॒ पर्व॑णापर्वणा व॒यम् ।
जी॒वात॑वे प्रत॒रं सा॑धया॒ धियोऽग्ने॑ स॒ख्ये मा रि॑षाम व॒यं तव॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने पर्वणा पर्वणा चितयन्तः वयं ते हवींषि कृणवाम

इध्मं च भराम त्वं जीवातवे धियः प्रतरं साधय (ईदृशस्य) तव सख्ये वयं मा रिषाम ॥

TRANSLATION

O Agni (learned person) we bring fuel and all other articles required for the performance of Yajna, picking up virtues with perfect means, so that you may be free from all anxieties for doing Yajna and other noble deeds. Do thoroughly accomplish and purify our intellects and noble actions in order to prolong our lives. Let us not suffer harm in your friendship.

PURPORT

The men belonging to the army and assembly and general public should provide an intelligent learned person who multiplies intellect and industriousness with all necessary articles. They should never give up friendship with him.

THE COMMENTATOR'S NOTES

(पर्वणा पर्वणा) पूर्णेन २ साधनेन

= With perfect means.

(चितयन्तः) गुणानां चितिं कुर्वन्तः

= Picking up virtues

अथेश्वरसभाध्यक्षगुणा उपदिश्यन्ते ।

Now the attributes of God and the President of the Assembly are taught in the fifth Mantra.

Mantra – 5

विशां गोपा अस्य चरन्ति जन्तवो द्विपच्च यदुत चतुष्पदक्तुभिः ।
चित्रः प्रकेत उषसो महाँ अस्यग्ने सख्ये मा रिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! तव अस्य विशां यद् (ये) गोपाः जन्तवः अक्तुभिः उषसः चरन्ति । ये द्विपत् च उत (अपि) चतुष्पत्

चरन्ति यः चित्रः प्रकेतः महान् त्वं असि तस्य तव सख्ये वयं मा रिषाम ॥

TRANSLATION

(1) O God Thy attributes which are preservers of all people spread around and both bipeds aad quadrupeds are enlivened by Thy illustrious acts. Thou art wonderful great illuminator of the world and far superior to night and dawn over which Thou rulest as Sovereign. Let us not suffer any harm in Thy friendship O Supreme leader.

(2) The Mantra is also applicable to the President of the Assembly who should be the preserver of all and in whose rule, all bipeds and quadrupeds should feel happy.

PURPORT

Men should never give up the true friendship of God who is the cause of the creation, sustenance and dissolution of the world on account of His Greatness. They should also have friendship with the President of the Assembly whose duty it is to protect all.

THE COMMENTATOR'S NOTES

(अस्य) जगदीश्वरस्य सृष्टौ सभाद्यध्यक्षस्य राज्ये वा
= In the universe of God or the rule of the President of the Assembly.

(अक्तुभिः) प्रसिद्धैः कर्मभिर्योगैः प्रसिद्धाभिः रात्रिभिर्वा
= By illustrious acts or ways or nights.

(अंजु-व्यक्तिम्रक्षण गति कान्तिषु)
अक्तुरिति रात्रिनाम (निघ० १. ७)

The same subject is continued.

Mantra — 6

त्वम॑ध्व॒र्युरु॒त होता॑सि पू॒र्व्यः प्र॑शा॒स्ता पोता॑ ज॒नुषा॑ पु॒रोहि॑तः ।
विश्वा॑ वि॒द्वाँ आर्त्वि॑ज्या धीर पुष्य॒स्यग्ने॑ स॒ख्ये मा रि॑षामा व॒यं तव॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे धीर अग्ने ! यतः पूर्वः अध्वर्युः होता प्रशास्ता पोता पुरोहितः विद्वान् त्वम् असि उत (अपि) जनुषा विश्वा आर्त्विज्या पुष्यसि तस्मात् तव सख्ये वयं मा रिषाम ॥

TRANSLATION

O God the Sustainer of all, Thou art Adhvaryu the organiser of this Yajna (in the form of this Universe), Thou art Hota-Giver of happiness and accepter of our adoration. Thou art eternal Teacher and Preacher of Dharma (Righteousness and good education adored by all ancient sages. Thou art Pota-Purifier. Thou art Purohita or Benefactor of all with the Universe created by Thee. Thou knowest the duties of all priests and givest success. O Supreme Leader, therefore may we never suffer harm in Thy Friendship.

The Mantra is applicable in the case of the learned priest also who should bring about the welfare of all.

PURPORT

There is Shleshlaukara or double entendre used in the Mantra. The world can not be sustained without God who is the Lord of all and without enlightened persons who show the right Path. Therefore all should enjoy happiness by having communion with God and by associating themselves with the wise.

THE COMMENTATOR'S NOTES

(अध्वर्युः) अध्वरस्य योजको नेता कामयमानो वा । अत्राध्वरशब्दोपपदाद् युज धातोर्बाहुलकात् क्युः प्रत्ययष्टिलोपश्च अध्वर्युरध्वरयुरध्वरं युनक्ति अध्वरस्य नेता अध्वरं कामयते इति ध्वरतिर्हिंसाकर्मा तत्प्रतिषेधः (निरुक्ते १. ८)

= The organiser or leader of the Yajna (a non-violent noble act).

(प्रशास्ता) धर्मसुशिक्षोपदेशप्रचारकः
= Teacher and Preacher of Dharma and good education.
(जनुषा) जातेन जगता सह = With the born world.
(धीर) धारणादिगुणयुक्त = Upholder
(पुरीहितः) हितप्रसाधकः = Benefactor.

TRANSLATOR'S NOTES

This Mantra even with the faulty translation of Sayanacharya, Prof. Wilson, Griffith and Oldenberg, proves beyond the least shadow of a doubt that the Agni mentioned here is not the material fire but a conscious being-God or a learned priest. The epithets like धीर, विश्व आर्त्विज्यानि विद्वान् पुरोहितः, प्रशास्ता ete. make it quite clear.

Shri Sayancharya translates धीर as प्राज्ञ, प्रशास्ता he explains as प्रकर्षेण शास्ता सर्वेषां शिक्षकोऽसि = Supreme teacher of all.

पुरोहितः - पुरोहितो ब्रह्मा देवपुरोहितस्य बृहस्पतेः प्रतिनिधित्वात्

Following Sayanacharya Prof. Wilson translates "Thou art the director of the ceremonies, their performer or by birth the family priest, thus conversant with all the priestly functions. thou performest perfectly the rite.
In his note on P. 309 Prof. Wilson says:-

" Agni ;s here identified with the Chief of the sixteen priests engaged at sacrifices....... or Purohita may be the same as the Brahma of a ceremony. Oldenberg translates the third line as "Knowing the duties of every priest thou givest success. O wise one."

(Vedic Hymns Vol. II. P. 1. 8. 109).
Is it applicable to material fire ?

Griffith's translation of the Mantra is--

Thou art presenter and the Chief-in maker, thou art director, Purifier, great High priest by birth.

Knowing all priestly work thou perfectest it Sage. Let us not in thy friendship Agni, suffer harm.

Griffith quotes in his footnotes Prof. Wilson's note given above with great approval. (Hymns of the Rigveda by Griffith P. 122).

Does all this not countenance the view of Rishi Dayananda Sarasvati, that by Agni in such Mantras is not meant material fire but God and a learned leader.

पुनः सभाध्यक्षभौतिकाग्नी कीदृशावित्युपदिश्यते ।

How are the President of the Assembly and material fire is taught furher in the seventh Mantra.

Mantra—7

यो विश्वतः सुप्रतीकः सदृङ्ङसि दूरे चित्सन्तळिदिवाति रोचसे ।
रात्र्याश्चिदन्धो अति देव पश्यस्यग्ने सख्ये मा रिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देव अग्ने त्वं यथा यः सदृङ् सुप्रतीकः असि दूरे चित् सन् सूर्यरूपेण विश्वतः तडित् इव अति रोचसे येन विना रात्र्याः मध्ये अन्धः चित् इव अति पश्यसि तस्य तव सख्ये वयं मा रिषाम ॥

TRANSLATION

O Agni revealer of Truth (President of the Assembly or a great technologist) Thou who art beautiful and manifester of true knowledge, looking equally or imparcially upon all, thou shinest even when afar like lightning or electricity. Thou seest O President of the Assmbly, even over the darkness of night (by the proper arrangements of all kinds). May we suffer no harm in thy friendship.

PURPORT

The President of the Assembly even when sitting afar, illumines all persons even if they are devoid of virtues as the sun or the lightning or electricity illuminate all embodied

objects. Who should not keep friendship with him ? All must be friendly to him.

TRANSLATOR'S NOTES

It is gratifying to note that though Sayanachrya, Wilson and Griffith have taken तडित् here as near (Wil) or close at hand (Griffith) Oldenberg in the Vedic Hymns (Vol. 11, P. 108) has like Rishi Dayananda, taken it to mean "like lightning."

THE COMMENTATOR'S NOTES

(देव) सत्यप्रकाशक = Revealer of Truth.

(सुप्रतीक:) सुष्ठु प्रतीतिकारक

= Giver of good knowledge and beautiful.

पुनः शिल्पिभौतिकाग्निकर्माण्युपदिश्यन्ते ।

The functions of a technologist and material fire are taught further in the eighth Mantra.

Mantra—8

पूर्वो देवा भवतु सुन्वतो रथोऽस्माकं शंसो अभ्यस्तु दूढ्यः ।
तदा जानीतोत पुष्यता वचोऽग्ने सख्ये मा रिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देवाः (विद्वांसः) यूयं येनअस्माकं पूर्वः रथः दूढ्यः भवतु दूढ्यः शंसः च अभिअस्तु तत् वचः आ जानीत । उत (अपि) तेन स्वयं पुष्यत अस्मान् पोषयत च । हे अग्ने (परमशिल्पिन्) सुन्वतः तव अस्य अग्नेः वा सख्ये वयं मा रिषाम ॥

TRANSLATION

O learned persons, know and proclaim that refined and cultured word by which the vehicle in the form of aeroplane etc. of the person who brings happiness to all, be foremost

that cannot be conceived by stupid persons. Let there be praise for the seekers after the truth of technology, which cannot be conceived by the ignorant. Be strong yourselves and make us strong. May we never suffer in your friendship.

PURPORT

O learned persons, you should put forth your united efforts in such a way that the sciences of the Spirit, technology and worldly conduct be diffused among men, so that they may enjoy happiness.

THE COMMENTATOR'S NOTES

(सुन्वतः)सुखाभिषवकर्तुः = Bringing happiness to all. (षु-प्रसवैश्वर्ययोः)

(दूढ्यः) श्रनधिकारिभिः दुःखेन ध्यातुं योग्यः श्रत्र दुरुपपदाद् ध्यै धातोर्घञर्थे कविधानम् इति कः प्रत्ययः। दुरुपसर्गस्योकारादेश उत्तरपदस्य ढुत्वं च पृषोदरादित्वात्।

= Inconceivable by the ignorant.

श्रथ सभा सेनाशालाध्यक्षगुणा उपदिश्यन्ते।

The attributes of the Chiefs of the Assembly, army and educational institutions are taught in the Ninth Mantra.

Mantra—9

वधैर्दुःशंसाँ अप दूढ्यो जहि दूरे वा ये अन्ति वा के चिदत्रिणः।

अथा यज्ञाय गृणते सुगं कृध्यग्ने सख्ये मा रिषामा वयं तव॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे श्रग्ने (सभासेनाशालाध्यक्ष विद्वन्) स त्वं दूढ्यः दुःशंसान् दस्य्वादीन् श्रत्रिणः मनुष्यान् वधैः श्रप जहि ये शरीरेण श्रात्मभावेन वा दूरे यान्ति केचित् वर्तन्ते तान् श्रपि सुशिक्षया वधैः वा श्रपजहि। एवं कृत्वा श्रथ यज्ञाय

गृणते पुरुषाय वा सुगं कृधि । तस्मात् ईड्शस्य तव सख्ये वयं मा रिषाम ॥

TRANSLATION

O Agni (President of the Assembly, army or the educational institution) strike away with thy weapons of wisdom (in the case of Acharyas) or the other fatal arms those of evilspeech and intellect, malicious devouring demons be they near or far. Make a good path for him who praises knowledge and wisdom and tries to attain them, performing practical Yajna (benevolent act). May we not suffer any harm in thy friendship.

PURPORT

The Presidents of the Assembly and other chiefs should remove all bad discourses, evil reading and teaching leading to un-righteousness, should create harmony and friendship among all subjects whether they are far or near, taking them all as friends, so that abiding bliss may grow more.

THE COMMENTATOR'S NOTES

(वधैः) ताडनैः = By chastisement or weapons.

(अत्रिणः) = Devouring foes.

(गृणते) विद्याप्रशंसां कुर्वते पुरुषाय

= For a person who praises wisdom or knowledge.

(अग्ने) विद्याविज्ञापक सभासेनाशालाध्यक्ष

= Giver of knowledge-the President of the Assembly, Chief of the army or educational institution.

अथ शिल्प्यग्नि गुणा उपदिश्यते ।

Now the attributes of an artisan and fire taught in the tenth Mantra.

Mantra—10

यद्युंक्था अरुषा रोहिता रथे वातजूता वृषभस्येव ते रवः ।
आदिन्वसि वनिनो धूमकेतुनाग्ने सख्ये मा रिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! (विद्वन्) यतः त्वं यत् (यौ) ते (तव) अस्य वृषभस्य इव वातजूता अरुषा रोहिता अश्वौ रथे योक्तुम् अर्हैस्तः तौ अयुक्था (योजयसि योजयति वा) तज्जन्यः यः रवः तेनसह वर्तमानेन धूमकेतुना (रथेन सर्वव्यवहारान्) (इन्वसि व्याप्नोषि) (व्याप्नोति वा) तस्मात् आत् अथ वनिनः तव अस्य वा सख्ये वयं मा रिषाम ॥

TRANSLATION

O Agni (artisan or mechanic) when thou yokest the bright red horses, swift as the wind, to thy car, thy roar is like that of a bull. With that Chariot (of various kinds including an aeroplane) which has banner of the smoke of fire, thou accomplishest all thy works. Thou doest all works with a fixed time table punctually and making use of the rays of the sun etc. May we not suffer in thy friendship.

PURPORT

Because an artisan or mechanic can accomplish many useful works with the proper use of fire (or electricity) he can manufacture vehicles like air craft also.

THE COMMENTATOR'S NOTES

(अरुषा) अहिंसकौ अश्वौ (रथं) विमानादौ याने

= Non-violent or trained horses.

(वनिनः) वनस्य संविभागस्य रश्मीनां वा प्रशस्तसम्बन्धोविद्यते यस्य ।

= One who does all works with a fixed time table or utilising rays of the sun etc.

TRANSLATOR'S NOTES

वनमिति रश्मिनाम (निघ० १)

अरुष इत्यश्वनाम (निघ० ११४) रुष-हिंसायाम्

The same subject is continued :

Mantra—11

अधं स्वनादुत बिभ्युः पतत्रिणो द्रप्सा यत्ते यवसादो व्यस्थिरन्।
सुगं तत्ते तावकेभ्यो रथेभ्योऽग्ने सख्ये मा रिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! यत् (यदा) ते (तव) अस्य अग्नेः वः यवसादः द्रप्सा सुगंव्यस्थिरन् (मार्गे वितिष्ठेरन्) तत् (तदा) ते (तवअस्यवा) तावकेभ्यः रथेभ्यः पलत्रिणः बिभ्युः । अथ (अथ) उत (अपि) तेषां रथानां स्वनात् पतत्रिणः (पक्षिणः) इव (शत्रवः भयं प्राप्ताः विलीयन्ते ईदृशस्य तव सख्ये वयं मा रिषाम ॥

TRANSLATION

(1) O Agni (Commander or Leader of the Army) when thy delighted vegetarian subordinates or soldiers go on the good easily accessible path, then thy enemies are terrified from the noise of their chariots like the birds at the noise of the grass-consuming flames of the fire. The cars go on the path quite easily striking dread in the hearts of thy foes. May we not suffer any harm in thy friendship.

(2) The Mantra is also applicable in the case of the material fire. The meaning there is. At the roaring of the fire, even the birds are terrified. when its flames, consuming the grass, spread in all directions, the wood is easily accessible for the chariots to pass. May we not suffer any harm in the friendship of the fire-utilising it properly.

PURPORT

Men should know that they can certainly conquer their wicked enemies when they fight with them with the armies well-equipped with electric and other weapons made of fire and using vehicles like aeroplanes etc. delightedly. Those who are ignorant of the science of fire etc. cannot get victory in battles. Therefore all this must be done. The

army should be well-equipped and should fight with delight taking it to be their duty to put down the wicked foes.

अथ सभाद्यध्यक्षगुणा उपदिश्यन्ते ।

Now the attributes of the President of the Assembly etc. are taught.

Mantra—12

अयं मित्रस्य वरुणस्य धायसेऽवयातां मरुतां हेळो अद्‌भुतः ।
मृळा सु नो भूत्वेषां मनः पुनरग्ने सख्ये मा रिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने यतः त्वया मित्रस्य वरुणस्य धायसे यः अयम् अवयातां मरुताम् अद्‌भुतः हेळः क्रियते तेन एषां नः (अस्माकम्) मनः पुनः पुनः सुमृड एवं भूतु तस्मात् तव सख्ये वयं मा पिषाम ॥

TRANSLATION

O Agni (President of the Assembly or the commander of the Army etc.) as thou showest amazing dishonour to unrighteous mortals in order to support and sustain men of friendly disposition and the noble, be merciful towards us. May thy mind along with thy attendants be gracious towards us. May we not suffer any harm in thy friendship.

PURPORT

Men should behave properly after knowing the duty of the President as the protector of the right persons and chatiser of the wicked.

THE COMMENTATOR'S NOTES

(अवयाताम्) धर्मविरोधिनाम्

= Of the unrighteous persons going against the injunctions of the Dharma.

(मरुताम्) मरणधर्माणां मनुष्याणाम् = Of mortal men.

(हेडः) अनादरः = Dishonour.

(हेडृ-अनादरे)

पुनरीश्वरसभाध्यक्षाभ्यां सह मित्रता किमर्था कार्येत्युपदिश्यते ।

Why should men keep friendship with God and the President of the Assembly is taught further in the 13th Mantra.

Mantra—13

दे॒वो दे॒वाना॑मसि मि॒त्रो अद्भु॑तो॒ वसु॒र्वसू॑नामसि॒ चारु॑रध्व॒रे ।
शर्म॑न्त्स्याम॒ तव॑ स॒प्रथ॑स्तमेऽग्ने स॒ख्ये मा रि॑षामा व॒यं तव॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! यतः त्वम् अध्वरे देवानां देवः अद्भुतः चारुः मित्रः असि वसूनां वसुः असि तस्मात् तव सप्रथस्तमे शर्मन् (शर्मणि) वयं सुनिश्चिताः स्याम तव सख्ये कदाचित् मा रिषाम ॥

TRANSLATION

O Rofulgent God endowed with Divine attributes, Thou art the Bestower of Supreme Bliss on the enlightened truthful Persons, Giver of all felicity and Destroyer of all misery. Thou art the Abode or Sustainer of the earth and other worlds which are abodes of all creatures. Thou shinest in all non-violent philanthropic works known as Yajnas including the inviolable Upasana or communion with Thee. O supreme Spirit, may we be under Thy most wide-reaching protection. May we never suffer harm in Thy Friendship.

PURPORT

The Friendship with God and learned persons which gives true delight cannot be firm and permanent unless one is alert at all times. Therefore all of us should always have firm, stead fasr and resolute intellect.

THE COMMENTATOR'S NOTES

(देवानाम्) दिव्यगुणसम्पन्नानां विदुषां पदार्थानां वा

= Of learned men of divine virtues and objects.

(अध्वरे) अहिंसनीयेऽह्यातव्ये उपासनाख्ये कर्तव्ये ।

= In inviolable and unforgettable duty like the communion with God.

(सप्रथस्तमे) अतिशयितैः प्रथोभिः सुविस्तृतैः श्रेष्ठैः गुणकर्मस्वभावैः सह वर्तमानेन ।

= In the best shelter endowed with the best merits and acts.

पुनः कीदृशाभ्यां सह सर्वैः प्रेमभावः कार्य इत्युपदिश्यते ।

Mantra—14

तत्ते भद्रं यत्समिद्धः स्वे दमे सोमाहुतो जरसे मृळयत्तमः ।

दधासि रत्नं द्रविणं च दाशुषेऽग्ने सख्ये मा रिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने यत् (यस्मात्) स्वे दमेसमिद्धः सोमाहुतः अग्निः इव मृडयत्तमः त्वं सर्वैः विद्वद्भिः जरसे दाशुषे रत्नं द्रविणं च (विद्यादिशुभान गुणान) दधासि तत् ईदृशस्य तव भद्रं शीलं कदाचित् वयं मा रिषाम (सुस्थिराः च स्याम) ॥

TRANSLATION

O God, This is Thy most auspicious and glorious nature that when kindled in Thy own abode (the world or the heart) and augmented with devotion commingled with knowledge, Thou art tke Giver of true delight and merciful. Thou bestowest charming wealth, wisdom and noble virtues on Thy worshippers of good Character. May we suffer no harm in Thy friendship.

(2) The Mantra is also applicable to a great scholar who when praised and respected gives wealth of wisdom and noble advice to the persons devoted to him. His

friendship should never be given up. This is the glorious and auspicious nature of a truly learned person.

PURPORT

Men should always advance the cause of knowledge, Dharma (righteousness) and education by imbibing the true nature of God and His devout Scholars through the Vedas, the laws working in the Universe and they should be friendly to all in their conduct.

THE COMMENTATOR'S NOTES

(भद्रम्) कल्याणकारकं शीलम्
= Auspicious and glorious nature.

(सोमाहुतः) सोमैः ऐश्वर्यकारकगुणैः वा पदार्थैः आहुतः वर्धितः सन ।
= God glorified by noble virtues and a learned man respected with good articles.

(दाशुषे) सुशीले वर्तमानं कुर्वते मनुष्याय ।
= For a man of good character and conduct.

The same subject is continued :

Mantra—15

यस्मै त्वं सुद्रविणो ददाशोऽनागास्त्वमदिते सर्वताता ।
यं भद्रेण शवसा चोदयासि प्रजावता राधसा ते स्याम ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुद्रविण अदिते (जगदीश्वर विद्वन्वा) यतः त्वं सर्वताता यस्मा अनागास्त्वं ददाशः, यं भद्रेण शवसा प्रजावता राधसा सह वर्तमानं कृत्वा शुभेऽव्यवहारे चोदयासि (प्रेरयेः) तस्मात् तव आज्ञायां विद्वत्शिक्षायां च वर्तमानाः ये वयं प्रयतेमहि ते वयम् एतस्मिन् कर्मणि स्थिराः स्याम ।

TRANSLATION

(1) May we be certainly among those persons O immortal Imperishable God, to whom Thou O Possessor of beautiful wealth art pleased to grant sinlessness in all dealings, in health and wealth and whom Thou wilt quicken with glorious strength (physical and spiritual) and with good progeny.

(2) It is also applicable to a great scholar who makes people sinless and strong. He regards himself as immortal and Imperishable Atma (Soul).

PURPORT

The man to whom God manifests in his soul sinlessness, urging him to be so, he being fond of association with learned persons enjoys happiness, having obtained all kind of wealth and noble virtues. Therefore we should also do likewise.

THE COMMENTATOR'S NOTES

(अदिते) विनाशरहित = Imperishable.
दो-अवखण्डने नञ्

(सर्वताता) सर्वतातौ सर्वस्मिन् व्यवहारे अत्र सर्वदेवात् तातिल् (अष्ट० ४. ४. १४२) इति सूत्रेण सर्वशब्दात् तातिल् प्रत्ययः । सुपां सुलुक् इति सप्तम्याडादेशः = In all dealings.

(शवसा) शरीरात्मबलेन
= With physical and spiritual power,

The same subject is continued :

Mantra—16

स त्वमग्ने सौभगत्वस्य विद्वानस्माकमायुः प्रतिरेह देव ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देव ! अग्ने येन त्वया उत्पादिता विज्ञापिता मित्रः वरुणः अदितिः सिन्धुः उत अपि द्यौः नः (अस्मान्) मामहन्ताम् तत् अस्माकं सौभगत्वस्य आयुः इह स विद्वान् त्वं प्रतिर ॥

TRANSLATION

O God desired by all, Giver of life's prosperity, Thou who knowest how to grant happiness, prolong our prosperous life and augment our knowledge here. May the Mitra (Prana) Varuna (Udana) Aditi (all objects that are produced) Ocean, earth, the light or electricity, may all created by Thee increase our strength and happiness.

(2) The Mantra is also applicable to a highly learned person who should give the knowledge of all objects to all.

PURPORT

Men should increase their good fortune, prosperity and life by taking shelter in good and highly learned persons, acquiring the knowledge Physical science and being industrious in this world.

THE COMMENTATOR'S NOTES

(आयुः) जीवनं ज्ञानं वा = Life or knowledge.

(देव) सर्वैः कमनीय = Desired by all.

(मित्रः) प्राणः = Prana (Vital breath).

(वरुणः) उदानः = Udana.

(अदितिः) उत्पन्नं वस्तुमात्रं कारणं वा = All created objects.

(द्यौः) विद्युत्प्रकाशो वा = Electricity or light.

TRANSLATOR'S NOTES

The word देव is derived from दिवु-क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमोदमदकान्ति गतिषु ।

— Here the meaning कान्ति-कामना or desire has been taken.

For the meaning of मित्र: as प्राण: see प्राणोमित्रम् (जैमिनीयोप० ब्रा० ३.३) and Shatapath 8. 4. 2. 6 प्राणो वै० मित्र: (शत० ८. ४. २. ६) For the meaning of Varuna as Udana see.

प्राणोदानौ वै मित्रावरुणौ । शत० १. ८. ३. १२

प्राणोदानौ मित्रावरुणौ । शत० ३. २. २. १३

This hymn is connected with the previous hyms as there is mention of the attributes of God,President of the Assembly, learned persons and fire as in that hymn.

Here ends the commentary on the nintyfourth (94th) hymn and 32rd Varga of the first Mandala of the Rigveda.

ओ३म्

अथ सप्तमाध्यायारम्भः

CHAPTER VII

पञ्चनवतितमं सूक्तम्

HYMN LXXXXV (95)

ओं विश्वानिदेव सवितर्दुरितानि परासुव ।
यद् भद्रं तन्न आसुव ॥

अथास्य पंचनवतितमस्य सूक्तस्य आंगिरसः कुत्स ऋषिः । सत्यगुणविशिष्टोऽग्निः शुद्धोऽग्निर्वा देवता । १, ३ विराट् त्रिष्टुप् १२, ७, ८, ११ त्रिष्टुप् ४,५,६, १० निचृत् त्रिष्टुप् छन्दः । धैवतः स्वरः । ९ भुरिक् पंक्तिश्छन्दः। पंचमः स्वरः ।

Seer of the hymn-Kutsa Angirasa. Devata or subject Pure and true Agni. Metres-Trishtup, and Pankti of various forms. Tunes Dhaivata and Panchama.

अथ रात्रिदिवसौ कीदृशौ स्त इत्युपदिश्यते ।

How are day and night is taught in the first Mantra.

Mantra—1

द्वे विरूपे चरतः स्वर्थे अन्यान्या वत्समुप धापयेते ।
हरिरन्यस्यां भवति स्वधावाञ्छुक्रो अन्यस्यां ददृशे सुवर्चाः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! ये विरूपे स्वर्थे द्वे रात्रिदिने परस्परं चरतः अन्यान्या वत्सम् उप धापयेते तयोः अन्यस्यां स्वधावान् हरिः भवति । अन्यस्यां शुक्रः सुवर्चाः सूर्यः ददृशे (ते सर्वदा वर्तमाने, रेखादिगणित विद्यया विज्ञाय अनयोर्मध्ये उपयुंजीध्वम् ।

TRANSLATION

Two sisters of different shapes owing to light and darkness wander along, pursuing a good aim. Both of them suckle the calf born in the form of the world. In one of them (at night) there is the moon that dispels heat and is endowed with nectar-like sap of herbs. In the other, (at day) is seen the sun - clear and full of fine splendour. They should be utilised properly, having acquired their knowledge with Algebra and other Sciences.

PURPORT

Men should know that day and night do not cease but they exist in different parts of the Universe. They should accomplish all their works that are to be done at night and that are to be done in day time without laziness.

THE COMMENTATOR'S NOTES

(वत्सम्) जातं संसारम्

= Calf born in the form of the world.

(हरिः) हरति उष्णताम् इति हरिश्चन्द्रः

Moon that dispels heat.

(स्वधावान्) स्वेन स्वकीयेन गुणेन धार्यत इति स्वधा अमृत रूप ओषधिरसः तद्वान्

= Endowed with the nectar-like sap of the herbs.

अथाहोरात्र व्यवहारः दिशां मिषेण उपदिश्यते ।

The duties of day and night are taught further in the form of directions

Mantra—2

दशेमं त्वष्टुर्जनयन्त गर्भमतन्द्रासो युवतयो विभृत्रम् ।
तिग्मानीकं स्वयशसं जनेषु विरोचमानं परि षीं नयन्ति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! याः अतन्द्रासः युवतयः इव दश दिशः त्वष्टुः इमं गर्भं विभृत्रं तिग्मानीकं जनेषु विरोचमानं

स्वयशसं सीं जनयन्त (जनयन्ति-परिणयन्ति) ता: यूयं विजानीत ॥

TRANSLATION

O men ! you should know these ten directions which like un-wearied industrious young women bringforth from electricity or wind this germ the origin of all dealings, widely-spread, the upholder of various activities, endowed with its own sharp forces or splendour, shining among men (particularly mathematicians) and glorious. They carry it around in the form of day and night.

PURPORT

Men should know that these ten directions like east, west, north and south etc. are the accomplishers of all dealings. Therefore they should perform all their works regularly and punctually and should not waste their time in doing unrighteous acts.

THE COMMENTATOR' NOTES

(त्वष्टु:) विद्युतो वायो: वा
= Of the electricity or wind.

(इन्द्रो वै त्वष्टा (ऐत० ६.१०)

(गर्भम्) सर्वव्यवहारादिकारणम्
= The origin of all dealings.

(सीम्) प्राप्तव्यम् अहोरात्रव्यवहारम्
= The dealings of day and night.

पुन: सोऽहोरात्र: किं करोतीत्युपदिश्यते ।

What do day and night do is taught further in the third Mantra.

Mantra—3

त्रीणि जाना परि भूषन्त्यस्य समुद्र एकं दिव्येकमप्सु ।
पूर्वामनु प्र दिशं पार्थिवानामृतून्प्रशासद्वि दधावनुष्ठु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे गणितविद्याविदः मनुष्याः ! यः अहोरात्रः पूर्वां प्रदिशम् अनुष्ठु पार्थिवानां मध्ये ऋतून् प्रशासत् अनु तान् विदधौ। अस्य अहोरात्रस्य एकं चरणं दिवि एकं समुद्रे एकं च अप्सु अस्ति तथा अस्य अवयवाः त्रीणि जाना परिभूषन्ति (एतानि यूयं विजानीत) ॥

TRANSLATION

O men, well-versed in Mathematics, it is day and night that divide the seasons of the year for the benefit of earthly creatures and form in regular succession the eastern quarter according to the rise of the sun. One part of this Ahoratra (the combination of day and night) is in the glori-our sun, one is in the ocean and the third is in the Prana. It is its particles or parts that are decorated by the actions done by me in the past, future and present times. This you should know well.

PURPORT

It is not possible to have three times past, future and present without the parts of day and night. Without them, no season is possible. Men should accomplish all works, knowing the movement of the time by the Sun and wind in the firmament.

THE COMMENTATOR'S NOTES

(त्रीणि जाना) भूतभविष्यद् वर्तमान विभाग जन्यकर्माणि

= Acts done by men in the past, present and future.

(जाना) जनेषु भवानि

(दिवि) द्योतमाने सूर्ये

= In the glorious sun.

(अप्सु) प्राणेषु, अप्सु वा

= In the pranas or water

TRANSLATOR'S NOTES

It is note worthy that Oldenberg in the Vedic Hymns Vol. II has admitted his inability to understand clearly the meaning of the above Mantra. In his note he says-it is surprising that Agni's birth in the sea and his birth in the waters are distinguished. The poet's meaning is not quite clear. Prof. Max Muller thinks of the rising sun and the lightning in the clouds.

In Note 3 he says:- "But this interpretation of our passage is by no means certain."

(Vedic Hymns Vol. II by Oldenbard P. 116).

This is a specimen of many Western Scholar's conjectural interpretations. Can we rely upon them, when they themselves are not certain about the correctness of their interpretation ?

पुनः स कालसमूहः कीदृश इत्युपदिश्यते ।

How is Time is taught in the fourth Mantra

Mantra—4

क इमं वो निण्यमा चिकेत वत्सो मातृर्जनयत स्वधाभिः ।
वह्वीनां गर्भो अपसामुपस्थान्महान्कविर्निश्चरति स्वधावान् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः बहूनाम् अपसाम् उपस्थात् गर्भः स्वधावान् महान् वत्सः कविः कालः निश्चरति स्वधा भिः मातृः जनयत इमं निण्यं कः आ चिकेत कः एतेषाम् अवयवानां स्वरूपं च ॥

TRANSLATION

Who can understand the definite nature or secret of this Time who possessing many attributes, endowed with his noble parts or powers, covering all with his pervasion, looking over all (so to speak) along with earth, hearth, heaven and other worlds or directions generates mother-like protective nights ?

PURPORT

Men should know that it is only an expert scholar who can comprehend the nature of Kala (Time) whose knowledge is very subtle, who manifests all different divisions of the time and pervades all actions being always the same.

THE COMMENTATOR'S NOTES

(निण्यम्) निश्चितं स्वरूपम्
= Definite nature or secret.

(वत्सः) स्वव्याप्त्या सर्वाच्छादकः
= Covering all with his pervasion.

(स्वधाभिः) द्यावापृथिव्यादिभिः सह
= Along with earth, heaven and other worlds.

(मातृः) मातृवत् पालिकाः रात्रीः
= Mother-like protective nights.

पुनः स कीदृश इत्युपदिश्यते ।
How ii Agni is taught in the fifth Mantra.

Mantra—

आविष्ट्यो वर्धते चारुरासु जिह्मानामूर्ध्वः स्वयशा उपस्थे ।
उभे त्वष्टुर्बिभ्यतुर्जायमानात्प्रतीची सिंहं प्रति जोषयेते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः! यस्मात् जायमानात् त्वष्टुः उभे बिभ्यतुः यस्मात् प्रतीची जायते (सर्वान् व्यवहारान्) प्रति जोषयेते । यः उपस्थे स्वयशा जिह्मानाम् ऊर्ध्वः आसु चारुः आविष्ट्यः वर्धते तं सिंहं (हिंसकम्) अग्निं यूयं यथावत् विजानीत ॥

TRANSLATION

Appearing amongst the waters and manifest in all dealings, the bright shining Agni increases rising above the flanks of the waving waters, spreading his own renown; both

day and night or heaven and earth are alarmed, as the radiant Kala (Time) is born, and they approach and serve the lion-like fierce Agni (fire).

PURPORT

Men should know that the Agni (fire) is born from the time of the creation of the world and as disintegrator going upwards and being in the wood it grows and is the pointer of directions in the form of the sun. It comes into existence at a certain time and perishes at the appointed time.

THE COMMENTATOR'S NOTES

(त्वष्टुः) छेदकात् कालात् = From time.
(सिंहम्) हिंसकम् = Fire force like the lion.
पुनः स कालः कीदृश इत्युपदिश्यते ।

How is that Kala (Time) is taught in the sixth Mantra.

Mantra—6

उभे भद्रे जोषयेते न मेने गावो न वाश्रा उप तस्थुरेवैः ।
स दक्षाणां दक्षपतिर्बभूवाञ्जन्ति यं दक्षिणतो हविर्भिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

भद्रे उभे रात्रिदिने मेने (द्यावापृथिव्यौ वा - पदार्थानुसारम्) यं समयं जोषयेते वाश्राः गावः न (इव) अन्ये कालावयवाः एवैः उपतस्थुः दक्षिणतः हविर्भिः यं (विद्वांसः) अंजन्ति स (कालः) दक्षाणाम् (अत्युत्तमानां पदार्थानां) मध्ये दक्षपतिः बभूव ॥ (विदुषां वा - शब्दार्थानुसारं)

TRANSLATION

Both the auspicious ones (day and night) or heaven and earth serve him (Kala or Time) with their attributes like two female attendants, as lowing cows desiring calves follow their paths. He is the lord of might and the protector of the

knowledge and dexterity among mighty experts in knowledge, arts and handicrafts. All other parts or divisions desire him with oblations in the Dakshirnayana or Sun's progress south of the equator-winter solitice or sitting in the right side of the fire.

PURPORT

There is Upamalankara or simile used in the Mantra. Men should serve or utilise day and night and other parts of Time. They should perform only righteous acts like the Yajnas (non-violent sacrifices) in them and should never do unrighteous acts.

THE COMMENTATOR'S NOTES

(मेने) वत्सले स्त्रियौ इव

= Like two women or female attendants.

(एवैः) प्रापकैः गुणैः सह

= With their attributes.

(दक्षाणाम्) विद्याक्रियाकौशलेषु चतुराणाम्

= Of the persons experts in knowledge, arts and handicrafts.

(श्रंजन्ति) कामयन्ते = Desire

TRANSLATOR'S NOTES

एवैः is derived from इण्-गतौ इण् क्रीडायां वन् इतिभावे वन् प्रत्ययः

दक्ष इति बलनाम (निघ० २.९) ।

पुनः स कालः कीदृश इत्युपदिश्यते ।

How is that Kala (Time) is taught further in the seventh Mantra.

Mantra—7

उद्यंयमीति सवितेव बाहू उभे सिचौ यतते भीम ऋञ्जन् ।

उच्छुक्रमत्कमजते सिमस्मान्नवा मातृभ्यो वसना जहाति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यः भीमः ऋंजन् (कालः) मातृभ्यः सविता इव उद् यंयमीति । बाहू उभे सिचौ यतते स (कालः) अत्कं शुक्रं सिमस्मात् उदजते ! नवा वसना जहाति इति जानीत ॥

TRANSLATION

The time that stretches forth his arms and controls all like the sun controlling the worlds with his attraction, is fierce, comes again and again and controls moments, sets in motion strength and force, decorative earth and heaven, animals, winds and fire, that sprinkle through the rain. The Kala (Time) takes upwards all force continuously and puts off new garments.

PURPORT

You should do all works punctually and regularly knowing the greatness of Kala (Time) who is the cause of the sun and other objects of the world, who covers all with various particles like moments, who is the controller of all and the course of all activity.

पुनः स किं करोतीत्युपदिश्यते ।

What does Agni do is taught further in the 8th Mantra.

Mantra—8

त्वेषं रूपं कृणुत उत्तरं यत्संपृञ्चानः सदने गोभिरद्भिः ।
कविर्बुध्नं परि मर्मृज्यते धीः सा देवताता समितिर्बभूव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मनुष्यैः यत् (यः) संपृचानः कविः कालः सदने-गोभिः अद्भिः उत्तरं त्वेषं बुध्नं रूपं कृणुते या धीः परिमर्ज्यते सा च देवताता समितिः बभूव (तत् एतत् सर्वं विज्ञाय प्रज्ञा उत्पादनीया) ॥

TRANSLATION

Time like a sage assumes an excellent and lustrous form coming in and causing contact with the rays and the Pranas in the world. This science regarding the vital force of the Pranas along with intellect and action is purified. This leads to the knowledge of God and true nature of enlightened wise persons.

PURPORT

Men should know that it is not without time that effect is produced and dissolved at the end; it is not without the proper use of the time of observing Brahmacharya (continence) that the intellect is able to understand all Shastras. Therefore knowing the subtle nature of time, it should never be wasted, but all worldly and spiritual duties should be discharged punctually, giving up all laziness.

THE COMMENTATOR'S NOTES

(गोभिः) किरणैः = With the rays.

(अद्भिः) प्राणैः = With the pranas.

(बुध्नम्) प्राणबल सम्बन्धि विज्ञानम् । इदमपीतरद्बुध्नमेतस्मादेव बद्धाः अस्मिन् धृताः प्राणा इति निरु० १०.४४ ।

= The sciences of the vital force.

The same subject is continued.

Mantra —9

उरु ते ज्रयः पर्येति बुध्नं विरोचमानं महिषस्य धाम ।
विश्वेभिरग्ने स्वयशोभिरिद्धोऽदब्धेभिः पायुभिः पाह्यस्मान् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (विद्वन्) ते तव सम्बन्धेन सूर्यः इव इद्धः काल: विश्वेभिः स्वयशोभिः न अदब्धेभिः पायुभिः युक्तं

विरोचमानं बुध्नम् उरु त्रय: अस्मान् महिषस्य धाम च पर्येति तथा अस्मान् पाहि सेवस्व च ।।

TRANSLATION

O learned person, Time glorious like the sun by thy association with all radiant, undiminished and protective powers prevades the resplendent firmament, great splendour that subdues wicked persons, the basis of great worlds. Preserve and protect us and render real service to us.

PURPORT

Men should know that without the all-pervading Kala (Time) the existence of the sun and other objects of the created world is not possible and without it, we cannot do any work.

THE COMMENTATOR'S NOTES

(महिषस्य) महतो लोकसमूहस्य महिष इति महन्नाम (निघ० ३.३)

= Of great world.

(त्रय:) त्रयन्ति अभिभवन्ति आयुर्येन तत् ।।

= Splendour that subdues wicked persons.

TRANSLATOR'S NOTES

It is absurd for Oldenbarg to translate the words महिष used in the Mantra as buffalo which does not give any sense at all. Prof. Wilson's and Griffith's translation "of the might" is better and more faithful, based upon the Vedic Lexicon महिषइतिमहन्नाम (निघ० ३.३)।

पुन: कालोऽग्निर्वा कीदृश इत्युपदिश्यते ।

How is Kala (Time) or Agni is taught further in the tenth Mantra

Mantra—10

धन्वन्त्स्रोतः कृणुते गातुमूर्मिं शुक्रैरूर्मिभिरभि नक्षति क्षाम् ।
विश्वा सनानि जठरेषु धत्तेऽन्तर्नवासु चरति प्रसूषु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यः कालः विद्युदग्निर्वा धन्वन् स्रोतः गातुम् ऊर्मिं च कृणुते शुक्रैः ऊर्मिभिः क्षां च अभिनक्षति जठरेषु विश्वा सनानि धत्ते प्रसूषु नवासु वा प्रजासु अन्तः चरति (तं यथावत् विजानीत) ॥

TRANSLATION

O men, Time or lightning causes the waters to flow in a torrent through the firmament and with those pure waves inundates or floods the earth. He (fire) puts in its stomach all articles of food and moves about within the young sprouting grass and herbs.

PURPORT

Great scholars, true in mind, word and deed should comprehend the nature of Kala (Time) and vidyut (lightning or electricity) and should accomplish all works connected with them.

THE COMMENTATOR'S NOTES

(धन्वन्) अन्तरिक्षे = In the firmament.

(गातुम्) प्राप्तव्यम् = Worth attaining.

(ऊर्मिम्) उषसं जलवीचिं वा = Dawn or wave.

(सनानि) संविभागयुक्तानि वस्तूनि
= Articles of food which are divided in various ways.

धन्व इत्यन्तरिक्षनाम (निघ० १.३)

षण-संभक्तौ इतिधातोः वस्तूनि

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they (Kala and Agni) is taught further in the 11th Mantra.

Mantra—11

एवा नो॑ अग्ने स॒मिधा॑ वृधा॒नो रे॒वत्पा॑वक॒ श्रव॑से॒ वि भा॑हि।
तन्नो॑ मि॒त्रो वरु॑णो मामहन्ता॒मदि॑ति॒: सिन्धु॑: पृथि॒वी उ॒त द्यौः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पावक अग्ने (विद्वन्) यथा कालः विद्युदग्निर्वा नः (अस्माकं समिधा) (वृधानः) यस्मै रेवत् एव श्रवसे विभाति (विविधतया प्रकाशते) उत तत मित्रः, वरुणः, अदितिः सिन्धुः पृथिवी द्यौः अस्मान् मामहन्तां तथा त्वम् अस्मान् विभाहि ॥

TRANSLATION

O purifying learned person, as Time or fire in the form of lightning or electricity growing with our glorious nature or with the fuel supplied by us blaze variously for a righteous wealthy person, for good reputation or good food and as Prana, Udana, all created objects or causes, ocean, earth and the light of electricity help in our growth, so should you help us to shine on account of our noble virtues.

PURPORT

None can acquire wealth endowed with knowledge without learning the science of Kala or Agni (fire in various forms). None can take proper benefit from Prana and other substances without utilising them in time and punctually. Therefore, all should do all this and should ever enjoy bliss, having accomplished all works.

THE COMMENTATOR'S NOTES

(अग्ने) विद्वन् = Learned leader.

(समिधा) सम्यक प्रदीप्तेन स्वभावेन प्रदीपकेन इन्धनादिना वा ॥

= With well-kindled nature or fuel.

(श्रवसे) श्रवणायान्नाय वा

= For good reputation or food.

This hymn is connected with the previous hymn as there is mention of Kala (Time) Agni (Fire) and learned persons as in that hymn.

Here ends the commentary on the ninety-fifth hymn of the first Mandala of the Rigveda.

अथ षण्णावतितमं सूक्तम्
HYMN LXXXXVI, (96)

अस्य षण्णवतितमस्य सूक्तस्यांगिरसः कुत्स ऋषिः । द्रविणोदा अग्निः शुद्धोऽग्निर्वा देवता । त्रिष्टुप् छन्दः । गान्धारः स्वरः ॥

Seer of hymn – Kutsa Angirasa. Devata – Agni Metre – Trishtup. Tune – Gandhara.

अथाग्निशब्देन विद्वद्गुणा उपदिश्यन्ते ।

Mantra 1

स प्रत्नथा सहसा जायमानः सद्यः काव्यानि बळधत्त विश्वा ।
आपश्च मित्रं धिषणा च साधन्देवा अग्निं धारयन्द्रविणोदाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये देवाः द्रविणोदाम् अग्निं धारयन् ते सर्वाणि कर्माणि च साधन् तेषाम् आपः (च अध्यापनादीनि कर्माणि) मित्रं धिषणा (हस्तक्रियता) सिध्यन्ति। यः मनुष्यः सहसा प्रत्नथा प्राचीनः इव जायमानः विश्वा काव्यानि सद्यः बट् अधत्त (यथावत् दधाति स विद्वान् सुखी च भवति) ॥

TRANSLATION

Those learned persons who worship God as the Giver of wealth, accomplish all their works with His help. Their Pranas, teaching and other works, their friendship and intellect are accomplished with the aid of the science of art and industries. The man who becoming mighty, truly studies and upholds the Kavyas (Poetical Scriptures in the form of the Vedas) like ancient sages, acquires knowledge and enjoys happiness.

PURPORT

No one can become a true poet without observing Brahmacharya and acquisition of knowledge and without

being a true poet, a man can not accomplish all works after getting the knowledge of God and electricity. Therefore, all this should ever be done by all.

THE COMMENTATOR'S NOTES

(आपः) प्राणाः = Pranas or vital breaths.

(च) अध्यापनादीनि कर्माणि = Teaching and other works.

(अग्निम्) परमेश्वरं भौतिकं वा = God or material fire.

TRANSLATOR'S NOTES

प्राणा: वा आपः ॥ ब्रा० ६. ६. ४

आपो वै प्राणा: ॥ शत० ३. ८. २. ४

प्राणो ह्यापः ॥ जैमिनीयोपनिषद् ब्राह्मणे ३. १०. ६

Rishi Dayananda Saraswati's interpretation of आपः as प्राणाः is based upon these ancient authorities and is not his own imagination, as very often critics think because unfortunately he has not quoted the above and other authorities to substantiate his interpretation.

Oldenberg translates the Mantra taking the word अग्नि for material fire only, but strangely enough he renders 'सद्यः काव्यानि बलधत्तदिव्या' as 'Being born by strength, Agni has assumed instantly all the qualities of a sage. (See Vedic Hymns Vol. II by Oldenberg P. 119).

Can any one say so for material fire ? Is not Rishi Dayananda Saraswati justified in taking Agni here for a learned person as he prefaces his interpretation of the Mantra saying "अथाग्निशब्देन विद्वद्गुणा उपदिश्यन्ते" i. e. By Agni, the attributes of a learned person are taught.

पुनः स परमेश्वरः कीदृश इत्युपदिश्यते ।

How is God is taught in the 2nd Mantra.

Mantra—2

स पूर्वया निविदा कव्यतायोरिमाः प्रजा अजनयन्मनूनाम् ।
विवस्वता चक्षसा द्यामपश्च देवा अग्निं धारयन्द्रविणोदाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मनुष्यैः य पूर्व्या निविदा कव्यता मनूनाम् आयोः इमाः प्रजाः अजनयत् (जनयति) विवस्वता चक्षसा द्याम् अपः पृथिव्योषध्यादिकं च यं द्रविणोदाम् अग्निं (परमेश्वरं) देवा धारयन् (धारयन्ति) (स नित्यम् उपासनीयः) ।

TRANSLATION

Men should always adore that Almighty God who is Omniscient and who along with His eternal Vedic Speech generates all these children of thoughtful persons-subjects from the eternal Matter. With his Omnipotence, He has created the sun and other luminaries, different waters, earth herbs plants etc. Him alone who is the Giver of all wealth, enlightened truthful persons uphold in their exemplary lives.

PURPORT

It is not possible for an inanimate thing like matter to produce anything without a conscious being. Therefore all men should believe in one God who is the Almighty Creator of the whole world.

THE COMMENTATOR'S NOTES

(निविदा) वेदवाचा = With Vedic Speech.

(अग्निम्) परमेश्वरम् = God.

(आयोः) सनातनात् कारणात् = From the eternal cause i. e. Matter.

यन्निविद्भिर्न्यवेदयन् तन्निविदां निवित्त्वम् (तैत्ति०

ऐतरेय ३.६, तैत्ति० २. २. ८. ५), ब्रह्माग्निः (शत० १. ३. ३. १९) ।

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—3

तमीळत प्रथमं यज्ञसाधं विश आरीराहुतमृञ्जसानम् ।
ऊर्जः पुत्रं भरतं सृप्रदानुं देवा अग्निं धारयन्द्रविणोदाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे मनुष्याः ! यं प्रथमं यज्ञसाधम् ऋञ्जसानं विद्वद्भिः आहुतम् आरीः विशः भरतं सृप्रदानुम् ऊर्जः पुत्रं (प्राणं च) जनयन् तं द्रविणोदाम् अग्निं देवाः धारयन् (धरन्ति-धारयन्तिवा) तं परमेश्वरम् यूयं नित्यम् ईळत ॥

TRANSLATION

O men, Always adore that One God who is the first Creator of the world, who can be known only through the Yajnas i. e. wisdom and knowledge etc. who can be attained through discrimination, dispassion and other means, who is honoured and invoked by all enlightned truthful persons, who is the Protector of our advancement and the Life-sap of our composite physical nature and Sustainer of and imparter of activity to the whole universe. Him alone wise learned men bear in their noble lives as the Giver of all wealth (material as well as spiritual).

PURPORT

O seekers of Truth, you should never worship any one else in the place of God, Who has created all this world for the benefit of all souls and who is the Generator of the sun and the air etc. He alone is worthy of adoration.

THE COMMENTATOR'S NOTES

(प्रथमम्) सर्वस्य जगतः आदिमं स्रष्टारम्

= First Cause and Creator of the world.

(यज्ञसाधम्) यज्ञैः-विज्ञानादिभिः ज्ञातुं शक्यम् ।

= Who can be known only through Yajnas i.e. Wisdom, knowledge and science etc.

(आरीः) प्राप्तुं योग्याः = Attainable.

(भरतम्) धारकम् = Upholder.

पुनः स कीदृश इत्युपदिश्यते ।

How is He (Agni) is taught further in the fifth Mantra.

Mantra—4

स मातरिश्वा पुरुवारपुष्टिर्विदद्गातुं तनयाय स्वर्वित् ।
विशां गोपा जनिता रोदस्योर्देवा अग्निं धारयन्द्रविणोदाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मनुष्यैः येन ईश्वरेण तनयाय स्वः वित् गातुं विदत् पुरुवारपुष्टिः मातरिश्वा बाह्याभ्यन्तरस्थः वायुः निर्मितः यः विशां गोपा रोदस्योः जनिता अस्ति यं द्रविणोदाम् इव अग्निं देवा धारयन् (स सर्वदा एव इष्टदेवः मन्तव्यः) ॥

TRANSLATION

Men should believe in God as Adorable Lord who has made the air (external as well as internal in the form of Prana) that is bestower of happiness for us and our children, that causes the speech to come out and that nourishes with abundant benefits. He (God) is the Protector of mankind and Generator of heaven and earth. Him alone enlightened truthful persons uphold in their noble lives as the Giver of all wealth (Material as well as spiritual in the form of wisdom, Peace and Bliss).

PURPORT

All should know that it is not possible to speak out without the help of air and none can get proper nourishment without it. None can create and sustain or uphold the world except God.

THE COMMENTATOR'S NOTES

(मातरिश्वा) मातरि अन्तरिक्षे श्वसिति स वायुः
= Air.

(पुरुवारपुष्टिः) पुरु बहुवारा वरणीया पुष्टिः यस्मात् सः
= Nourisher with abundant benefits.

(गातुम्) वाचम् = Speech.

TRANSLATOR'S NOTES

गातुरितिपदनाम (निघ० ४.१) पद-गतौ गतेऽस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थमादाय ज्ञापयति सर्वं वस्तु-जातमिति गातुः वाक् ॥

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni in is taught further in the fifth Mantra.

Mantra—5

नक्तोषासा वर्णमामेम्याने धापयेते शिशुमेकं समीची ।
द्यावाक्षामा रुक्मो अन्तर्विभाति देवा अग्निं धारयन्द्रविणोदाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यस्य सृष्टौ वर्णम् आमेम्याने समीची नक्तोषासा द्यावाक्षामा शिशुं धापयेते येन उत्पादितविद्यु-द्युक्तः रुक्मः (प्राणः) सर्वस्य अन्तः (मध्ये) विभाति, यं द्रविणोदाम् एकम् अग्निं देवाः धारयन् स एव सर्वस्य पिताऽस्ति इति यूयं मन्ध्वम् ॥

TRANSLATION

The night and the day mutually not destroying or com-plementing each other's complexion, give nourishment, combined together, to one infant

PURPORT

The wind with electricity i. e. Prana shines with in all created by that Almighty, whom enlightened truthful persons uphold in their noble lives as the Giver of wealth (external as well internal.) You should believe in that One God as the Father of all.

THE COMMENTATOR'S NOTES

(आमेम्याने) पुनः पुनः अहिंसन्त्यौ

= Not destroying but helping.

(रुक्मः) स्वप्रकाशस्वरूपः

= Radiant-Prana.

रुच-दीप्तौ

पुनः स कीदृश इत्युच्यते ।

How is Agni (God) is taught further in the sixth Mantra.

Mantra—6

रायो बुध्नः संगमनो वसूनां यज्ञस्य केतुर्मन्मसाधनो वेः ।
अमृतत्वं रक्षमाणास एनं देवा अग्निं धारयन्द्रविणोदाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यं वेः यज्ञस्य बुध्नः केतुः मन्मसाधनः रायः वसूनां संगमनः वा अमृतत्वं रक्षमाणासः देवाः यं द्रविणोदाम् अग्निं धारयन् तम् एव एवम् इष्टदेवं यूयं मन्यध्वम् ॥

TRANSLATION

O men, you should believe in that God as your Adorable Lord who is the Giver of all knowledge through the Vedas, the Director of the desirable Yajna-wisdom that unites all. Accomplisher of all thoughtful acts, Bestower of all riches, (knowledge and the prosperity of vast good Government). It is Him alone that enlightened in their emancipated state uphold in their noble lives as the Giver of all wealth and power.

PURPORT

That God alone should be adored by all in whom all emancipated souls take shelter.

THE COMMENTATOR'S NOTES

(बुध्नः) यः बोधयति सर्वान् पदार्थान् वेदद्वारा सः

= He who gives the knowledge of all objects through the Vedas.

(वेः) कमनीयस्य = Of the desirable.

(यज्ञस्य) संगमनीयस्य विद्याबोधस्य

= Of the knowledge.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni (God) is taught in the seventh Mantra.

Manta—7

नू चं पुरा च सदनं रयीणां जातस्यं च जायमानस्य च क्षाम् ।
सुतश्चं गोपां भवंतश्च भूरेर्देवा अग्निं धारयन्द्रविणोदाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यं देवाः (विद्वांसः) नु च पुरा च रयीणां सदनं जातस्य जायमानस्य च क्षां भूरेः सतः च भवतः च गोपां द्रविणोदाम् अग्निं (परमेश्वरं) धारयन्ते (तम् एव एकं सर्वशक्तिमन्तं यूयं धरध्वं धारयत वा ॥

TRANSLATION

O Men, you should always meditate upon that One Almighty God whom learned persons regard as the efficient cause of the creation, sustenance and dissolution of the earth and other objects, support of all that has been, dissolution and the universe that comes into being after Pralaya, Abode of the material cause and effect, Preserver of all that exists, that has existed and will be in future.

PURPORT

There is none except God Who is the Knower of the past, present and future and the Director of the cause and effect and the Giver of the fruit of good or bad actions. This is what all should know well.

THE COMMENTATOR'S NOTES

(सदनम्) उत्पत्तिस्थितिभंगस्यनिमित्तकारणम्
= Efficient course of the creation, sustenance and dissolution of the universe.

(रयीणाम्) वर्तमानानां पृथिव्यादिकार्यद्रव्याणाम्
= Of the present earth and other produced objects.

(क्षाम्) व्यापकत्वान्निवासहेतुम्
= The support or sustainer owing to His pervasion.

पुनः स कीदृश इत्युपदिश्यते ।

How is He (God) is taught in the 8th Mantra.

Mantra—8

द्रविणोदा द्रविणसस्तुरस्य द्रविणोदाः सनरस्य प्र यंसत् ।
द्रविणोदा वीरवतीमिषं नो द्रविणोदा रासते दीर्घमायुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः द्रविणोदाः तुरस्य द्रविणसः प्रयंसः यः द्रविणोदा सनरस्य प्रयंसत् यः द्रविणोदा वीरवतीम् इषं प्रयंसत् यः द्रविणोदाः नः (अस्मभ्यं) दीर्घम् आयुः रासते तम् ईश्वरं सर्वे मनुष्याः उपासीरन्) ॥

TRANSLATION

May God who is the Giver of wealth, grant us the knowledge of that wealth that makes us happy quickly. May God who is the Giver of Wealth grant us the knowledge of the wealth that is to be divided among the needy and the poor.

May God the giver of strength grant us good food together with valiant heroes. May God the giver of the science of life grant us long life which is useful for spreading knowledge and Dharma (righteousness.)

All men should have communion with such omnipotent God only.

PURPORT

O men, you should take shelter in that God who is the greatest Guru (Sublime Teacher) and who gives us the knowledge of all objects through the Vedas. Then you should preserve long life for the discharge of all proper duties and for the accomplishment of Dharma (righteousness) Artha (Wealth) Kama (fulfilment of noble desires) and Moksha (emancipation.)

THE COMMENTATOR'S NOTES

(द्रविणोदसः) द्रव्यसमूहस्य विज्ञानं प्रापणं वा

= The knowledge and receipt of all objects.

(द्रविणोदाः) शौर्यादिप्रदः

= Giver of strength and bravery etc.

TRANSLATOR'S NOTES

(द्रविणमिति धननाम निघ० २.९)

(द्रविणमिति बलनाम निघ० २.१०)

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni (God) is taught further in the ninth Mantra.

Mantra—9

एवा नो॑ अग्ने स॒मिधा॑ वृधा॒नो रे॒वत्पा॑वक॒ श्रव॑से॒ वि भा॑हि ।

तन्नो॑ मि॒त्रो वरु॑णो मामहन्ता॒मदि॑तिः॒ सिन्धुः॑ पृथि॒वी उ॒त द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पावक अग्ने ! समिधा वृधानः त्वं नः (अस्मान्) रेवत् श्रवसे एव विभाहि तेन त्वया निर्मिताः मित्रः वरुणः अदितिः सिन्धुः पृथिवी उत (अपि) द्यौः नः (अस्मान्) मामहन्ताम् ॥

TRANSLATION

O God the Purifier, most Auspicious ! Thou who art ever multiplying with the Vedic Wisdom, make us shine for a righteous wealthy person, for acquiring knowledge of all good food. May Prana grown mighty with the observance of Brahmacharya, Udana of upward movement, firmament, ocean, earth and the radiance etc. be source of honour to us.

PURPORT

O men, we adore that one God without whose knowledge, it is impossible to have real wisdom and who has created all this world from earth upto the sky. We worship that one God alone, you should also do likewise.

THE COMMENTATOR'S NOTES

(अग्ने) सर्वमंगलकारक परमेश्वर

= O God, the source of all good or Most auspicious.

(समिधा) सम्यक् इध्यते प्रदीप्यते ययावेदविद्यया तया

= With the Vedic wisdom that enlighteous us.

(मित्रः) ब्रह्मचर्येण प्राप्तबलः प्राणः

= Prana which has become mighty with the observance of Brahmacharya.

(वरुणः) ऊर्ध्वगतिहेतुः उदानः

= Udana that goes upward.

(अदितिः) अन्तरिक्षम् = Firmament.

(मामहन्ताम्) सत्कारहेतवो भवन्तु
= Be source of honour.

This hymn mentions the attributes of Agni, so it is connected with the previous hymn.

Here ends the 96th Hymn of the first Mandala of the Rigveda.

सप्तनवतितमं सूक्तम्

HYMN LXXXXVII (97)

अस्याष्टर्चस्य सप्तनवतितमस्य सूक्तस्यांगिरसः कुत्स ऋषिः। अग्निर्देवता। १, ७, ८ पिपीलिका मध्यानिचृद् गायत्री। २, ४, ५ गायत्री। ३, ६ निचृद् गायत्री छन्दः। षड्जः स्वरः।

Seer of the hymn-Kutsa. Devata or subject-Agni. Metre-Gayatri in various forms. Tune-Shadja.

अथायं सभाध्यक्षः कीदृश इत्युपदिश्यते।

How should Agni (President of the Assembly) be is taught in the first Mantra.

Mantra—1

अप॑ नः॒ शोशु॑चद॒घमग्ने॑ शुशु॒ग्ध्या र॒यिम्।

अप॑ नः॒ शोशु॑चद॒घम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! भवान् नः (अस्माकम्) अघम् अपशोशुचत् पुनः पुनर्दूरी कुर्यात्। रयिम् आशुशुग्धि। नः (अस्माकम्) अघम् अपशोशुचत् ॥

TRANSLATION

O Agni-our leader-President of the Assembly ! Remove our sin, disease and laziness. Purify our riches of all kinds. Remove or cast aside all sin done with mind, speech and body.

PURPORT

It is the duty of the President of the Assembly to remove all acts that are harmful for men and having removed sloth, to enable them to attain prosperity by exertion or industriousness.

THE COMMENTATOR'S NOTES

(अघम्) (१) रोगालस्यं पापम्

= Sin, disease and laziness.

(अघम्) मनोवाक् शरीरजन्यं पापम्

= Sin done with mind, speech and body.

(शुशुग्धि) शोधय प्रकाशय = Purify and manifest.

TRANSLATOR'S NOTES

शुशुग्धि is from शुचिर्पूतीभावे विकरणव्यत्ययेन श्लुः। शोचति ज्वलतिकर्मा (निघ० १.१६)।

It is very wrong on the part of Wilson to translate अपनः शोशुचदघम् as may our sin be repented of.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the 2nd Mantra.

Mantra—2

सुक्षेत्रिया सुगातुया वसूया च यजामहे ।
अप नः शोशुचदघम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! यं त्वा वसूया सुगातुया सुक्षेत्रिया च (शस्त्रास्त्रसेनया) वयं यजामहे स भवान् नः (अस्माकम्) अघम् अपशोशुचत् ॥

TRANSLATION

O President ! We put our united efforts with thee for pleasant fields, for good land and for the acquirement of good wealth along with good army equipped with powerful weapons. Remove all our sin and sloth.

PURPORT

It is the duty of the President to remove the sufferings and grievances of the subjects by adopting the policy of साम (peace) भेद (Dividing) and दण्ड (suitable punishment). The people should also elect only such a virtuous person as President.

THE COMMENTATOR'S NOTES

(सुक्षेत्रिया) शोभनं क्षेत्रं वपनाधिकरणं यया नीत्या ।
अत्रेयाडियाजी काराणामिति डियाजादेशः ।।

= With the policy that leads to good cultivation of lands.

(सुगातुया) शोभना गातुः पृथिवी यस्यां तया । अत्र डियाजादेशः ।

= With the object of good land.

गातुरिति पृथिवीनाम (निघ० १.१)

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni (President) is taught further in the third Mantra.

Mantra—3

प्र यद्भन्दिष्ठ एषां प्रास्माकासश्च सूरयः ।
अप नः शोशुचदघम् ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने यत् (यस्य) तव सभायाम् एषां मध्ये अस्माकासः प्र सूरयः वीराः च सन्ति (ते सभासदः सन्तु) स भन्दिष्ठः भवान् अस्माकम् अघं प्र अपशोशुचत् ।।

TRANSLATION

O Agni (President of the Assembly) who ever are brave, highly learned and intelligent people among us in your

assembly, let them be members there. You who are the best among the bringers about of welfare of all, remove all sins (Physical, mental and vocal) from us.

PURPORT

When absolutely truthful and learned persons are the Presidents and members of the assemblies, and persons full of perfect power are attendants or workers, then there is the protection of the State and victory. When it is contrary to this, the result is also opposite.

THE COMMENTATOR'S NOTES

(भन्दिष्ठः) अतिशयेन कल्याणकारकः

= The best among those who bring about the welfare of the people.

(भदि-कल्याणे सुखे च)

पुनस्तस्य कीदृशस्य कीदृशाश्चेत्युपदिश्यते ।

How are the members is taught in the fourth Mantra.

Mantra—4

प्र यत्ते अग्ने सूरयो जायेमहि प्र ते वयम् ।

अप नः शोशुचदघम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (यत्) यस्य ते (तव) यादृशाः सूरयः (सभासदः सन्ति) तस्य ते (तव) तादृशाः वयम् अपि प्रजायेमहि ईदृशः त्वं नः (अस्माकम्) अघम् प्र अप शोशुचत् ॥

TRANSLATOIN

O Agni (Absolutely truthful, learned teacher of the Vedas) let us become like the highly educated members of your assembly. Remove or burn all our sin of mind, speech and body.

PURPORT

The public or ordinary persons should also try to follow the noblest or most righteous Presidents of the Assemblies etc. in this world.

THE COMMENTATOR'S NOTES

(अग्ने) आप्तानूचानाध्यापक

(सूरय:) = Perfectly learned persons.

अथ भौतिकोऽग्निः कीदृश इत्युपदिश्यते ।

How is this material fire is taught in the fifth Mantra.

Mantra—5

प्र यद॒ग्नेः सह॑स्वतो वि॒श्वतो॒ यन्ति॑ भा॒नवः॑ ।

अप॑ नः॒ शोशु॑चद॒घम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः यूयं यत् (यस्य) सहस्वतः अग्नेः भानवः विश्वतः प्रयन्ति यः नः (अस्माकम्) दारिद्रयम् अपशोशुचत् (दूरीकरोति) तं कार्येषु संप्रयुग्ध्वम् ॥

TRANSLATION

Since the mighty flames of Agni (electricity) go in all directions or penerate univerally and it removes all poverty, utilise it methodically and scientifically in various works.

PURPORT

There is no embodied object which is not permeated by by electricity. Men should acquire full knowledge of Agni (fire and electricity) which when utilised in works leads to prosperity.

THE COMMENTATOR'S NOTES

(भानवः) प्रदीप्ताः किरणाः = Rays or flames.

(अघम्) दारिद्रयम् = Poverty.

TRANSLATOR'S NOTES

भा - दीप्तौ

(अघम्) दारिद्रयम् The word has been interpreted here as दारिद्रयम् or poverty as it makes a man suffer and very often it leads to sin also, as is the well-known Sanskrit saying बुभुक्षित: किं न करोति पापम् i. e. what does not a dying man do ?

अथेश्वरः कीदृशोऽस्तीत्युपदिश्यते ।

How is God is taught in the sixth Mantra.

Mantra—6

त्वं हि विश्वतोमुख विश्वतः परिभूरसि ।
अप नः शोशुचदघम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विश्वतोमुख जगदीश्वर यतः त्वं हि खलु विश्वतः परिभूः असि तस्मात् भवान् नः (अस्माकम्) अघम् अप शोशुचत् ॥

TRANSLATION

O God, Thou hast Thy face every where in as much as Thou from Thy abode in the soul within the human heart, teachest the truth to every man and woman. Thou alone art immanent in every thing, pervadest the whole universe and art above all by Thy knowledge and power. Burn away all our sinful tendencies and sins.

PURPORT

Men should ever adore God and contemplate on Him, as when prayed to sincerely with truth and love, He the Omnipresent Univerlal Spirit keeps,them away from all sinful acts by giving them true knowledge and prompts them to have good merits and do noble deeds with good temperament.

THE COMMENTATOR'S NOTES

(विश्वतोमुख) सर्वत्र व्यापकत्वात् अन्तर्यामितया सर्वोपदेष्टः = Teacher of all as All pervading Supreme Being.

पुनः स कीदृश इत्युपदिश्यते ।

How is He (God) is taught further in the Seventh Mantra.

Mantra—7

द्विषो नो विश्वतोमुखाति नावेव पारय ।

अप नः शोशुचदघम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विश्वतोमुख (परमात्मन्) त्वं नः नावाइवद्विषः अतिपारय नः अस्माकम् अघम् (शत्रूद्भवं दुःखम्) भवान् अपशोशुचत् ॥

TRANSLATION

O Omnipresent God whose Glory is in every direction, take us across all misery caused by our internal enemies like the boat or ship to the other shore of the river or ocean. Burn away all our sins.

PURPORT

As a judge protects the people by sentencing robbers and thieves etc. to transportation and sends them to solitary forests or sea-shore, in the same manner, when meditated upon well, God destroys the internal adversaries of the worshippers in the form of lust, anger, greed, ignorance, fear and grief etc. and endows them with virtues like self control and others.

THE COMMENTATOR'S NOTES

(विश्वतोमुख) विश्वतः सर्वतः मुखम् उत्तमम् ऐश्वर्यं यस्य तत् सम्बुद्धौ ।

= Whose good prosperity or glory is in all directions.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni (God) is taught again in the eighth Mantra.

Mantra—8

स नः सिन्धुमिव नावयाति पर्षा स्वस्तये ।
अप नः शोशुचदघम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जगदीश्वर ! स भवान् कृपया नः (अस्माकम्) स्वस्तये नावया सिन्धुम् इव दुःखानि अति पर्षः नः (अस्माकम्) अघम् अपशोशुचत् (भृशं दूरीकुर्यात्) ॥

TRANSLATION

O God, kindly take us across all the miseries for our welfare as they go to the opposite shore of the river or occan by a boat or ship. Burn away all our sins.

PURPORT

As a sailor takes men across the river by a boat, so God takes men across the ocean of misery by giving them true knowledge and wisdom and He makes them supremely happy without much delay.

This hymn is connected with the previous hymn as there is mention of the attributes of Agni (fire or electricity) God and President of the Assembly etc. by the use of the word Agni, as in that hymn.

Here ends the ninety-seventh hymn of the first Mandala of the Rigveda.

अथाष्टनवतितमं सूक्तम्

HYMN LXXXXVIII (98)

अस्य सूक्तस्यांगिरसः कुत्स ऋषिः । वैश्वानरो देवता । १ विराट् त्रिष्टुप् छन्दः । २ त्रिष्टुप् ३ निचृत् त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer of the hymn - Angirasa Kutsa. Devata - Vaishvanara. Metre-Trishtup in various forms. Tune-Dhaivata.

अथाग्नी कीदृशावित्युपदिश्यते ।

What is the nature of two kinds of Agni is taught in the first Mantra.

Mantra—1

वैश्वानरस्य सुमतौ स्याम राजा हि कं भुवनानामभिश्रीः ।
इतो जातो विश्वमिदं वि चष्टे वैश्वानरो यतते सूर्येण ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः वैश्वानरः इतः जातः इदं कं विचित्रं जगद् विचष्टे यः सूर्येण सह यतते यः भुवनानाम् अभिश्रीः राजा अस्ति तस्य वैश्वानरस्य सुमतौ हि वयं स्याम ॥

TRANSLATION

May we possess and subsist in the true knowledge of that Almighty God, who is the Sovereign Creator of all universes, who is the imparter of bliss to all, who is the store of glory and giver of beauty to all things beautiful, who is the Supreme Leader of all souls and by whose might the sun comes into being and by whose lustre he shines.

PURPORT

O men, you must always obey the commands of that God who is Omnipresent and who illuminates this whole world. You should also acquire the knowledge of Agni in the form of material fire and electricity. Without this, a man can not get worldly prosperity

THE COMMENTATOR'S NOTES

(वैश्वानरस्य) विश्वेषु नरेषु जीवेषु भवस्य
= Pervading all souls.

(राजा) न्यायाधीशः सर्वाधिपतिः ईश्वरः प्रकाशमानो विद्युत् अग्निर्वा।
= God the just lord of the world, radiant, electricity and fire.

(वैश्वानरः) सर्वेषां जीवानांनेता
= The leader of all souls.

The same subject is continued :

Mantra—2

पृष्टो दिवि पृष्टो अग्निः पृथिव्यां पृष्टो विश्वा ओषधीरा विवेश।
वैश्वानरः सहसा पृष्टो अग्निः स नो दिवा स रिषः पातु नक्तम्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अग्निः विद्वद्भिः दिवि पृष्टः यः पृथिव्यां पृष्टः यः पृष्टः वैश्वानरः अग्निः विश्वाः ओषधीः आ विवेश सहसा पृष्टः स नः दिवा रिषः स नक्तं च पातु (पाति वा)॥

TRANSLATION

God who is present in the sky and present upon earth, and who is present and enquired about by the wise, has pervaded all herbs; May that all pervading God who is enquired by the wise and who is present in Vigour, Guard us night and day, against all violent persons with the light of knowledge.

THE COMMENTATOR'S NOTES

(पृष्टः) विदुषः प्रति यः पृच्छ्यते
= Enquired by the wise.

(अग्निः) विज्ञानस्वरूप ईश्वरो विद्युदग्निर्वा

= Omniscient God, electricity or fire.

(दिवा) विज्ञानान्धकारप्रकाशेन सह

= With the light of knowledge.

PURPORT

Men should approach the wise learned perosons and should enquire about the nature and attributes of God, fire and electricity etc. and being benevolent, should keep away from violence.

अथेश्वरविद्वांसौ कीदृशावित्युपदिश्यते ।

How are God and learned person is taught in the third Mantra

Mantra—3

वैश्वानर तव तत्सत्यमस्त्वस्मान्रायो मघवानः सचन्ताम् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वैश्वानर ! यत् तव सत्यशीलम् अस्ति तत् अस्मान् प्राप्तम् अस्तु । यत् मित्रः वरुणः अदितिः सिन्धुः पृथिवी द्यौः च मामहन्ताम् तत् ऐश्वर्यम् अपि नः (अस्मान्) प्राप्तम् अस्तु । मघवानः यान् रायः सचन्ताम् तान् वयम् उत (अपि) प्राप्नुयाम ॥

TRANSLATION

O Illuminator of knowledge among all men, (God or learned person) May we also acquire your vow of truth. May we obtain that wealth which is possessed (material as well as spiritual) in the form of wisdom, by great scholars and kings, by men of friendly nature, men of noble merits and disposition, learned mothers and enlightened persons, water in the firmament, earth and the light of electricity.

PURPORT

Men should learn from God and learned persons truth, character, wealth earned by righteous means, pious men, theoretical and practical science with labour and then should try to bring about the weltare of all, making all happy.

THE COMMENTATOR'S NOTES

(वैश्वानर) सर्वेषु मनुष्येषु विद्याप्रकाशक
= Illuminator of knowledge among all men.

(रायः) विद्याराज्यश्रियः
= Knowledge and royal prosperity.

(अदितिः) विश्वेदेवाः सर्वे विद्वांसः
= All learned persons.

TRANSLATOR'S NOTES

Aditi has been interpreted by Rishi Dayananda on the basis of the Vedic Mantra. अदितिर्द्यौरदितिरन्तरिक्षम्... विश्वे देवा अदितिः पंच जनाः (ऋ० १. ६. १६. १०) Yaskacharya has also explained अदितिः as अदीना देवमाता = A learned mother of enlightened truthful persons.

(विद्वांसोहि देवाः) (शत० ३. ७. ३. १०)

This hymn is connected with the Previous hymns as there is mention of God, Agni and learned persons as in that hymn.

Here ends the commentary on the 98 th hymn of the first Mandala of the Rigveda.

अथैकोनशततमं सूक्तम्

HYMN XC (99)

अस्य सूक्तस्य मरीचिपुत्रः कश्यप ऋषिः । जातवेदा अग्निर्देवता । निचृत् त्रिष्टुप् छन्दः । धैवतः स्वरः ॥

Seer of the hymn - Kashyapa the son of Mareechi, Devata or subject-Agni, Metre-Nichrit Trishtup. Tune-Dhaivata.

अथेश्वरः कीदृश इत्युपदिश्यते ॥

How is God is taught in the first Mantra.

Mantra—1

जातवेदसे सुनवाम सोममरातीयतो नि दहाति वेदः ।
स नः पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं दुरितात्यग्निः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यस्मै जातवेदसे (जगदीश्वराय) वयं सोमं सुनवाम यः च अरातीयतः वेदः निदहाति सः अग्निः नावा इव सिन्धुं (अतिदुर्गाणि) अति दुरिता विश्वा पर्षत् (सः अत्र अन्वेषणीयः) ॥

TRANSLATION

Let us place at the disposal of that God Almighty, the Knower of all born beings, whatever wealth we possess, whose Eternal Vedic Lore completely scorches him who acts otherwise-inimical to His Commands. He burns or destroys the wealth of a wicked person. Then will that Self effulgent God, overcoming all evil, take us beyond all difficulties to the Supreme Goal of our life, like conveniently crossing a river in boat or crossing the ocean in a steamer.

PURPORT

As sailors take men across an ocean easily and conveniently in steamers, so God when well-meditated upon, takes men seated in the midst of the great ocean of the world, full

of miseries across by giving them true Wisdom. It is only the true devotees of God that can enjoy supreme bliss by conquering all enemies (both external and internal in the form of lust, anger, greed etc.). Others can not command power to do so.

THE COMMENTATOR'S NOTES

(जातवेदसे) यो जातं सर्वं वेत्ति विन्दति जातेषु विद्यमानोऽस्ति तस्मै ॥

= To God who is Omniscient and Omnipresent.

(सोमम्) सकलैश्वर्यम्, उत्पन्नं संसारस्थं पदार्थसमूहम् ॥

= All wealth or all objects that exist in the world.

(षू-प्रसवैश्वर्ययोः)

(अग्निः) विज्ञानस्वरूपो जगदीश्वरः

= God who knows all.

This hymn of only one Mantra has connection with the previous hymn, as there is mention of God as in that hymn. Here ends the commentary on the 99th hymn of the first Mandala of the Rigveda.

अथ शततमं सूक्तम्
HYMN C (100)

अस्यशततमसूक्तस्य वृषागिरो महाराजस्य पुत्रभूता वार्षागिराः ऋज्राश्वाम्बरीषसहदेवभयमानसुराधस ऋषयः। इन्द्रो देवता। १, ५ पंक्तिः। २, १३, १७ स्वराट् पंक्तिः। ६, १०, १६ भुरिक् पंक्तिश्छन्दः। पंचमः स्वरः। ३, ४, ११, १८ विराट् त्रिष्टुप्। ७, ८, ९, १२, १४, १५, १९ निचृत् त्रिष्टुप् छंदः धैवतः स्वरः।

Seers of the hymn-Rijrashva, Ambarisha and other sons of Maha Raja Vrishagira.

Devata – Indra. Metres – Pankti and Trishtup of various kinds. Tunes-Panchama and Dhaivata.

अथायं सूर्यलोकः कीदृश इत्युपदिश्यते।

How is the Solar world is taught in the first Mantra.

Mantra—1

स यो वृषा वृष्ण्येभिः समोका महो दिवः पृथिव्याश्च सम्राट्।
सतीनसत्वा हव्यो भरेषु मरुत्वान्नो भवत्विन्द्र ऊती॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः! यूयं नः वृषा समोकाः सतीनसत्वा हव्यः मरुत्वान् महः दिवः पृथिव्याः च लोकानां मध्ये सम्राट् इन्द्रः अस्ति स यथा वृष्ण्येभिः भरेषु नः ऊती (ऊतये) भवतु (तथा प्रयतध्वम्)॥

TRANSLATION

May the Indra (Solar world) be for our protection etc. who is the cause of rains with his rays, is co-dweller with all energies, resplendent among the vast earth and heaven, the sender of waters, worthy of acceptance (from the point of view of health) to be invoked for the benefit of articles, associated with the Maruts (airs).

PURPORT

Men should utilise the bright solar world that is vast in measure, illustrious on account of and with the association of the wind.

THE COMMENTATOR'S NOTES

(वृषा) वृष्टिहेतुः = The cause of rain.

(वृष्ण्येभिः) वृषसु भवैः किरणैः । वाच्छन्दसि सर्वे विधयो भवन्तीति प्रकृतिभावाभावे लोपः ।।

= With the rays of the sun.

(इन्द्रः) सूर्यलोकः = solar world.

(भरेषु) पालन पोषण निमित्तेषु पदार्थेषु ।

= In the articles that nourish and maintain all creatures.

अथेश्वरविद्वांसौ कीदृक् कर्माणावित्युपदिश्यते ।

How are God and learned persons is taught in the 2nd Mantra.

Mantra—2

यस्यानाप्तः सूर्यस्येव यामो भरेभरे वृत्रहा शुष्मो अस्ति ।
वृषन्तमः सखिभिः स्वेभिरेवैर्मरुत्वान्नो भवत्विन्द्र ऊती ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यस्य भरेभरे सूर्यस्येव वृत्रहा शुष्मः यामः अनाप्तः अस्ति स वृषन्तमः मरुत्वान् इन्द्रः स्वेभिः एवैः सखिभिः (उपसेवितः) नः सततम् ऊती (ऊतये भवतु) ।।

TRANSLATION

May Indra (God and absolutely truthful person), whose glory is like the sun, the slayer of un-righteous wicked persons by giving the good or bad fruit of action, present in every object and struggle, not to be attained and known by ignorant or inimical persons but by those who obey God's

command and are learned devotees acting like God's friends. May he be ever for our protection.

PURPORT

It is difficult for ignorant people to comprehend all attributes of the solar world & learned persons, not to say of God. It is not possible for any one to have complete protection without taking shelter in them. Therefore all must have friendship with them.

THE COMMENTATOR'S NOTES

(यामः) मर्यादा = Glory.

(सखिभिः) धर्मानुकूलस्वाज्ञापालकैर्मित्रैः

= By those who obey the commands of God (as given in the Vedas) and who act in accordance with righteousness.

(एवैः) प्राप्तैः प्रशस्तज्ञानैः

= By persons endowed with noble knowledge.

पुनस्तौ कीदृशावित्युपदिश्यते ।

Mantra—3

दि॒वो न यस्य॒ रेत॑सो॒ दुघा॑नाः॒ पन्था॑सो॒ यन्ति॑ शव॒साप॑रीताः ।
त॒रद्द्वे॑षाः सास॒हिः पौंस्ये॑भिर्म॒रुत्वा॑न्नो भव॒त्विन्द्र॑ ऊ॒ती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यस्य दिवः न (इव) रेतसः शवसा अपरीताः दुघानाः तरद्द्वेषा पन्थासः यन्ति पौंस्येभिः सासहिः मरुत्वान् अस्ति स इन्द्रः नः ऊती भवतु ॥

TRANSLATION

May God be our protector along with noble persons, whose course, like that of the sun is not to be overtaken and whose Power is un-paralleled, fulfiller of all good desires, who being Almighty in every battle is the slayer of wicked

person, the witherer of the un-righteous, who with His might is enduring but overcoming all.

(2) The Mantra is also applicable in the case of a noble teacher and Vedic Scholar true in mind, word and deed.

PURPORT

As all paths become visible and clearly passable in the light of the sun, and free from the fear of robbers and thieves, in the same manner, the paths of the learned and of God become illuminated by the teachings of the Vedas. Without treading upon them, none can be devid of amimosity and other evils. Therefore all should tread upon those paths.

THE COMMENTATOR'S NOTES

(यस्य) जगदीश्वरस्य अध्यापकस्य अनूचानविदुषो वा ।
= Of God. of a teacher or of the observer of Vedic teachings.

(अपरीताः) अवर्जिताः = Not left off

(पौंस्येभिः) बलैः सह वर्तमानाः पौंस्यानीति बलनाम (निघ० २.९)

पुनस्तौ कीदृशावित्युपदिश्यते ।

Mantra—4

सो अङ्गिरोभिरङ्गिरस्तमो भूद्वृषा वृषभिः सखिभिः सखा सन् ।
ऋग्मिभिर्ऋग्मी गातुभिर्ज्येष्ठो मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अंगिरोभिः अंगिरस्तमः वृषभिः वृषा सखिभिः सखा ऋग्मिभिः ऋग्मी गातुभिः ज्येष्ठः सन् भूत् (अस्ति) स मरुत्वान् इन्द्रः नः ऊती भवतु ॥

TRANSLATION

May God who is the very life of the pranas or vital breaths, who is Rainer of happiness, Most Beutiful among

the friends, venerable among those who claim veneration on account of their knowledge of the Rigveda, and other Vedic Mantras, and pre-eminent among those who deserve praise, be our Protector along with learned priests and other noble persons.

(2) The Mantra is also applicable to the President of the Assembly who behaves with others like his own Prana, is showerer of happiness, an ideal friend and most admirable.

PURPORT

O man, you should adore that God who is Benevolent, the most exalted and the Best. You should also serve the most virtuous and admirable President of the Assembly.

THE COMMENTATOR'S NOTES

(अंगिरोभिः) अंगेषु रसभूतैः प्राणैः सह

= With the Pranas or vital breaths.

(अंगिरस्तमः) अतिशयेन णवद् वर्तमानः

= Like the very life of life.

(गातुभिः) विद्यासुशिक्षिताभिर्वाणीभिः

= With the most learned and cultured speech.

पुनः स इन्द्र (सेनाद्यध्यक्षः) कीदृश इत्युपदिश्यते ।

How is indra (Commander in the Army) is taught in the fifth Mantra.

Mantra – 5

स सूनुभिर्न रुद्रेभिर्ऋभ्वा नृषाह्ये सासह्वाँ अमित्रान् ।

सनीळेभिः श्रवस्यानि तूर्वन्मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मरुत्वान् सासह्वान् इन्द्रः सूनुभिः न सनीडेभिः रुद्रेभिः ऋभ्वा च सह (वर्तमानानि) श्रवस्यानि सम्पाद्य नृषाह्ये अमित्रान् तूर्वन् (प्रयतते) सः नः ऊती (ऊतये) भवतु ॥

TRANSLATION

May Indra (Commander of the Army) be our Protector who is true in mind, word and deed, mighty with brave soldiers living together in his neighbourhood as his sons, who make their enemies weep by overcoming them in battles, who has a highly intelligent and wise person as his secretary or Minister, destroying all his adversaries by organising a strong army.

PURPORT

That commander of the army who has a strong force consisting of well-trained brave persons respected and treated like sons, equipped with powerful weapons, destroying un-righteous wicked persons and preserving righteous men, can rule over a vast and good Government. He alone should be honoured by all men of the public and the army.

THE COMMENTATOR'S NOTES

(रुद्रेभिः) दुष्टान् रोदयद्भिः प्राणैरिव वीरैः

= By brave soldiers causing their foes to weep, treated as life itself.

(तूर्वन्) हिंसन् = Destroying or killing.

(श्रवस्यानि) श्रवःसु धनेषु साधूनि-वीरसैन्यानि

= Brave armies.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the sixth Mantra.

Mantra—6

स म॒न्युमीः स॒मद॑नस्य क॒र्ता॒स्माके॑भि॒र्नृभि॒ः सूर्यं॑ सनत् ।
अ॒स्मिन्नह॒न्त्सत्प॑तिः पुरुहू॒तो म॒रुत्वा॑न्नो भवत्विन्द्र॑ ऊ॒ती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः मन्युमीः समदनस्य कर्ता सत्पतिः पुरुहूतः मरुत्वान् इन्द्रः परमैश्वर्यवान् सेनापतिः अस्माकेभिः नृभिः सह वर्तमानः

सन् सूर्यम् इव (युद्धन्यायं) सनत् (संभजेत्) सः अस्मिन् अहन् नः सततम् ऊती भवतु ॥

TRANSLATION

May Indra (Commander of the Army) who is the represser or conqueror of wrath, the doer of gladdening deeds, the protector of the good, invoked by many, be our protector on this day, he who is present with our men strong in body and soul. May he manifest the justice in war like the light of the sun.

PURPORT

As all objects become source of gladdess in the light of the sun, in the same way, good men who are renowned on account of Vidya (wisdom) Dharma (righteousness) and justice become givers of happiness, having attained righteous judges along with their children, grand children, wives and servants. It is he who is conqueror of wrath and always causer of gladness to good people that can become fit to be the commanders of the Army. He alone can get victory over his enemies, who knows everything important regarding the past, is prompt in doing good deeds at present and is thoughtful and none else.

THE COMMENTATOR'S NOTES

(मन्युमीः) यः मन्युं मानाति हिनस्ति सः

= Conqueror of wrath.

(समदनस्य) मदनं हर्षणं यस्मिन्नस्ति तेन सहितस्य।

= Source of gladness to all.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the sixth Mantra.

Mantra—7

तमूतयो रणयञ्छूरसातौ तं क्षेमस्य क्षितयः कृण्वत त्राम् ।
स विश्वस्य करुणस्येश एको मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यम् ऊतयः भजन्तु यं शूरसातौ क्षितयः त्रां कृण्वन्तु (कुर्वन्तु) । यः क्षेमस्य कर्ता तं त्रां कुर्वन्तः शूरसातौ रणयन् । यः एकः विश्वस्य करुणस्य ईशे स मरुत्वान् इन्द्रः (सेनादि-रक्षकः) नः ऊती भवतु ॥

TRANSLATION

May that Indra (Commander of the Army) be our protector who is glorified by all, on account of his protective powers, whom people make protector in battles, who is bringer of happiness and doer of good to all and who is the Master of all merciful acts.

PURPORT

A man who conquers many warriors even when single, should be encouraged in battles and everywhere else. None can get as much bravery by other means as from proper encouragement.

THE COMMENTATOR'S NOTES

(क्षितयः) मनुष्याः । क्षितय इति मनुष्यनाम (निघ० २.३) (रणयन्तु) शब्दयन्तु स्तुवन्तु । अत्र लङ्यडभावः

= May glorify. रण-शब्दे

(शूरसातौ) शूराणां सातिर्यस्मिन् संग्रामे तस्मिन्

= In the battle field.

TRANSLATOR'S NOTES

There is also a spiritual interpretation of the Mantra as given by Rishi Dayananda in the Aryadhivinaya, taking Indra for God. The Almighty God is glorified by all. He is the One that has the power to have Compassion and disburse His favours on the whole universe. There is none else like Him. May He, the Master of all humanity, of the hosts of creatures and vital forces, save us from everything untoward so that we may not be vanquished by our foes.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the eighth Mantra.

Mantra—8

तमप्सन्त शवस उत्सवेषु नरो नरमवसे तं धनाय ।
सो अन्धे चित्तमसि ज्योतिर्विदन्मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्या ! यं नरं शवसः अप्सन्त तम् उत्सवेषु सत्कुरुत तं नरः अवसे धनाय अप्सत । यः अन्धे तमसि ज्योतिः चित् (इव) विजयं विदत् (विन्दते) स मरुत्वान् इन्द्रः ऊती भवतु) ॥

TRANSLATION

O men, honour that great leader in anniversaries or on joyful occasions, who is mighty and to whom other ordinary leaders approach for protection and wealth, as he grants them the light (of conquest) in the bewildering darkness (of battle). May that Indra (Commander in chief of the Army) be our protector, who is surrounded by brave warriors,

PURPORT

O men, honour that commander of the Army who conquers his enemies and protecting righteous persons, advances knowledge and wealth, having obtained whom, men get the light of wisdom like the light of the sun. Without this sort of encouragement, none can get stimulus for doing noble deeds.

THE COMMENTATOR'S NOTES

(अप्सन्त) प्राप्नुवन्ति । अत्र प्साधातोर्लङि छन्दस्युभयथेत्यार्धधातुकत्वात् आतोलोक इटि च इत्याकारलोपश्च प्सातीति व्याप्तिकर्मा (निघ० २.१८)

= Get or approach.

(नरः) नेतारो मनुष्याः = Leaders.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the ninth Mantra.

Mantra – 9

स सुव्येन यमति व्राधतश्चित्स दक्षिणे संगृभीता कृतानि ।

स कीरिणा चित्सनिता धनानि मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वय (ऋषिकृतः)

यः सव्येन स्वसैन्येन व्राधतः चित् यमति (स विजयी जायते) यः दक्षिणे संगृभीता कृतानि (कर्माणि) नियमयति (स स्वसेनां रक्षितुं शक्नोति) यः कीरिणा चित् शत्रुभिः सनिता धनानि स्वीकरोति स मरुत्वान् इन्द्रः (सेनापतिः) नः ऊती भवतु ॥

TRANSLATION

May Indra (Commander of the Army) be our protector who with his army on the left side, restrains even great malignant enemies and gets victory, who with the army on his right side, controls the works he has taken in hand. It is such a commander that can protect his army; he gets back the riches distributed among the inimical forces by his proper and efficient arrangements for scattering his adversaries.

PURPORT

Only such a commander of the army who can get victory and is fit to protect his subjects, who can collect different arrays of the army, can train and preserve parts of the army by overcoming foes.

THE COMMENTATOR'S NOTES

(व्राधतः) अति प्रवृद्धान् शत्रून् = Powerful enemies.

(कीरिणा) शत्रूणां विक्षेपकेन प्रबन्धेन

= By the arrangement of vanquishing enemies.

पुनः स इन्द्रः कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the tenth Mantra.

Mantra—10

स ग्रामे॑भिः सनि॑ता स रथे॑भिर्वि॒दे विश्वा॑भिः कृ॒ष्टिभि॒र्न्व॑१॒द्य ।
स पौंस्ये॑भिरभि॒भूरश॑स्तीर्म॒रुत्वा॑न्नो भवत्विन्द्र॑ ऊ॒ती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः मरुत्वान् इन्द्रः (सेनाधिपतिः) ग्रामेभिः सह (सविता धनानि) भुंक्ते (स आनन्दी जायते) यः विदे रथेभिः विश्वाभिः कृष्टिभिः च प्रकाशते सः यः च अशस्तीः क्रिया विदित्वा अभिभूः भवति स पौंस्येभिः नु अद्य नः ऊती भवतु ॥

TRANSLATION

May that Indra (Commander of the Army etc.) be our protector with his power, who shares wealth with the people of the villages. He thus becomes full of delight and bliss. He is a benefactor, is quickly recognised by all men to-day as he shines with air craft and other vehicles. By his manly energies, he is victor over unruly adversaries, knowing their evils, he overcomes them with his might.

PURPORT

Men should appoint as Commander of the army only such a person, who is guardian or preserver of the cities, towns and villages, who is expert in arts and industries, in the sciences of war and endowed with thorough knowledge and strength, ever happy in preserving the subjects and getting victory over his adversaries. It is such a person only who should be chosen as a Commander of the Army.

THE COMMENTATOR'S NOTES

(सनिता) संविभक्तानि धनानि = Divided wealth.
वन-संविभक्तौ ।

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 11th Mantra.

Mantra—11

स जामिभिर्यत्समजाति मीळ्हेऽजामिभिर्वा पुरुहूत एवैः ।
अपां तोकस्य तनयस्य जेषे मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अपां तोकस्य तनयस्य च मध्ये वर्तमानः सन् यत् मीळ्हे एवैः जामिभिः सहितः एवैः अजामिभिः शत्रुभिः वा उदासीनैः सह विरुद्ध्यन् पुरुहूतः मरुत्वान् इन्द्रः (सेनाद्यधिपतिः) जेषे एतान् स्वीयान् उत्कष्टुं शत्रून् विजेतुं वा सम् अजाति तदा स नः ऊती समर्थः भवतु ॥

TRANSLATION

Only then Indra (Commander of the Army etc.) associated with his soldiers is able to protect us, when he being present with his sons and grandsons and among his friends, foes and neutrals, invoked by many, goes to battle with his kinsmen against his adversaries, knows well how to get victory over his foes, and to exalt his kinsmen and other good people, by his noble virtues and tactics.

PURPORT

It is only a householder and not a Brahmachari, Banaprastha (hermit) or Sanyasi that is fit to rule. None can get victory in battles over his foes without the aid of his good friends and kith and kin. Men should know that none but a righteous person of the above type is fit to be the commander of an army.

THE COMMENTATOR'S NOTES

(जामिभिः) बन्धुवर्गैः सह = With kith and kin.

(समजाति) संजानीयात् = May know well.

(सम्-अज-गतिक्षेपणयोः गतेस्त्रयोऽर्था ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणम् (अपाम्) प्राप्तानां मित्रशत्रूदासीनानां मध्ये ।

= Among the friends, foes and neutrals.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 12th Mantra.

Mantra—12

स वज्रभृद्दस्युहा भीम उग्रः सहस्रचेताः शतनीथ ऋभ्वा ।
चम्रीषो न शवसा पाञ्चजन्यो मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः चम्रीषः न वज्रभृत् दस्युहा भीमः उग्रः सहस्रचेताः शतनीथः पांचजन्यः मरुत्वान् इन्द्रः सेनाद्यधिपतिः ऋभ्वा शवसा शत्रून् सम् अजाति स नः ऊती भवतु ॥

TRANSLATION

May Indra (Commander in-chief of the Army) associated with brave sol diers be our protector who like the destroyers of the armies of the enemies is the wielder of thunderbolt or powerful weapons, the slayer of robbers and thieves, fearful and fierce for the wicked, knowing about thousand and one things, a great scholar, a great leader, good towards highly learned teachers, preachers, President of the Assembly Commander of the army and leader of the public and who overthrows the inimical forces with mighty army.

PURPORT

None can be the Commander in-chief of an army without the thorough knowledge and application of the Military

science and without a strong power that can kill all enemies and strike terror into their hearts and organised powerful army. Without such a qualified Commander in-chief of the Army, it is not possible to defeat enemies and to protect or preserve the people.

THE COMMENTATOR'S NOTES

(चम्रीषः) ये चमूभिः शत्रुसेनाः ईषन्ते हिंसन्ति ते ।

= Those who kill the enemies' armies with their powerful forces.

(पांचजन्यः) पंचसु सकलविद्येषु अध्यापकोपदेशकराजसभासेनासर्वजनाधीशेषु जनेषु भवः पांचजन्यः बर्हिदेव पंचजनेभ्यश्चेति वक्तव्यम् (अष्टा०४.३.५८)

= Good for five kinds of people, learned teachers, preachers, presidents, the Assembly, Commanders of the Army, and public leaders.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the thirteenth Mantra.

Mantra—13

तस्य वज्रः क्रन्दति स्मत्स्वर्षा दिवो न त्वेषो रवथः शिमीवान् ।
तं सचन्ते सनयस्तं धनानि मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

यस्य सभाद्यध्यक्षस्य स्मत् स्वर्षा रवथः शिमीवान् वज्रः क्रन्दति तस्य दिवः त्वेषः न (सूर्यस्य प्रकाशः इव गुणकर्मस्वभावाः प्रकाशन्ते) यः एवं भूतः तं सनयः सचन्ते तं धनानि च इत्थं यः मरुत्वान् इन्द्रः नः ऊती प्रयतते (सः अस्माकं राजा भवतु) ॥

TRANSLATION

May Indra (President of the Assembly etc.) be our ruler, whose thunderbolt-like band of powerful weapons draws cries (from his enemies) and applause from good men)

is conveyer of happiness and whose merits, actions and temper shine like the light of the Sun or are brilliant as the luminary of heaven. His thunderbolt makes great noise and is the promoter of beneficent acts. He is served by all and upon him do donations and riches attend.

PURPORT

The members of the Assemblies, their attendants, persons of the army and general public should perform such noble deeds that knowledge, justice, Dharma (righteousness) and labour or exertion may ever grow and shine like the sun. Without such noble deeds, it is not possible to have the enjoyment of happiness, wealth and protection. Therefore presidents of the Assemblies etc. should always perform good deeds.

THE COMMENTATOR'S NOTES

(स्वर्षाः) स्वः सुखेन सनोति सः । अत्रस्वः पूर्वात् सन् धातोः कृतोबहुलम् इति करणे विच् ॥

= Promoter of happiness.

(शिमीवान्) प्रशस्तानि कर्माणि भवन्ति यस्यसकाशात् शिमीतिकर्मनाम (निघ० २.१)

= Doer of admirable deeds.

(सनयः) उत्तमा: सेवाः

= Good services.

पुन: स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the fourteenth Mantra.

Mantra—14

यस्याजस्रं शवसा मानमुक्थं परिभुजद्रोदसी विश्वतः सीम् ।
स पारिषत्क्रतुभिर्मन्दसानो मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (पदक्रमः)

यस्य शवसा प्रजा: मानम् उक्थं सीं विश्वतः अजस्रं

परिभुजत् रोदसी च यः क्रतुभिः मन्दसानः सुखे प्रजाः पारिषत् स मरुत्वान् इन्द्रः नः ऊती अजस्रं भवतु ॥

TRANSLATION

May Indra (President of the Assembly) be our protector by whose physical and spiritual power, the people enjoy on all sides honour and Vedic wisdom along with the light of knowledge and the kingdom of the earth. May he protect and preserve the subjects with happiness, being glorified on account of noble acts and always acting according to the proper limits of Dharma (righteousness) and justice.

PURPORT

He alone is fit to be the President of the Assembly or the council of Ministers, who is able to respect the virtuous, subdue the wicked, can set proper limit for everything and bring about bliss by making people industrious.

THE COMMENTATOR'S NOTES

(शवसा) शरीरात्मबलेन

= By the physical and spiritual power.

(रोदसी) विद्याप्रकाशपृथिवीराज्ये

= The light of knowledge and kingdom of earth.

(पारिषत्) सुखैः प्रजाः पालयेत्

= May protect the subjects with happiness.

(क्रतुभिः) श्रेष्ठैः कर्मभिः सह = With noble deeds.

TRANSLATOR'S NOTES

शव इति बलनाम (निघ० २.९)

क्रतुरिति कर्मनाम (निघ० २.१)

अथैतस्याः सर्वप्रजायाः कर्ता ईश्वरः कीदृशोऽस्तीत्यु-

पदिश्यते ।

How is Indra (God the Creator of all beings) is taught in the fifteenth Mantra.

Mantra—15

न यस्य देवा देवता न मर्ता आपश्चन शवसो अन्तमापुः ।
स प्ररिक्वा त्वक्षसा क्ष्मो दिवश्च मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यस्य इन्द्रस्य (जगदीश्वरस्य) शवसः अन्तं देवताः न मर्ताः न आपः च आपुः । यः त्वक्षसा क्ष्मः दिवः च (अन्यान् च लोकान्) प्ररिक्वा स मरुत्वान् इन्द्रः नः ऊती भवतु) ॥

TRANSLATION

May God the Almighty be our Protector whose might's limit can never be guaged or reached by either the most learned scholars, ordinary men or luminaries, the Pranas (vital forces) and firmament etc. He has made all these worlds including the earth, the heaven and others, and with His might has pervaded them all.

PURPORT

Can any one guage or reach the limit of the strength of the Almighty or Infinite God who with His might has created all objects from the eternal cause-Primordial Matter, sustains them and at the end dissolves-them ? Why should He not be adored, worshipped or meditated upon by all ?

THE COMMENTATOR'S NOTES

(देवाः) विद्वांसः = Enlightened persons.

(आपः) अन्तरिक्षं प्राणा वा
= Firmament or Pranas (vital forces.)

(प्ररिक्वा) यः सर्वाः प्रजाः प्रकृष्टतया निर्माय व्याप्तवान् ।

= Who has created all subjects and has pervaded them.
(त्वक्षसा) त्वक्ष इति बलनाम (निघ० २.९) स्वेन सामर्थ्येन = By His might.

TRANSLATOR'S NOTES

विद्वांसो हि देवाः (शतपथ० ३.७.३.१०)
आप इत्यन्तरिक्षनाम (निघ० १.३)
आपो वै प्राणाः ॥ (शतपथ० ३.८.२.४)
प्राणो ह्यापः ॥ (जैमिनीयोपनिषद् ब्राह्मणो ३.१०.९)
अथ शिल्पिभिः सेनादिषु प्रयुक्तोऽग्निः कथं भूतः स किं करोतीत्युपदिश्यते ॥

How is Agni (Fire) used by artists in armies and other places is taught in the sixteenth Mantra.

Mantra—16

रोहिच्छ्यावा सुमदंशुर्ललामीर्द्युक्षा राय ऋज्राश्वस्य ।
वृषण्वन्तं बिभ्रती धूर्षु रथं मन्द्रा चिकेत नाहुषीषु विक्षु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः ऋज्राश्वस्य सम्बन्धिभिः शिल्पिभिः सुमदंशुः ललामीः द्युक्षा रोहित् श्यावा धूर्षु संप्रयुक्ता ज्वाला वृषण्वन्तं रथं बिभ्रती मन्द्रा नाहुषीषु विक्षु राये वर्तते तां यः चिकेत (सः श्राढ्यः जायते) ॥

TRANSLATION

The flame of the fire which is used by great artists belonging to the President of the Assembly etc. whose horses are swift and who has controlled his senses, which (flame) has redness below and blackness above, which burns brightly and has beautiful head (or upper part), dwelling in light sustaining in machines made of wood and iron etc. the swift vehicles in the form of aero-planes etc., which cause delight

and makes a man rich among human beings. He who knows its real nature, becomes wealthy by utilising it properly and scientifically.

PURPORT

When fire is kindled for the movement of various vehicles like the air-crafts, its two forms are visible, one is bright and the other is black. Therefore Agni (fire is called in Sanskrit by the name of श्याम कर्णाश्व As ears are seen above the head of a horse, in the same manner, above the fire there is a black flame.

This fire when properly used in various works, enables a man to acquire much wealth and then leads to much material happiness.

THE COMMENTATOR'S NOTES

(ललामीः) शिरोवत् उपरिभागः प्रशस्तः यस्याः सा
= The flame whose upper part is beautiful.

(द्युक्षा) दिविप्रकाशे निवासः यस्याः सा अत्रक्षि-निवास-गत्योः इत्यस्मात् औणादिकः इः प्रत्ययः ।
= Whose dwelling is in light.

(धूर्षु) अयः काष्ठ विशेषासु कलासु
= In machines made of iron and wood etc.

(नाहुषीषु विक्षु) नहुषाणां मनुष्याणाम् इमाः तासु प्रजासु । = Among human beings.

TRANSLATOR'S NOTES

नहुषा इति मनुष्यनाम (निघ० २.३)
पुनः स कथं भूत इत्युपदिश्यते ।

How is Indra is taught further in the seventeenth Mantra.

Mantra 17

एतत्त्यत्त इन्द्र वृष्णं उक्थं वार्षागिरा अभि गृणन्ति राधः ।
ऋज्राश्व प्रष्टिभिरम्बरीषः सहदेवो भयमानः सुराधाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र वार्षागिराः यत् एतत् ते (तव) उक्थम् अभि गृणन्ति त्यत् राधः वृष्णो जायते । यः अम्बरीषः सहदेवः भयमानः सुराधाः ऋज्राश्वः भवान् प्रष्टिभिः पृष्टः समादधाति सः अस्माभिः कथं न सेवनीयः ?) ॥

TRANSLATION

O Indra (President of the Assembly) endowed with the wealth of wisdom) all men trained by noble persons, praise thy words and acts who art showerer of happiness for the body and soul. Why should we not serve thee who art to be enquired about or to whom questions are asked, who art the knower of the science of language or grammar, whose great policies are straight forward, who is surrounded by learned persons, who keepest thyself away from all un-righteous acts and art fierce for the wicked and endowed with good wealth.

PURPORT

When learned persons deliver sermons with love, then ignorant persons are convinced of the truth of what they preach and having acquired knowledge, become wealthy and happy.

THE COMMENTATOR'S NOTES

(वार्षागिराः) वृषस्य-उत्तमस्य गीर्भिः निष्पन्नाः पुरुषाः
= Trained by the words of noble persons.

(ऋज्राश्वाः) ऋज्राः-ऋजवः अश्वाः महत्यः नीतयः यस्य सः अश्व इति महन्नाम (निघ० ३.३) (अम्बरीषः) शब्दविद्यावित् अत्र शब्दार्थात् अबि धातोः औणादिकः ईषन् प्रत्ययः रुगागमश्च ।
= Knower of Grammar.

(सहदेवः) देवैः सह वर्तते सः
= He who is surrounded by enlightened persons.

(भयमानः) अधर्माचरणाद्भीत्वा पृथग्वर्तमानः दुष्टानां भयंकरः ।

=He who is afraid of doing un-righteous acts and keeping himself away from all evil is fierce for the wicked.

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Rijrashva, Ambareesha, Sahadeva, Bhayamana, Suradha and other words as proper nouns. According to the Meemansa and other Shastras, Vedas being eternal can not contain proper nouns denoting particular historical persons. Therefore, these words denote various attributes as explained by Rishi Dayananda Sarasvati, according to their derivation. It is strange that Sayanacharya has gone against his own principle of the Vedic terminology expounded by him in his introduction to the Commentary of the Rigveda on the basis of आख्या प्रवचनात् परन्तुश्र ति सामान्य मात्रम् and other aphorisms of the Meemansa.

पुनः स किंकुर्यादित्युपदिश्यते ।

What should Indra do is taught further in the 18th Mantra.

Mantra—18

दस्यूञ्छिम्यूंश्च पुरुहूत एवैर्हत्वा पृथिव्यां शर्वा नि बर्हीत् ।
सनत्क्षेत्रं सखिभिः श्वित्न्येभिः सनत्सूर्यं सनदपः सुवज्रः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः सुवज्रः पुरुहूतः शर्वा (सभाद्यध्यक्षः) श्वित्न्येभिः सखिभिः एवैः सहितः दस्यून् शान्तान् धार्मिकान् मनुष्यान् भृत्यादीन् च सनत् दुःखानि निबर्हीत् पृथिव्यां क्षेत्रं सूर्यम् अपः सनत् रक्षेत् (स सर्वैः सनत् सेवनीयः) ।।

TRANSLATION

Indra (President of the Assembly or the Commander of the army) should be served by all who is the wielder of

powerful weapons like the thunderbolt, who is invoked and respected by many, who is destroyer of all miseries, who with friends full of splendour and with noble knowledge and good actions slays wicked people and removes miseries of all good persons of quiet and calm nature and his servants, who protects in his kingdom on earth his residence, Prana or vital force and waters.

PURPORT

He alone should be regarded as the president of the Assembly, etc. who along with all good people, keeps away all un-righteous conduct, preaches righteous conduct and performs good deeds that are in accordance with true knowledge and thus alleviates the sufferings of the subjects; none else should be accepted as such.

THE COMMENTATOR'S NOTES

(शिम्यून्) शान्तान् प्राणिन:
= Men of peaceful or calm nature.

(शर्वा) सर्वदु:खहिंसकः = Destroyer of all miseries.

(सनत्) यथावत्, निरन्तरम् = Continuously.

पुनः स कीदृशस्तत्सहायेन किं प्राप्नुयामेत्युपदिश्यते ।

How is Indra and what can be gained by his help is taught in the 19th Mantra.

Mantra—19

विश्वाहेन्द्रो॑ अधिव॒क्ता नो॑ अ॒स्त्वप॑रिह्वृताः सनुयाम॒ वाज॑म् ।
तन्नो॑ मि॒त्रो वरु॑णो मामहन्ता॒मदि॑तिः॒ सिन्धुः॑ पृथि॒वी उ॒त द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः इन्द्रः नः (अस्मभ्यम्) विश्वाहा अधिवक्ता अस्तु तस्मात् अपरिह्वृता वयं यं वाजं सनुयाम तत् नः मित्रः वरुणः अदितिः सिन्धुः पृथिवी उत द्यौः मामहन्ताम् ॥

TRANSLATION

May Indra (a great scholar endowed with the wealth of good knowledge) be the preacher of truth to us for ever. May we acquire and diffuse knowledge to all, being free from crookedness and many friends, noble persons, earth, firmament, river and ocean, the light of sun etc. help us in advancement.

PURPORT

Men should serve uprightly a learned person who is giver of knowledge and having acquired knowledge, they should take benefit from noble friends, sky, rivers, earth and the light of the sun and should be respectful to all good people. None should conceal knowledge, but it should be manifested by all.

THE COMMENTATOR'S NOTES

(इन्द्रः) प्रशस्तविद्यैश्वर्यो विद्वान्

= A learned person endowed with the wealth of good knowledge.

(अपरिह्वृताः) सर्वतोऽकुटिलाः ऋजवः (ह्वृ-कौटिल्ये)

= Upright, free from crookedness.

(अदितिः) अन्तरिक्षम् = Firmament.

अदितिर्द्यौरदितिरन्तरिक्षम् (ऋ० १.८९.१०)

This hymn is connected with the previous hymn, as there is mention of the attributes of the President of the Assembly, teacher and God as in that hymn.

Here ends the hundredth hymn of the first Mandala of the Rigveda.

अथैकशततमं सूक्तम्

HYMN CI (101)

अथास्यैकशततमस्य सूक्तस्यांगिरसः कुत्स ऋषिः । इन्द्रो देवता । १, ४ निचृज्जगती छन्दः । २, ५, ७ विराट् जगती छन्दः । निषादः स्वरः । ३ भुरिक् त्रिष्टुप् । ८, १० निचृत् त्रिष्टुप् । ६, ११ त्रिष्टुप् छन्दः । धैवतः स्वरः ॥

Seer of the hymn - Angirasa Kutsa, Devata - Indra Metres-Jagati and Trishtup in various forms. Tunes-Nishada and Dhaivata.

अथ शालाध्यक्षः कीदृश इत्युपदिश्यते ।

How should an Acharya or principal be is taught in the first Mantra.

Mantra—1

प्र म॒न्दिने॑ पितु॒मद॑र्चता॒ वचो॒ यः कृ॒ष्णग॑र्भा नि॒रह॑न्नृ॒जिश्व॑ना ।
अ॒व॒स्यवो॒ वृष॑णं॒ वज्र॑दक्षिणं म॒रुत्व॑न्तं स॒ख्याय॑ हवामहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यूयं यः ऋजिश्वा अविद्यात्वं निरहत् तस्मै मन्दते पितुमत् वचः प्रार्चत अवस्यवः कृष्णगर्भाः वयं सख्याय यं वृषणं वज्रदक्षिणं मरुत्वन्तम् अध्यापकं हवामहे तं यूयम् अपि प्रार्चत ॥

TRANSLATION

We honour a great teacher or preceptor with good food and respectful words with other learned teaehers, who with teaching that leads to advancement of all kinds, dispels the darkess of ignorance and who glanddens all. You should also honour that great teacher or preceptor whom we knowers of Algebra desirous of protection invite for friendship, as he is the rainer of wisdom and giver of dakshina (donation) that destroys all ignorance.

PURPORT

Men should respect a teacher who imparts education with mind, word, actions and wealth. The taught or the pupils should be trained with great labour and should be made great scholars. One should have faith in good actions by having the association with noble persons.

THE COMMENTATOR'S NOTES

(कृष्णगर्भाः) कृष्णाः विलिखिता रेखाविद्यादयो गर्भा यैस्ते = Knowers of Algebra etc.

(ऋजिश्वना) ऋजवः – सरलाः श्वानः – वृद्धयो यस्मिन् अध्ययने तेन । अत्र श्वन् शब्दः श्विधातोः कनिन् प्रत्ययान्तो निपातित उणादौ । (वज्रदक्षिणम्) वज्रा अविद्याछेदका दक्षिणा यस्मात् तम् ॥

= Giver of Dakshina or donation that dispels all darkness of ignorance.

(मरुत्वन्तम्) प्रशस्ताः मरुतः विद्यावन्तः ऋत्विजः अध्यापका विद्यन्ते यस्मिन् तम् ।

= He who has under him learned teachers.

TRANSLATOR'S NOTES

The word कृष्ण is derived from कृष-विलेखने hence it has been interpreted by Rishi Dayananda Sarasvati as विलिखिता रेखा विद्यादयः गर्भो गृह्णातेर्वा गृणतेर्वा इतियास्काचार्यो निरुक्ते How absurd it is on the part of Sayanacharya to say.

कृष्णोनाम कश्चिदसुरः । तेन निषिक्तास्तदीया भार्या इन्द्रः ऋजिश्वनाएतत्संज्ञकेन राज्ञः सख्या सहितः निरहन् - अवधीत् । कृष्णम् असुरं हत्वा पुत्राणामप्यनुत्पत्यर्थं गर्भिणीस्तस्य भार्या अप्यवधीदित्यर्थः ।

Which prof. Wilson has translated :
Who (Indra) with Rijishwa, destroyed the pregnant wives of krishna' and has added in his notes the following absurd observation. (Rigveda Translation P. 153).

The wives of Krishna–Rijishwa is said to be a King, the friend of Indra: Krishna to be an Asura, who was slain, together with his wives, that none of his posterity might survive. Krishna, the black, may be another name for vritra, the black cloud, or we may have here another allusion to the dark-complexioned aborigines". (Page 315)

Is it not strange on the part of Sayanacharya to regard the Vedas as revealed in the beginning of creation and at the same time, to give such absurd and immoral stories ?

अथ सभा सेनाध्यक्षः किं कुर्यादित्युपदिश्यते ।

What should the President of the Assembly or, Commander of an army do is taught in the Second Mantra,

Mantra—2

यो व्यंसं जाहृषाणेन मन्युना यः शम्बरं यो अहन्पिप्रुमव्रतम् ।
इन्द्रो यः शुष्णमशुषं न्यावृणङ्मरुत्वन्तं सख्याय हवामहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः इन्द्रः जाहृषाणेन मन्युना, दुष्टं शत्रुं व्यंसं न्यहन् यः शम्बरं न्यहन् । यः पिप्रुं न्यहन् यः अव्रतम् अवृणक् तं शुष्णम् अशुषं मरुत्वन्तम् इन्द्रं सख्याय वयं हवामहे (स्वीकुर्मः) ॥

TRANSLATION

We accept for our friendship, Indra (president of the Assembly or Commander of the army) who with his indignation gladdening all good persons, slays wicked enemy, who kills a mutilated sinner and slays the associate of an un-righteous person and a selfish glutton who does not observe the vows of Brahmacharya (continence, purity and self control) truthfulness etc. We accept that mighty, delightful Indra free from grief as our friend, who is surrounded by great heroes.

PURPORT

Men should regard him only as friend, who slays the wicked with mighty indignation, preaches Brahmacharya and

and other vows for the advancement of knowledge and endeavours for bringing happiness to all, by dispelling ignorance and bad edueation.

THE COMMENTATOR'S NOTES

(जाहृषाणेन) सज्जनानां सन्तोषकेन अत्र हृष-तुष्टौ इत्यस्मात् लिटः कानच् तुजादित्वाद् दीर्घश्च ।

= Gladdening good persons.

(शम्बरम्) अधर्मसम्बन्धिनम् अत्र शम्ब - सम्बन्धने इति धातोः औणादिको रन् प्रत्ययः ॥

= Associate of an un-righteous person.

(पिप्रुम्) उदरम्भरम् । अत्र पृ-पालन पूरणयोः इति धातोः औणादिकः कुः प्रत्ययः सन्वद्भावश्च ।

(शुष्णम्) बलवन्तम् = Mighty.

(अशुषम्) शोकरहितं हर्षितम्

= Delightful, free from grief.

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and othere to take Shambara, Pipru, Shushna as proper nouns instead of taking them as adjectives denoting the attributes of persons, according to the principles of the Vedic terminology as admitted by Sayanacharya in his Introduction. How can such selfcontradictory interpretations be taken as authentic ?

Rishi Dayananda Sarasvati is therefore right in giving derivative meanings of the above words. The Vedic Lexicon clearly states.

शुष्णम् इति बलनाम (निघ० २.९)

Why then should it be taken to be the name of a particular Asura or demon ?

अथेश्वरसभाध्यक्षौ कीदृशावित्युपदिश्यते ।

How are God and the President of the Assembly is taught in the third Mantra.

Mantra—3

यस्य द्यावापृथिवी पौंस्यं महद्यस्य व्रते वरुणो यस्य सूर्यः ।
यस्येन्द्रस्य सिन्धवः सश्चति व्रतं मरुत्वन्तं सख्याय हवामहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं यस्य इन्द्रस्य व्रते महत् पौंस्यम् अस्ति यस्य द्यावा पृथिवी यस्य व्रतं वरुणः यस्य व्रतं सूर्यः सश्चति सिन्धवः च सश्चन्ति तं मरुत्वन्तं सख्याय हवामहे ॥

TRANSLATION

(1) In the case of God :

We invoke Indra (God the Lord of the Universe) for our friendship who is within all beings, who is Almighty by His very nature, whose great power pervedas heaven and earth and who controls all the worlds, in whose service or in whose control are the sun, the moon and oceans.

(2) In the case of the President of the Assembly or the State. We invoke Indra (President of the Assembly) for friendship who is endowed with great might, in whose temperament is the contbination of the Sun, the moon and waters, and who is surrounded by learned priests.

PURPORT

There is Shleshalankara. Men should make God their friend without whose sustaining power, the earth and other worlds can not stand. They should also have friendship with the President of the Assembly etc. who possesses knowledge like the light, forgiveness like the earth, calmness like the moon, brightness of the policy like the sun and depth or sereneness like the ocean. No one who does not possess these virtues, should be regarded as a true friend.

THE COMMENTATOR'S NOTES

(द्यावा पृथिवी) प्रकाश भूमी इव [illegible] प्रकाशौ

= Forgiveness and the light of Justice like the heaven end earth.

(मरुत्वन्तम्) सर्वप्राणियुक्तम् ऋत्विग्युक्तं वा

= Living within all beings in the case of God and surrounded by learned priests in the case of President of the Assembly or State.

(सश्चति) प्राप्नोति सश्चतीति गतिकर्मा (निघ० २.१४)

= Obtains or moves.

अथ सभाध्यक्षः कीदृश इत्युपदिश्यते ।

How is the President of the Assembly is taught in the fourth Mantra.

Mantra—4

यो अश्वा॑नां॒ यो गवां॒ गोप॑तिर्व॒शी य आ॑रि॒तः कर्म॑णि॒ स्थि॒रः ।
वी॒ळोश्चि॒दिन्द्रो॒ यो असु॑न्वतो व॒धो म॒रुत्व॑न्तं स॒ख्याय॑ हवामहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः इन्द्रः (सभाध्यक्षः) अश्वानाम् (अधिष्ठाता) यः गवां रक्षकः यः गोपतिः वशी आरितः सन् कर्मणि कर्मणि स्थिरः भवेत् यः असुन्वतः वीळोः वधः चित् हन्ता स्यात् तं मरुत्वन्तं सख्याय वयं हवामहे ॥

TRANSLATION

We invoke Indra (President of the Assembly) for friendship who is surrounded by learned priests, who is the protector of the horses, the cattle and the earth, is the controller and master of his senses, is constantly and firmly engaged in doing noble acts as decided by the assembly and who is the slayer of even powerful wicked person that is an opponent of the performers of the Yajnas (non-violent philanthropic acts), with thunderbolt-like powerful weapons.

PURPORT

Men should keep friendship with that Indra (President of the Assembly or the State) who is protector of all, Con-

troller of his senses, peaceful, firm in constantly doing the acts ordered by the Assembly and the conqueror of even the mighty wicked enemies. Having firm friendship with such a righteous person, men should enjoy all happiness.

THE COMMENTATOR'S NOTES

(गोपतिः) गवां स्वेषामिन्द्रियाणां स्वामी

= The master of his senses.

(आरितः) सभया विज्ञापितः

= Informed or ordered by the Assembly. (ऋ-गतिप्रापणयोः)

(असुन्वतः) यज्ञकर्तृविरोधिनः

= Opponent of the performers of the Yajnas.

(वधः) वज्रः इव, वध इति वज्रनामसु (निघ० २.२०) सेनाध्यक्षः कीदृश इत्युपदिश्यते ।

Mantra—5

यो विश्वस्य जगतः प्राणतस्पतिर्यो ब्रह्मणे प्रथमो गा अविन्दत् ।
इन्द्रो यो दस्यूँरधराँ अवातिरन्मरुत्वन्तं सख्याय हवामहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः प्रथमः इन्द्रः ब्रह्मणे गाः दस्यून् अधरान् अवातिरत्, यः विश्वस्य जगतः प्राणतः पतिः वर्तते तं मरुत्वन्तं सख्याय हवामहे ॥

TRANSLATION

We invoke for friendship that Indra (commander of the army) who is the best, controller of animate and inatnimate things, giver of the land to the knower of all Vedas and who with his might, subdues wicked robbers and thieves.

PURPORT

Without exertion one cannot acquire knowledge, wealth and food and can not overcome his adversaries. The commander of the Army who treats all as his own self and

gladdens them, does not suffer. Therefore all should behave in accordance with the above teaching.

THE COMMENTATOR'S NOTES

(ब्रह्मणे) चतुर्वेदविदे

= For the knower of the four Vedas.

(प्रथम:) सर्वस्य प्रथयिता । अत्र प्रथेरमच् उणा० ५.६८, (इन्द्र:) इन्द्रियवान् जीव: = Soul.

(दस्यून्) सहसा परपदार्थहर्तॄन्

= Robbers and thieves.

(अधरान्) नीचान् = Wicked.

पुन: स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the sixth Mantra.

Mantra—6

य: शूरेभिर्हव्यो यश्च भीरुभिर्यो धावद्भिर्हूयते यश्च जिग्युभि: ।
इन्द्रं यं विश्वा भुवनाभि संदधुर्मरुत्वन्तं सख्याय हवामहे ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

य: इन्द्र: शूरेभि: हव्य: य: भीरुभि: च य: धावद्भि: हूयते य: च जिग्युभि: यम् इन्द्रं विश्वा भुवना अभि सन्दधु: तं मरुत्वन्तं सख्याय हवामहे ॥

TRANSLATION

(1) We invoke for friendship Indra (God) who is invoked by the brave and by the timid, by the vanquished and by victors, and whom all beings place before them (in their religious functions).

(2) It is applicable also to the Commander of the army who is invoked and approached by all brave and timid persons, by the victors and by the vanquished and whom all consult regarding future action.

PURPORT

God and Commander of an army who unite all people, should be served and be regarded as friends,

THE COMMENTATOR'S NOTES

(जिग्युभिः) विजेतृभिः = By victors.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the seventh Mantra.

Manta—7

रुद्राणामेति प्रदिशा विचक्षणो रुद्रेभिर्योषा तनुते पृथु ज्रयः ।
इन्द्रं मनीषा अभ्यर्चति श्रुतं मरुत्वन्तं सख्याय हवामहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

विचक्षणः विद्वान् रुद्राणां प्रदिशा पृथुः ज्रयः एति रुद्रेभिः योषा तत् तनुते च अतः यः विचक्षणः मनीषाः श्रुतम् इन्द्रम् अभि अर्चति तं मरुत्वन्तं सख्याय वयं हवामहे ॥

TRANSLATION

An expert learned person gets vast splendour following the directions of the scholars who are like the Pranas and who make wicked persons weep (out of repentance). A learned lady who is endowed with knowledge and free from ignorance develops that splendour with the practice of Pranayama and living along with young students. Therefore we invoke for friendship that Indra (President of the Educational Institute) with other scholars who honour that renowned scholar with noble intellect.

PURPORT

Those persons enjoy happiness who conquer or have control of their Pranas (Vital breaths) with the practice of Pranayama, win good men with honour and overcome wicked persons with showing disrespect, who diffuse the

knowledge of all sciences, adore God and noble preceptor and show respect to all beings by benevolent acts.

THE COMMENTATOR'S NOTES

(रुद्राणाम्) दुष्टान् श्रेष्ठान् च रोदयतां प्राणानाम् इव = Like the Pranas which make people weep when leaving body.

(प्रदिशा) प्रदेशेन-ज्ञानमार्गेण। अत्र घञर्थे क विधानम् इति कः सुपांसुलुक् इत्याकारादेशश्च।
= According to the directions of.

(योषा) विद्याभिर्मिश्रिताया अविद्याभिः पृथक्भूतायाः स्त्रियाः। अत्र यु-मिश्रणामिश्रणयोरिति धातोर्बाहुलकात् कर्मणि सः प्रत्ययः॥
= Of a learned lady endowed with knowledge and free from ignorance.

(जयः) तेजः = Splendour

(इन्द्रम्) शालाद्यधिपतिम्
= The President of the Educational Institute.

TRANSLATOR'S NOTES

प्राणा वै रुद्राः। प्राणा हीदं सर्वं रोदयन्ति॥
(जैमिनीयोपनिषद् ब्राह्मणम् ४. २. ६)।

कतमे रुद्रा इति दशेमे पुरुषे प्राणाः आत्मा एकादशः ते यदस्मान्मर्त्याच्छरीरादुत्क्रामन्त्यथ रोदयन्ति यद् रोदयन्ति तस्माद् रुद्रा इति (शतपथ ११. ६. ३. ७)

अथ शालाध्यक्षः कीदृश इत्युपदिश्यते।

How should be an Indra (President of the Educational Institute) is taught in the 8th Mantra.

Mantra—8

यद्वा मरुत्वः परमे सधस्थे यद्वावमे वृजने मादयासे।
अत आ याह्यध्वरं नो अच्छा त्वाया हविश्चकृमा सत्यराधः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुत्वः सत्यराधः विद्वन् ! यत् (यतः) त्वं परमे सधस्थे यत् (यतः) वा अवमे वा (वृजने) व्यवहारे मादयासे अतः नः (अस्माकम्) अध्वरम् अच्छा आयाहि (त्वाया) त्वया सह वर्तमानाः वयम् हविः चकृम ॥

TRANSLATION

O learned person endowed with excellent knowledge, O giver of true wealth of wisdom, whether thou art pleased to dwell in stately mansion or in an humble dwelling or dealing which makes men get rid of suffering, come well to our non-violent and inviolable sacrifice of studying and teaching. Living with thee, we obtain most acceptable good knowledge.

PURPORT

Men should enjoy all bliss by the association of a learned person, who is giver of knowledge, gladdener of all and true in mind, word and deed. They should acquire all true knowledge from him.

THE COMMENTATOR'S NOTES

(मरुत्वः) प्रशस्तविद्यायुक्त

= Endowed with excellent knowledge.

(वृजने) वर्जन्ति दुःखानि जना यत्र तस्मिन् व्यवहारे ।

= In a dealing in which men get rid of all suffering or misery.

(अध्वरम्) अध्ययनाध्यापनाख्यम् अहिंसनीयं यज्ञम् ।

= Inviolable sacrifice in the form of studying and teaching.

(हविः) आदेयं विज्ञानम्

= Acceptable good knowledge.

TRANSLATOR'S NOTES

ध्वरति हिंसा कर्मा तत्प्रतिषेधः (निरुक्ते २.७)

हु-दानादनयोः आदाने च अत्र आदानार्थग्रहणं कृत-मृषिणा दयानन्देन ।

पुनस्तत्संगेन किं कार्यं स चास्माकं यज्ञे किं कुर्यादित्यु-पदिश्यते ।

Mantra—9

त्वायेन्द्र सोमं सुषुमा सुदक्ष त्वाया हविश्चकृमा ब्रह्मवाहः ।
अधा नियुत्वः सगणो मरुद्भिरस्मिन्यज्ञे बर्हिषि मादयस्व ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र त्वाया (त्वया) सह वर्तमाना वयं सोमं सुषुम । हे सुदक्ष ब्रह्मवाहः त्वाया (त्वया) सहिता वयं हविः चकृम । हे नियुत्वः अधा (अथा) मरुद्भिः सहितः सगणः त्वम् अस्मिन् बर्हिषि (यज्ञे) अस्मान् मादयस्व ॥

TRANSLATION

O great scholar possessing the great wealth of wisdom, may we acquire the knowledge of the Vedas which makes us rich and prosperous, living with thee. O possessor of dexterity and strength, possessing infinite wealth of Vedic wisdom and its conveyor, may we perform teachnical and industrial works, while living with thee. O efficient supreme teacher, living with the band of students and surrounded by Priests come to attend this our noble Yajna in the form of studying, teaching and honouring deserving learned persons and gladden us being thyself delighted.

PURPORT

No one can attain the wealth of wisdom and bliss without the association of learned persons. Therefore all should honour learned persons and having acquired knowledge and good education from them, let them be respected everywhere.

THE COMMENTATOR'S NOTES

(इन्द्र) परमविद्यैश्वर्ययुक्त

= Endowed with the great wealth of wisdom.

(सोमम्) ऐश्वर्यकारकं वेदशास्त्रबोधम्

= The knowledge of the Vedas and Shastras that leads to prosperity.

(हविः) क्रियाकौशलयुक्तं कर्म

= Technical and industrial work.

(मरुद्भिः) ऋत्विग्भिः सह = With priests.

(बर्हिषि) अत्युत्तमे = Very good, excellent.

TRANSLATOR'S NOTES

The word (Soma) सोम is derived from षु-प्रसवैश्वर्ययोः, therefore Rishi Dayananda has interpreted it ऐश्वर्य कारकं वेदशास्त्र बोधम्। The word हविः (Havih) is derived from हु-दानादनयोः आदाने च In all technical works, there is the process of 'give and take.' So it has been taken in the sense of क्रिया कौशल युक्तं कर्म In the Vedic Lexicon - Nighantu we read बर्हिषि इति महन्नाम (निघ० ३.३) Therefore it has been intepreted by Rishi Dayananda Sarasvati as अत्युत्तमे which means very good or great.

पुनः सेनाध्यक्षः किं कुर्यादित्युपदिश्यते ।

What should Indra (a Commander of the army) do is taught further in the tenth Mantra.

Mantra—10

मादयस्व हरिभिर्ये त इन्द्र वि ष्यस्व शिप्रे वि सृजस्व धेने ।

आ त्वा हरयो वहन्तूशन्तो हव्यानि प्रति नो जुषस्व ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुशिप्र इन्द्र ये ते (तव) हरयः सन्ति तैः हरिभिः अस्मान् मादयस्व । शिप्रे धेने विष्यस्व विसृजस्व च । ये

हरयः त्वा (त्वाम्) आ वहन्तु यैः उशन् (कामयमानः) त्वम् हव्यानि जुषसे तान् प्रति नः (अस्मान्) जुषस्व ॥

TRANSLATION

O Indra (Commander of the Army possessing great wealth of strength) and coveyor of good happiness), gladden us with thy well-trained good steeds. Make heaven and earth givers of all delight and like sweet speech, givers of the juice of all bliss and at the time of Banaprastha, give up everything to devote thyself to the worship of God. O bringer of good joy, let thy horses etc. bring thee who art desirous of our welfare to us and who acceptest when occasion demands, battle and other suitable acts. Be source of happiness and joy to us.

PURPORT

It is the duty of the commander in chief of the Army to gladden all people by organising all parts or divisions of the army and making them mighty and trained. He should cast away all obstacles and should protect and preserve his Swarajya or own Government.

THE COMMENTATOR'S NOTES

(हरिभिः) प्रशस्तैर्युद्धकुशलैः सुशिक्षितैरश्वादिभिः
= By well trained good horses, experts in battles.

(शिप्रे) सर्व सुख प्रापिके द्यावापृथिव्यौ शिप्रे इति पद-नाम (निघ० ४.१) पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र प्राप्त्यर्थमादाय सर्व सुख प्रापिकै इति व्याख्यातं दयानन्दर्षिणा ।

तथैव (सुशिप्र) सुष्ठु सुख प्रापक
= Conveyor of good delight.

(हव्यानि) आदातुं योग्यानि युद्धादिकर्माणि ।
= Acceptable acts like the battles etc.

पुनः (इन्द्रः) सः कीदृश इत्युपदिश्यते ।

Mantra—11

मरुत्स्तोत्रस्य वृजनस्य गोपा वयमिन्द्रेण सनुयाम वाजम् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः मरुत् स्तोत्रस्य वृजनस्य गोपाः (सेनाधिपतिः) अस्ति तेन इन्द्रेण ऐश्वर्यप्रदेन सह वर्तमानाः वयं यतः वाजं सनुयाम तत् मित्रः वरुणः अदितिः सिन्धुः पृथिवी उत द्यौः नः (अस्मान्) मामहन्ताम् (सत्कारहेतवो भवन्तु) ॥

TRANSLATION

May we wage battle and receive sustenance along with a commender of the army who is praised by all for speed and other attributes of the winds and brave soldiers and who is the protector of all dealings free from suffering. May friends, noble persons, earth, firmament, river and ocean, the light of sun etc. help us in advancement so that we may become respectable everywhere.

PURPORT

It is not possible to defeat enemies without a very mighty commander of the army. The Commander in-chief can not overcome foes and preserve the State without the aid of a well-trained strong army, equipped with all weapons and other requisite articles. Without this, friends and others cannot be the givers of perfect happiness. All this must be known well by all people.

THE COMMENTATOR'S NOTES

(मरुत् स्तोत्रस्य) मरुतां वेगादिगुणैः स्तुतस्य

= Praised by the speed and other attributes of the winds and brave soldiers.

(वृजनस्य) दुःखवर्जितस्य व्यवहारस्य

= Of the dealing free from suffering.

This hymn is connected with the previous hymns as there is mention of God, presidents of the Assembly, army and educational institutions as before.

इत्येकधिकशततमं सूक्तं त्रयोदशो वर्गश्च समाप्त:

Here ends the one hundred first hymn of the first Mandala of the Rigveda and the thirteenth Varga.

अथद्व्यधिक शततमं सूक्तम्

HYMN CII (102)

अस्य सूक्तस्यांगिरस: कुत्स ऋषि:। इन्द्रो देवता। १ जगती छन्द: । ३, ५, ६, ७, ८ निचृज्जगती छन्द:। निषाद: स्वर:। २, ४, ६ स्वराट् त्रिष्टुप् छन्द:। १०, ११ निचृत् त्रिष्टुप् छन्द:। धैवत: स्वर:।

The seer of the hymn–Kutsa Angirasa. Devata or subject-Indra. Metres Jagati and Trishtup in Various forms.

Tunes—Nishada and Dhaivata.

अथ शालाद्यध्यक्षेण किं किं स्वीकृत्य कथं भवितव्यमित्युपदिश्यते ।

How should be the President or Principal of an Educational Institution is taught in the first Mantra.

Mantra—1

इमां ते धियं प्र भरे महो महीमस्य स्तोत्रे धिषणा यत्त आनजे ।
तमुत्सवे च प्रसवे च सासहिमिन्द्रं देवासः शवसामदन्ननु ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे सर्वविद्याप्रद शालाद्यधिपते । यत् (या) ते (तव) अस्य धिषणा सर्वै: आनजे तस्य ते (तव) याम् इमां मह: (महीं) धियम् अस्य स्तोत्रे प्रभरे। उत्सवे (अनुत्सवे) न प्रसवे (मरणेच) त्वाम् सासहिम् इन्द्रं देवास: शवसा अनुमदन् तं त्वाम् अहम् अपि अनुमदेयम् ।

TRANSLATION

O President or Chief of an educational institution : O giver of all knowledge, I bear thy great intellect and activity which is desired and known by all in this admirable dealing. I also delight thee who art conferer of the great wealth of wisdom and whom therefore, all enlightened persons gladden and support, as thou puttest up with equanimity in

festivals and adversities, in birth and in death. Thou always showest thy power of endurance and perseverance.

PURPORT

All men should behave well having borne the wisdom, intelligence and activity of the righteous and learned persons, praising them at the same time. Those persons from whom one acquires knowledge and happiness should be always respected and gladdened on all occasions of pain and pleasure.

THE COMMENTATOR'S NOTES

(धिषणा) विद्यासुशिक्षिता वाक्

=The speech refined by true knowledge

(इन्द्रम्) विद्यैश्वर्यप्रापकम्

=The conferer of the wealth of wisdom.

अथेश्वराध्यापककर्मणा किं जायत इत्युपदिश्यते

What is the effect of the work of God and a noble teacher is taught in the 2nd Mantra.

Mantra—2

अस्य श्रवो नद्यः सप्त बिभ्रति द्यावाक्षामा पृथिवी दर्शतं वपुः ।
अस्मे सूर्याचन्द्रमसाभिचक्षे श्रद्धे कमिन्द्र चरतो वितर्तुरम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र अस्य तव श्रवः सप्तनद्यः दर्शतं वितर्तुरं कं वि वपुः बिभ्रति द्यावाक्षामा पृथिवी सूर्याचन्द्रमसा च बिभ्रति एते सर्वे अस्मे अभिचक्षे श्रद्धे चरन्ति ।

TRANSLATION

O Lord of the world, the flowing rivers display Thy Glory; heaven, earth, and the sun and moon, all manifest Thy charming Power which is like Thy Body so to speak and which gives us happiness so that we may see and have faith in Thee—in their wonderful Almighty Creator.

PURPORT

It is by the creative Power of God that the earth, sky and other worlds and objects have their visible form for giving happiness to all creatures and creating faith in God their Creator. They cause all movement of going and coming. None can attain happiness from them without knowledge. Therefore one should acquire the knowledge of all objects of the world by having communion with God and the association with the wise.

THE COMMENTATOR'S NOTES

(श्रवः) सामर्थ्यम् = Power
(अभिचक्षे) आभिमुख्येन दर्शनाय = To see
(कम्) सुखकारकम् = Causing happiness.
पुनः सेनापतिः किं कुर्यादित्युपदिश्यते

Mantra—3

तं स्मा रथं मघवन्प्राव सातये जैत्रं यं ते अनुमदाम संगमे ।
आजा न इन्द्र मनसा पुरुष्टुत त्वायद्भ्यो मघवञ्छर्म यच्छ नः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघवन् इन्द्र (सेनाधिपते) त्वं नः (अस्माकं) सातये तं जैत्रं स्म रथं (योजयित्वा) आजा (संगमे) प्रवातं कम् इत्यपेक्षायाम् आह यं ते (तव) रथं वयम् अनुमदाम । हे पुरुष्टुत मघवन् त्वं मनसा त्वायद्भ्यः नः (अस्मभ्यं) शर्म यच्छ ।

TRANSLATION

O Indra (Commander of the army) possessed of admirable and adorable wealth, giver of prosperity, yoke thy Car in the form of air craft etc. which is victorious and which we rejoice to behold in battle, to acquire much wealth.

O Indra, much praised by us grant happiness to us who are sincerely devoted to thee or earnestly desire thee.

PURPORT

When brave soldiers go to battle along with their commanders, they should please one another, fight with their foes and defeat them. They should gladden their own men and should even please or console their enemies.

THE COMMENTATOR'S NOTES

(जैत्रम्) जयन्ति येन तम्। अत्र जिधातोः सर्वधातुभ्यः ष्ट्रन् इतिष्ट्रन् प्रत्ययो बाहुलकाद् वृद्धिश्च।
=Victotious.

(संगमे) संग्रामे। संगम इति संग्राम नाम (निघं० २.१७) =In the battle.

(आजा) अजन्ति संगच्छन्ते वीराः शत्रुभिर्यस्मिन् तस्मिन्

=In the battle where heroes meet with their foes.

Mantra—4

वयं जयेम त्वया युजा वृतमस्माकमंशमुदवा भरेभरे ।
अस्मभ्यमिन्द्र वरिवः सुगं कृधि प्र शत्रूणां मघवन्वृष्ण्या रुज ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र त्वं भरे भरे अस्माकं वृतम् अंशम् अव अस्मभ्यं वरिवः सुगं कृधि। हे मघवन् त्वं वृष्ण्या स्वसेनया शत्रूणां सेनाः प्ररुज। एवं भूतेन त्वया युजा सहवर्तमानाः वयं शत्रून् उज्जयेम ॥

TRANSLATION

O Indra (Commander of the army) may we, having thee for our ally, overcome our adversaries in every battle,

defend our various departments of food, clothing, finance, arms and treasury etc. O destoyer of the army of our enemies, render riches and service easily attained by us; enfeeble O mighty Commander with thy arms that rain down powerful weapons, the vigour of our opponents,

PURPORT

When ever men of the royal army prepare themselves for the battle, they should have full provisions of the arms, treasury, wealth, vehicles and the other requisites of the army and should be guarded well by a mighty noble commander-in-chief of the army. They should resort to good planning and intelligent tactics in order to overcome their adversaries. Without this kind of industriousness, it is not possible for any one to obtain victory. Therefore this sort of preparation must be done by all.

THE COMMENTATOR'S NOTES

(अंशम्) सेवाविभागम् । भोजनाच्छादनधनयान शस्त्रकोषविभागम्

= Various departments of food, clothing, finance, arms and treasury etc.

(इन्द्र) शत्रुदलविदारक

= Destroyer of the band of enemies.

(वृष्ण्या) वृष्णां वर्षकाणां शस्त्राणां वृष्टये हितया सेनया

= With the army equipped with raining down arms. How should they (soldiers) behave with one another is taught in the fifth Mantra,

Mantra—5

नाना हि त्वा हवमाना जना इमे धनानां धर्तरवसा विपन्यवः ।
अस्माकं स्मा रथमा तिष्ठ सातये जैत्रं हीन्द्र निभृत मनस्तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र त्वं धनानां सातये स्म यत्र तव मनः निभृतं तम् अस्माकं जैत्रं रथम् हि आतिष्ठ हे धर्तः तव आज्ञाया

स्थिताः अवसा सह वर्तमानाः नाना हवमानाः विपन्यवः जनाः इमे वयं त्वा (अनुकूलं) हि वर्तमहि ॥

TRANSLATION

O Indra (Commander of the army and protector of the brave soldiers). Many are the men skilled in archery and the use of various arms. O upholder of wealth, we who are of good conduct and full of intelligence, follow thee and obey thy commands. Thy mind is composed and resolved on victory. Mount on thy victorious car in the form of aeroplane etc, and divide wealth that is obtained from victory among persons justly.

PURPORT

When men are engaged in battles, they should give up all animosity, fear and indolence among themselves, should protect one another, and should be victorious over their foes The commanders of the armies should divide justly the wealth obtained from victory and should honour brave soldiers in order to give them encouragement in future also. They should bear in mind that taking or acceptance of gifts or presents is un-pleasant and giving is source of happiness and joy. Therefore they should behave in accordance with the above instruction.

THE COMMENTATOR'S NOTES

(जनाः) शौर्यधनुर्वेदकुशला अतिरथा मनुष्याः ।

=Brave men experts in archery and the use of other arms.

(विपन्यवः) विविधव्यवहारकुशला मेधाविनः ।

= Experts in various dealings of good conduct and intelligence.

(सातये) संविभागाय = For dividing.

TRANSLATOR'S NOTES

पन-व्यवहारे स्तुतौ च विपन्यव इति मेधाविनाम ॥
(निघ० ३.१५)

सातये षण-संभक्तौ

पुनः स सेनापतिः कीदृश इत्युपदिश्यते ।

How should be Commander of the army is taught in the sixth Mantra.

Mantra—6

गोजिता बाहू अमितक्रतुः सिमः कर्मन्कर्मञ्छतमूतिः खजङ्करः ।
अकल्प इन्द्रः प्रतिमानमोजसाथा जना वि ह्वयन्ते सिषासवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सेनापते यस्य ते गोजिता बाहू यः भवान् इन्द्रः ओजसा कर्मन् कर्मन् अमितक्रतुः अकल्पः सिमः खंजकरः शतमूतिः प्रतिमानं वर्तते अथ त्वां सिषासवः जनाः विह्वयन्ते ॥

TRANSLATION

O Commander of the army, thy arms are the winners of the earth, thy wisdom is boundless by thy strength thou art un-equalled in every act, the binder or overcomer of thy enemies, the giver of protection in a hundred ways, waging war against evil-doers, none can over power thee. Therefore people who are desirous of acquiring and dividing wealth among the needy invoke thee in various ways.

PURPORT

Men should accomplish victory and other acts by appointing him as commander of the army who knows and is able to do all good works, invincible, conqueror of all, desired by all and un-paralleled on account of his virtues.

THE COMMENTATOR'S NOTES

(सिमः) व्यवस्थया शत्रूणां बन्धकः

= The binder or overcomer of his enemies by his proper arrangements.

(खजंकरः) यः संग्रामं करोति सः
= He who wages war against evil-doers.

(अकल्पः) कल्पैरन्यैः समर्थैरसदृशः अन्येभ्योऽधिक इति
= Incomparable.

पुनः स कीदृशः किं करोतीत्युपदिश्यते ।

Mantra—7

उत्ते॑ श॒तान्म॑घव॒न्नुच्च॒ भूय॑स॒ उत्स॒हस्रा॑द्रिरिचे कृ॒ष्टिषु॒ श्रवः॑ ।
अ॒मा॒त्रं त्वा॑ धि॒षणा॑ तित्विषे म॒ह्यधा॑ वृ॒त्राणि॑ जिघ्नसे पुरन्दर ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघवन् इन्द्र ! ते कृष्टिषु श्रवः शतात् उद्रिरिचे, सहस्राद् रिरिचे भूयसः च उद् रिरिचे अध अमात्रं त्वा मही धिषणा तित्विषे । हे पुरन्दर वृत्राणि सूर्यः इव त्वं शत्रून् जिघ्नसे ।

TRANSLATION

O Indra (commander of the army) possessing infinite wealth, thy glory knowledge and wealth among men exceed a hundred, exceed a thousand and even more. Great cultured speech or intellect, glorifies thee that art possessor of in-numerable attributes. It makes thee shine out. O destroyer of the cities of the foes, thou slayest thy enemies as the sun disperses the clouds.

PURPORT

Men should defeat their enemies by choosing a learned man who is like the sun that is most glorious and resplendent by dispelling darkness and the cloud, manifesting his splendour as the commander of the army or the President of the Assembly.

THE COMMENTATOR'S NOTES

(श्रवः) श्रवणं कीर्तनं धनं वा

= Glory, knowledge or wealth.

(धिषणा) विद्यासुशिक्षिता वाक् प्रज्ञा वा

= Speech or intellect cultivated and refined.

(वृत्राणि) यथा मेघावयवान् सूर्यस्तथा शत्रून्

= Cloud like enemies.

TRANSLATOR'S NOTES

धिषणेति वाङ्नाम (निघ० १.११)

वृत्र इति मेघनाम (निघ० १.१०)

तत् को वृत्रः । मेघ इति नैरुक्ताः । वृणोतेर्वा वर्ततेर्वा वर्धतेर्वा (निरुक्ते २.१६)

पाप्मा वै वृत्रः (शत० ११.१.५.७)

अथेश्वरः सभापतिश्च कीदृश इत्युपदिश्यते ।

How is God and the President of the Assembly is taught in the eighth Mantra.

Mantra—8

त्रिविष्टिधातु प्रतिमानमोजसस्तिस्रो भूमीर्नृपते त्रीणि रोचना ।

अतीदं विश्वं भुवनं ववक्षिथाशत्रुरिन्द्र जनुषा सनादसि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नृपते इन्द्र बह्वैश्वर्यवतः अशत्रुः त्वं त्रिविष्टिधातु प्रतिमानं सनात् ओजसः जनुषा तिस्रः भूमी त्रीणि रोचना निर्वहन् असि त्रिविष्टि धातु प्रतिमानम् इदं विश्वं भुवनम् अतिववक्षिथ (तस्मात् सत्कर्तव्यः असि) ॥

TRANSLATION

(1) In the case of God as Indra :

O God Thou art un-rivalled Lord of this world consist-

ing of the earth, the heaven and the middle region. Thou art the Proto-type or the highest standard of Power and strength from all eternity & by Thy great might, Thou art the Upholder of three luminaries i. e. the sun in the heaven, the lightning in mid-air and terrestrial fire on earth. Thou sustainest all this universe. Therefore, Thou art to be adored by us

(2) In the case of the king as Indra.

O King, thou art endowed with great wealth and art unrivalled. Thou art the Proto-type of strength and protector of men. Thou on account of thy great virtues art un-rivalled and incomparable, shining with justice, strength and good administration.

PURPORT

Men should regard that God as Adorable who is unparalleled and who creates this world out of the Primordial Matter (as material cause) sustains and dissolves it. They should regard that President of the Assembly or of the council of Ministers who pleases the people of the State by his justice and other virtues being un-equalled in his strength and wisdom etc. He should be respectd.

THE COMMENTATOR'S NOTES

(त्रिविष्टिधातु) त्रिधोत्तममध्यमनिकृष्टा विष्टयो व्याप्तयो धातूनां पृथिव्यादीनां यस्मिन् तत् ॥
= Pervading the earth, the heaven and the middle region.

(सनात्) सनातनात् कारणात्
= From eternal cause i. e. the Primordial Matter.

अथ सेनाध्यक्षः कीदृश इत्युपदिश्यते ।

How should be the Commander of the army is taught in ninth Mantra.

Mantra—9

त्वां देवेषु प्रथमं हवामहे त्वं बभूथ पृतनासु सासहिः ।
सेमं नः कारुमुपमन्युमुद्भिदमिन्द्रः कृणोतु प्रसवे रथं पुरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सेनापते यतः त्वं पृतनासु सासहिः बभूथ तस्मात् प्रथमं त्वां वयं हवामहे। स इन्द्रः भवान् प्रसवे उद्भिदं रथं पुनः करोति स नः (अस्मभ्यम्) इमम् उपमन्युं कारुं कृणोतु ॥

TRANSLATION

O Indra (commander of the army) as thou art the mightiest in our own army as well as that of our adversaries, therefore we regard and invoke thee as the first and foremost among enlightened persons. Thou hast been the victor in all battles. May Indra (Commander of the army) put foremost in the battle the chariot in the form of the aeroplane etc. and may he always encourage educated artists for the benefit of the people of the State

THE COMMENTATOR'S NOTES

(कारुम्) शिल्पकार्यकर्तारम्

= Artist, well-versed in various arts and industries.

(प्रसवे) प्रकृष्टतया सुवन्ति प्रेरयन्ति वीरान् यस्मिन् राज्ये तस्मिन्

= Where brave persons are respected.

PURPORT

Men should appoint him as the Commander of their army who is highly learned, expert in maintaining his own army and destroying the strength of his enemies, who is knower of various arts, and is a mighty hero, loved by the people owing to his extra-ordinary qualities.

पुनः स किं कुर्यादित्युपदिश्यते।

What should he (Commander of the army) do further is taught in the tenth Mantra.

Mantra—10

त्वं जिगेथ न धना रुरोधिथार्भेष्वाजा मघवन्महत्सु च ।
त्वामुग्रमवसे सं शिशीमस्यथा न इन्द्र हवनेषु चोदय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघवन् इन्द्र यः त्वम् अर्भेषु महत्सु मध्यस्थेषु च आजा शत्रून् जिगेथ धना न रुरोधिथ तम् उग्रं त्वाम् अवसे स्वीकृत्य शत्रून् संशिशीमसि । अथ हवनेषु नः (अस्मान्) चोदय ॥

TRANSLATION

O Indra (Commander of the Army) possessing good wealth, possessing fourfold army thou conquerest thy enemies in all battles whether small or great. Thou withholdest not the riches. We accept thee as our protector, as thou art mighty and fierce for the wicked. Having taken shelter in thee who art able to annihilate the force of thy foes, we weaken the strength of our adversaries. Do thou inspire us to do noble deeds. By fourfold army is meant the army consisting of elephants, chariots, cavalry and infantry.

PURPORT

He alone should be accepted as the Commander of an army who waits for the opportune time and conquers wealth, prompts others to perform noble deeds and is destroyer of the foree of the wicked foes.

THE COMMENTATOR'S NOTES

(इन्द्र) चतुरंगसेनायुक्तः

= Commander of a complete army consisting of elephants, chariots, cavalry and infantry.

(उग्रम्) शत्रुबलविदारणक्षमम्

= Able to destory the force of the enemies.

(आजा) आजिषु-संग्रामेषु = In battles.

(शिशीमसि) शत्रून् सूक्ष्मान् जीर्णान् कुर्मः । अत्र शो तनूकरण इत्यस्माल्लटिश्यनः स्थाने व्यत्ययेन श्नु । छन्दस्युभयथेति श्नोरार्धधातुकत्वादाकारादेशः ॥

TRANSLATOR'S NOTES

आजौ इति संग्रामनाम (निघ० २.१७)

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 11th Mantra.

Mantra—11

विश्वाहेन्द्रो अधिवक्ता नो अस्त्वपरिहृताः सनुयाम वाजम् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अपरिहृताः वयं यः विश्वाहा इन्द्रः नः (अस्माकम्) अधिवक्ता अस्तु तस्मै वाजं सनुयाम येन तत् मित्रः वरुणः सिन्धुः पृथिवी उत द्यौः नः (अस्मान्) मामहन्ताम् ॥

TRANSLATION

May Indra (President of the Assembly) who is destroyer of his enemies from all sides, be our instructor for ever. Never forsaken by him and free from crookedness, let us honour him by giving well-cooked food. May friends, noble persons, earth, firmament, river and ocean, light of the sun etc. help us in advancement so that we may become respectable everywhere.

PURPORT

This is the way in which all servants should behave. They should obey the commands of their masters. They should hear sermons delivered by highly educated persons knowing various sciences.

THE COMMENTATOR'S NOTES

(विश्वाहा) विश्वान् सर्वान् हन्ति सः

= Destroyer of all enemies.

(इन्द्रः) परमैश्वर्यः सभाध्यक्षः

= President of the Assembly, possessing much wealth.

(अपरिह्वृताः) अपरिवर्जिताः = Not forsaken.

सर्वतोऽकुटिला ऋजवः

= Free from crookedness.

(Rishi Dayananda in his Commentary on Rig. 7.2 32).

(वाजम्) सुसंस्कृतमन्नम् = Well-cooked food.

TRANSLATOR'S NOTES

वाज इत्यन्ननाम (निघ० २.७)

This hymn is connected with the previous hymn as there is mention of the head of the educational institution etc. of God, good teacher and commander of the army etc. in that hymn.

Here ends the commentary on the One hundred second hymn and fifteenth Varga of the Rigveda.

अथत्र्युत्तरशततम सूक्तम्

HYMN CIII (103)

अथ त्र्युत्तरशततमस्याष्टर्चस्य सूक्तस्यांगिरसः कुत्स ऋषिः । इन्द्रो देवता । १, ३, ५, ६ निचृत् त्रिष्टुप् । ७, ८ त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer - Angirasa Kutsa. Devata or subject-Indra. Metre-Trishtup in various forms. Tune – Dhaivata.

अथ परमेश्वरस्य कार्येजगति कीदृशं प्रसिद्धं लिंगमस्तीत्युपदिश्यते ।

What is the main proof or sign of God in this world is taught in the first Mantra.

Mantra—1

तत्तं इन्द्रियं पर॒मं प॑रा॒चैर॑धारयन्त क॒वयः॑ पु॒रेदम् ।

क्ष॒मेदम॒न्यद्दि॒व्य१॒॑न्यद॑स्य॒ समी॑ पृच्यते सम॒नेव॑ के॒तुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जगदीश्वर ! यत् ते (तव) जीवस्य च सृष्टौ इदं परमम् इन्द्रियं कवयः पराचैः पुराधारयन्त क्षमा पृथिवी इदं धृतवती यत् दिवि इदं वर्तते यत् अन्यत् कारणे अस्ति अस्य (संसारस्य मध्ये) ई-ईम्-उदकं धरति (यत् अन्यत् अदृष्टे कार्ये भवति) तत् सर्वसंमना इव केतुः सन् प्रकाशयति तत् च अत्र संपृच्यते ॥

TRANSLATION

O God ! The wise sages from the times immemorial see the evidence of Thy Supreme Power with external signs in this Thy world. Thy power shines upon the earth in one form and in heaven in another form. The water also manifests Thy Power. As an army engaged in battle is known by its flag, in the same manner all the objects of this wonderful world manifest Thy Glory like a banner.

PURPORT

O men, whatever beautiful created object there is in the world, it is also God's creation. This magnificent marvellous world cannot come into existence without God the Creator. Therefore there is God who is the Creator of this Universe and there is the soul, who makes some articles. This should be known by all with certainty.

THE COMMENTATOR'S NOTES

(इन्द्रियम्) इन्द्रस्य परमैश्वर्यवत: तव (परमेश्वरस्य) जीवस्य च लिंगम् ।

= The sign or proof of God-the Possessor of all this infinite wealth and of soul-possessing finite power.

(क्षमा) सर्वसहनयुक्ता पृथिवी = Earth.

क्षमेति पृथिवी नामसु (निघ० १.१) Tr.

(ई) ईम् इत्युदकनामसु (निघ० १.१२) छान्दसो वर्णलोपोवेति म लोप: (समनेव) यथा युद्धे प्रवृत्ता सेना ।

= Like the army engaged in the battle.

(केतु:) विज्ञापक: = Flag that points out.

अथैतस्मिन् जगति तद्रचितोऽयं सूर्य: किं कर्मास्तीत्युपदिश्यते ।

How is the sun created by God in this world is taught in the second Mantra.

Mantra—2

स धारयत्पृथिवीं पप्रथच्च वज्रेण हत्वा निरपः ससर्ज ।
अहन्नहिमभिनद्रौहिणं व्यहन्व्यंसं मघवा शचीभिः ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे मनुष्या: ! य: मघवा शचीभि: पप्रथत् विद्युदादीन् च वज्रेण मेघं हत्वा अप: निससर्ज पुन: अहिम्

अहन् रोहिणमश्रमिनत् न केवलं साधारणम् एव हन्ति किन्तु व्यंसंयथा स्यात् तथा व्यहन् स ईश्वरेण रचित: अस्ति इति विजानीत ॥

TRANSLATION

O men, you should know that the Sun who upholds the earth with his actions, who illuminates the world with his lustre and having struck the lightning with his rays has extricated the waters,strikes the cloud,cutting off its shoulders (so to speak) has been created by God.

PURPORT

Men should clearly understand that the sun that is the upholder of the earth through the rain with his power of destruction, gravitation and illumination, who is the cause of the movement of all beings, can never come into existence without being created by God.

THE COMMENTATOR'S NOTES

(मघवा) सूर्य: = The sun.

(वज्रेण) किरणसमूहेन = With the band of his rays.

(अहिम्) मेघम् = The cloud.

TRANSLATOR'S NOTES

अहिरिति मेघनाम (निघ० १.१०)

शचीति कर्मनाम (निघ० २.१)

इन्द्रो वै मघवान् (शतपथ ४. १. २. १५।१६)

अथ य: स इन्द्रोऽसौ स आदित्य: (शतपथ ८.५.३.२)

एष एवेन्द्रो य एष (सूर्य:) तपति (शत०१.६-४.१८)

इन्द्र: सूर्य इति सायणाचार्योऽपि ताण्ड्य महाब्राह्मणस्य १४. २. ५ भाष्ये ।

Therefore Rishi Dayananda's interpretation of मघवा as सूर्य: or Sun is well-authenticated based upon the above quoted passages from the Brahmanas.

अथ सेनाद्यध्यक्षः कीदृश इत्युपदिश्यते ।

How is the Cammander of the Army or President of the Assembly etc. is taught further in the third Mantra.

Mantra—3

स जातूभर्मा श्रद्दधान ओजः पुरो विभिन्दन्नचरद्वि दासीः ।
विद्वान्वज्रिन्दस्यवे हेतिमस्यार्यं सहो वर्धया द्युम्नमिन्द्र ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वज्रिन् इन्द्र ! यः जातूभर्मा श्रद्दधानः विद्वान् भवान् अस्य दुष्टस्य दासीः पुरः दस्यवे विभिन्दन् सन् व्यचरत् स त्वं श्रेष्ठेभ्यः हेतिम् आर्यं सहः द्युम्नम् ओजः च वर्धय ॥

TRANSLATION

O Indra (Commander of the army etc.) armed with good weapons, nourisher or sustainer of all beings, having genuine faith in the performance of good deeds, highly educated thou goest on destroying the slave-like cities of a wicked ignoble person with thy might. Use thy thunderbolt or powerful weapon which augments happiness, against a plunderer and increase the strength and glory of the Aryas (noble-minded righteous persons.)

PURPORT

That man alone should be honoured and respected by all, who destroys all wicked persons, gladdens good men, develops his physical and spiritual power and augments the happiness by giving wealth in charity.

THE COMMENTATOR'S NOTES

(जातूभर्मा यः जातान्-जन्तून् बिभर्ति स-अत्र जनी-धातोर्नकारस्याकार[illegible]ऽन्येषामपि इति दीर्घः

= Sustainer of all beings.

(दासी:) दासीशीलानगरीः अत्र दंसेष्टनौ न श्राच (उ०को० ५.१०)

= Slave-like cities.

(हेतिम्) सुखवर्धकं वज्रम्

= Weapon which augments joy.

(द्युम्नम्) धनम् = Wealth.

TRANSLATOR'S NOTES

हेतिरिति वज्रनाम (निघ० २.२०)

It is derived from हि - गतिवृद्ध्योः

द्युम्ननिति धननाम (निघ० २.१०)

सेनेन्द्रस्य पत्नी (गोपथ० उ० २.६)

= So here Indra means the Master or commander of the army.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the fourth Mantra.

Mantra—4

तदूचुषे मानुषेमा युगानि कीर्तेन्यं मघवा नाम बिभ्रत् ।
उपप्रयन्दस्युहत्याय वज्री यद्ध सूनुः श्रवसे नाम दधे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मघवा सूनुः वज्री (सेनापतिः) यथा सूर्यः तथा ऊचुषे दस्युहत्याय श्रवसे इमा मानुषा युगानि कीर्तेन्यं नाम बिभ्रत् उपप्रयन् यत् नाम दधे । (तत् ह खलु वयम् अपि दधीमहि) ॥

TRANSLATION

Let us also have name and fame which a Maghava (Noble Commander of an army) armed with all powerful weapons, the son of a hero and himself acting like the sun that dispels darkness and thus gladdens all people has for the admirable destruction of robbers and thieves etc. and

for the acquisition of wealth and reputation in human life, approaching learned and righteous persons.

PURPORT

As the sun upholding water and the parts of time gladdens all by dispelling darkness for the delight of all beings, in the same manner, the commander of an army should earn good reputation in his life by slaying his enemies and by acquiring wealth for the happiness of all.

THE COMMENTATOR'S NOTES

(ऊचुषे) वक्तुमर्हाय = For admirable purpose
(युगानि) वर्षाणि = Years.
(श्रवसे) धनाय = For wealth and reputation.

TRANSLATOR'S NOTES

श्रव: इति धननाम (निघ० २.१०)
श्रव: – श्रूयत इति सत: इति निरुक्ते (१०. १५)
श्रव इच्छमान: (ऋ. १.१२६. १) व्याख्यायांनिरुक्त-
कार: प्रशंसामिच्छमान: तस्माद् यशोऽर्थक: ।
मनुष्यैस्तस्मात् किंकि कर्मधार्यमित्युपदिश्यते ।

What should men take from Indra is taught in the fifth Mantra.

Mantra—5

तद॑स्ये॒दं प॑श्यता॒ भूरि॑ पु॒ष्टं श्रदिन्द्र॑स्य धत्तन वी॒र्या॑य ।
स गा अ॑विन्द॒दश्वा॒न्त्स ओष॑धीः सो अ॒पः स वना॑नि ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे मनुष्या: ! य: स सेनाधिपति: सूर्य: इव गा अवि-न्दत् स: अश्वान् अविन्दत् स ओषधी: अविन्दत् स: अप: अविन्दत् सवनानि अविन्दत् तत् अस्य इन्द्रस्य इदं भूरि पुष्टं श्रत् (सत्याचरणम्) यूयं पश्यत वीर्याय धत्तन ।।

TRANSLATION

(1) O men ! behold this vast and extensive truthful conduct of the commander of the army who being like the sun has got the lands, has obtained great substances, herbs and plants, waters and forests or the rays of the sun, utilising properly all of them. Hold him as example for virility.

(2) The Mantra is also applicable to God in which case it means Behold this, the vast and extensive might of Indra (God) and have confidence in His Prowess. It is He who has created the earth, the cattle, the horses and all great objects, the herbs and plants, forests and the rays of the sun and He pervades them all.

PURPORT

Men should obtain only that power which is the result of truthful conduct. Without it, it is not possible to achieve true strength and the acquistion of all objects.

THE COMMENTATOR'S NOTES

(श्रत्) सत्याचरणम् श्रत् इति सत्यनाम
(निघ० ३.१०)

= Truthful conduct or the observance of Truth.

(अश्वान्) महत: पदार्थान् । अश्व इति महन्नाम
(निघ० ३.३)

= Great objects.

(वनानि) जंगलान् किरणान् वा

= Forests or the rays of the sun.

वनमिति रश्मिनाम (निघ० १.५) Tr.

पुनः सः कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 6th Mantra.

Mantra—6

भूरिकर्मणे वृषभाय वृष्णे सत्यशुष्माय सुनवाम सोमम् ।
य आदृत्या परिपन्थीव शूरोऽयज्वनो विभजन्नेति वेदः ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

वयं यः शूरः आदृत्य परिपन्थी इव विभजन् अयज्वनः वेदः एति तस्मै भूरिकर्मणे वृषभाय वृष्णे सत्यशुष्माय इन्द्राय (सेनापतये) यथा सोमं सुनवाम (तथा यूयम् अपि सुनुत)।

TRANSLATION

We respectfully offer much wealth to Indra (Commander of the army) who is doer of many noble deeds, the rainer of happiness and joy or showerer of benefits, the possessor of true strength, the hero who takes away wealth from thieves and robbers who do not perform Yajnas and other noble deeds and who are miserly and gives them respectfully to righteous wise men. You should also do like wise.

PURPORT

Men should appoint him as commander of an army who is enterprising like a robber, who is un-equalled in might, is industrious and who snatches away wealth from thieves and gives them to righteous wise men with great respect and honour.

THE COMMENTATOR'S NOTES

(सोमम्) ऐश्वर्यसमूहम् = Much wealth.

(परिपन्थीइव) यथा दस्युस्तथा चोराणां प्राण-पदार्थहन्ता

= Is like a robber the snatcher of the life and wealth of the thieves and robbers.

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—7

तदिन्द्र प्रेव वीर्यं चकर्थ यत्ससन्तं वज्रेणाबोधयोऽहिम् ।

अनु त्वा पत्नीर्हृषितं वयश्च विश्वे देवासो अमदन्ननु त्वा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! ससन्तम् अहिं यत् वज्रेण अबोधयः तत् वीर्यं प्र इव चकर्थ अनुहृषितं पत्नीः वयः विश्वे देवासः च अनुअमदन् ॥

TRANSLATION

O Indra ! (Commander of the army). Thou doest perform a glorious deeds when thou awakenest a careless enemy with thy thunderbolt or powerful weapon. Then the wives, enlightened persons and all wise men themselves are very much pleased and exulted.

PURPORT

A mighty commander of an army slays wicked enemies and ferocious creatures duly or in proper manner.

THE COMMENTATOR'S NOTES

(इन्द्र) सेनाध्यक्ष = Commander of the army.

(वयः) ज्ञानिनः = Wise men.

(ससन्तम्) स्वपन्तं चिन्तारहितं वा
= Sleeping or careless.

TRANSLATOR'S NOTES

सेनेन्द्रस्य पत्नी (गोपथ ब्रा० ३. २. ९) तेनेन्द्रः सेनापतिः वयः – वी-गतिव्याप्तिप्रजनकान्त्यसनखादनेषु इति धातोः, अत्र गतेर्ज्ञानार्थग्रहणं कृत्वा ज्ञानिनइत्यर्थः कृतो भाष्यकृता सस्ति - स्वपिति कर्मा (निघ० ३.२२)

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the eighth Mantra.

Mantra—8

शुष्णं पिप्रुं कुयवं वृत्रमिन्द्र यदावधीर्वि पुरः शम्बरस्य ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! यदा त्वं यथा सूर्यः शुष्णं कुयवंप्रिप्रुं वृत्रं शम्बरस्थपुरः च व्यवधीः तत् मित्रः वरुणः अदितिः सिन्धुः पृथिवी उत द्यौः अस्मान् मामहन्ताम् सत्कारहेतवो भवेयुः ॥

TRANSLATION

O Indra (Commander of the Army) when thou destroyest the cities or forts of the wicked enemy as the sun destroys the mighty cloud that causes barley and other corns to grow and which fill up the waters of the rivers and as he demolishes the cities or bands of powerful raining cloud, then let friends, noble persons, earth, firmament river and ocean, light of the sun, be the cause of our respectability.

PURPORT

Men should bear the attributes of the sun, and on account of their good virtues should get proper benefits from the earth, rivers etc. and the co-operation of their servants or attendants. Let them enjoy happiness by subduing their adversaries.

THE COMMENTATOR'S NOTES

(शुष्णम्) बलवन्तम् = Mighty.

(पिप्रुम्) प्रपूरकम् । अत्र पृधातोर्बाहुलकादौणादिकः कुः प्रत्ययः = Fulfiller.

(कुयवम्) कौ पृथिव्यां यवा यस्मात् तम् = The cause of the growth of barley and other corns on earth.

(शम्बरस्य) मेघस्य बलवतः शत्रोर्वा

= Of the powerful cloud or the mighty foe.

This hymn is connected with the previous hymn as there is mention of the attributes of God, sun and commander of the army etc. as in that hymn. Here ends the translation of the 103rd hymn of the Ist Mandala of the Rigveda.

अथ चतुरधिकशततमं सूक्तम्

HYMN CIV (104)

अस्य नवर्चस्य सूक्तस्यांगिरसः कुत्सःऋषि । इन्द्रो देवता १ पंक्तिः २, ४, ५ स्वराट् पंक्तिः ६ भुरिक् पंक्तिश्छन्दः । पंचम स्वरः । ३, ७ त्रिष्टुप् । ८, ९ निचृत् त्रिष्टुप् छन्दः । धैवतः । स्वरः ।

Seer of the hymn–Kutsa Angiras. Devata or subject—Indra. Metres-Pankti and Trishtup in various forms.

स इन्द्रः किं कुर्यादित्युपदिश्यते ।

What should Indra do is taught in the first Mantra.

Mantra—1

योनिष्ट इन्द्र निषदे अकारि तमा नि षीद स्वानो नार्वा ।
विमुच्या वयोऽवसायाश्वान्दोषा वस्तोर्वहीयसः प्रपित्वे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र । ते निषदे योनिः सभासद्भिः अस्माभिः अकारि तं त्वम् आनिषीद स्वानः अर्वा न प्रपित्वे जिगमिषुः त्वं वयः अवसाय अश्वान् विमुच्य दोषावस्तोः वहीयसः अभियुङ्क्ष्व ।

TRANSLATION

O Indra (Dispenser of Justice) the seat has been prepared by us-members for you to sit upon, hasten to sit upon it as a neighing horse (hastens to go to the destination). In order to protect your life, loosen your horses and yoke fire etc. which take you soon to distant places carrying you day and night.

PURPORT

The dispensers of justice should occupy their seat of justice and addressing the clients and the accused, they should try to gladden all by dispensing justice properly. Knowing that by exerting themselves much exertion shortens the space of their life, they should manufacture air-crafts

and other vehicles with the help of technical science for speedy transportation.

THE COMMENTATOR'S NOTES

(इन्द्र) न्यायाधीश = O Judge or dispenser of justice.

(योनिः) न्यायासनम् -- The seat of justice.

(प्रपित्वे) प्राप्तव्ये समये स्थाने वा

= Destined time or place.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 2nd Mantra.

Mantra—2

ओ त्ये नर इन्द्रमूतये गुर्नू चित्तान्त्सद्यो अध्वनो जगम्यात् ।
देवासो मन्युं दासस्य श्चम्नन्ते न आ वक्षन्त्सुविताय वर्णम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

त्ये ये नरः ऊतये इन्द्रं सद्यः ओ गुः तान् चित् अयम् अध्वनः जगम्यात् ये देवासः मन्युं श्चमनन्ते नः अस्माकं सुविताय (प्रेरिताय दासाय) वर्णं नुं अवक्षन्

TRANSLATION

Those persons who come to Indra (President of the Assembly or the commander of the army) to solicit his protection, may he quickly direct them to tread upon the path of righteousness. May the learned remove the wrath of their servants and make their attendants to obey them properly.

PURPORT

When men of the public or of the army approach the President of the Assembly or the Commander of the army, they should protect them well. Those learned persons who observe peace by giving the Vedic Knowledge and good education, removing their evils, should be served by all,

THE COMMENTATOR'S NOTES

(इन्द्रम्) सभाधिपतिम्

= The President of the Assembly or Commander or the Army etc.

(श्चम्नन्) हिंसन्तु श्चमुधातुर्हिंसार्थः

= Destroy or remove.

अथ राजप्रजे परस्परं कथं वर्तेयातामित्युपदिश्यते ॥

How should the King and his subjects behave towards one another is taught in the 3rd Mantra.

Mantra—3

अव॒ त्मना॑ भरते॒ केत॑वेदा॒ अव॑ त्मना॑ भरते॒ फेन॑मु॒दन् ।
क्षी॒रेण॑ स्नातः॒ कुय॑वस्य॒ योषे॑ ह॒ते ते स्या॑तां प्रव॒णे शिफा॑याः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः केतवेदा (राजपुरुषः) त्मना प्रजाधनम् अव भरते (अन्यायेन स्वीकरोति) यः च (प्रजापुरुषः) त्मना फेनं (वर्धितं राजधनम्) अवभरते (अधर्मेण स्वीकरोति) तौ क्षीरेण उदन् जलेन पूर्णे जलाशये स्नाते उपरिष्टात् शुद्धौ भवतः अपि यथा कुयवस्य योषे शिफायाः प्रवणे हते स्यातां तथा एव विनष्टौ भवतः ।

TRANSLATION

If a Government servant knowing the nature of wealth misappropriates the public funds or a man of the public takes as bribe the money belonging to the State and increased with compound interest, both of them are ruined like the two quarelous and jealous wives of a man committing suicide by drowning themselves in the flow or current of a river.

PURPORT

A Government servant or officer of the State who acts against the interest of the public or a man of the public who

acts in opposition to the righteous Government cannot enjoy happiness. A Government Servant or officer who in order to achieve his self-interest causes harm to the subjects prejudicially and earns much wealth and a man belonging to the public who misuses the Government money by theft and deceit-both of them are ruined like the two wives of an unrighteous wealthy person who drown themselves in the flow or current of the river out of quarrel with and anger towards each other. Therefore a servant of the State should give up opposition to the men of the public and the public should not have any kind of ill-feeling towards the officers or workers of the State. They should co-operate with one another,

THE COMMENTATOR'S NOTES

(फेनम्) चक्रवृद्ध्यादिना वर्धितं धनम्

= The wealth multiplied by compound interest etc.

(क्षीरेण) जलेन क्षीरमित्युदकनाम ।। (निघ० १.१२)

(कुयवस्य) कुत्सिता धर्माधर्ममिश्रिता व्यवहारा यस्य तस्य ।

= Of a person whose conduct is mixed with righteousness and un-righteousness.

(शिफायाः) नद्याः अत्र शिञ् निशाने इति धातोरौणादिकः फक् प्रत्ययः ।

= Of a river.

TRANSLATOR'S NOTES

The simile clearly indicates the evil results of polygamy which is against the teachings of the Vedas.

Ludwig's explanation (as quoted by Griffith in his footnote) is simply absurd and mischievous. It is that while the poor Arya who can only wish for the wealth which he does not possess has not even ordinary water to wash himself in, the wives of the enemy, in the insolent pride of their riches, bathe in milk

(Quoted by Griffith in his foot-note on the Mantra 1. 104. 3).

पुनस्तौ कथं वर्तेयातामित्युपदिश्यते

How should they behave is taught further in the fourth Mantra.

Mantra—4

युयोप नाभिरुपरस्यायोः प्र पूर्वाभिस्तिरते राष्टि शूरः ।
अञ्जसी कुलिशी वीरपत्नी पयो हिन्वाना उदभिर्भरन्ते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यदा शूरः प्रपूर्वाभिः तिरते (राज्यं संतरति) तत्र (राष्टि) प्रकाशते तदा आयोः उपरस्य नाभिः युयोप (सा न न्यूना) किन्तु अंजसीकुलिशी वीरपत्नी नद्यः पयः हिन्वाना उदभिः भरन्ते ॥

TRANSLATION

A King who is like the navel or the centre of men that unite all and who like clouds are the givers of various prosperity to the public, charms all by his noble conduct. He being a hero and destroyer of his enemies, shines forth along with prosperous subjects. He grows more and more. As flowing rivers with their water fill the ocean, so virtuous, prosperous and famous subjects who regard the brave king as their husband, fill him with riches.

PURPORT

On account of good Government, the subjects enjoy all happiness. Without good Government, there is misery and famine. Therefore a brave King should administer his State properly.

THE COMMENTATOR'S NOTES

(नाभिः) बन्धनमिव = Like the navel or centre.

(उपरस्य) मेघस्य उपरइति मेघनाम (निघ० १. १०)

= Of the cloud or of a man who is benevolent like a cloud.

(श्रायो:) प्राप्तुं योग्यस्य मनुष्यस्य छन्दसीण: (उणादि० १. २)

= Of a man to be approached by all.

यु-मिश्रणामिश्रणयो: = Tr.

पुनस्ते कथं वर्तेयातामित्युपदिश्यते

How should they (the King and his subjects) behave is taught further in the fifth Mantra.

Mantra -- 5

प्रति यत्स्या नीथादर्शि दस्योरोको नाच्छा सदनं जानती गात् ।
अध स्मा नो मघवञ्चर्कृतादिन्मा नो मघेव निष्षपी परा दा ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

सभाधिपतिना यद् या नीथा प्रजा दस्यो: श्रोक: न यथा गृहं तथा पालिता श्रदर्शि स्या (सा) श्रच्छा जानती सदनं प्रतिगात् (प्रत्येति) । हे मघवन् निष्षपी सन् त्वं न: (श्रस्मान्) मघा इव मा परादा: । श्रथ इत्यनन्तरं न: (श्रस्माकं) चर्कृतात्इत् (एव) विरुद्धं मा स्म दर्शय ॥

TRANSLATOR'S NOTES

The subjects justly protected by the President of the Assembly etc. from thieves and robbers are seen as a well-guarded dwelling place. Knowing well that they are well-protected, they come and go to their houses. O President of the Assembly or Commander of the Army, do not cast us away as a libertine throws away wealth. Do not act against our interests.

PURPORT

As a well-built and well-guarded house protects its inhabitants from thieves and cold, heat and rain and preserves

the wealth, so the subjects properly protected by the President of the Assembly and other officers of the State, guard them well. The officers of the State should not ruin people as a libertine ruins his body, Dharma (righteousness) knowledge and good manners or as the abundance of wealth is ruined by men out of jealousy and vanity, using it for unjust purposes. But they should always support the subjects with humility and love, knowing the good acts done by them for their welfare. They should never run away from wicked enemies out of fear.

THE COMMENTATOR'S NOTES

(मघवन्) सभाध्यक्ष = President of the Assembly etc.

(निष्पपी) स्त्रिया सह नितरां समवेत:

= Libertine, engrossed day and night in sexual pleasures.

पुनस्ते कथं वर्तेयातामित्युपदिश्यते

How should they behave towards one another is taught further in the sixth Mantra.

Mantra – 6

स त्वं न॑ इन्द्र॒ सूर्ये॒ सो अ॒प्स्व॑नागा॒स्त्व आ भ॑ज जीवशं॒से ।
मान्त॑रां॒ भुज॒मा री॑रिषो नः॒ श्रद्धि॑तं ते मह॒त इ॑न्द्रि॒याय॑ ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे इन्द्र ! यस्य ते महते इन्द्रियाय नः (अस्माकं) श्रत्, हितम् अस्ति स त्वं नः (अस्माकं) भुजं प्रजाम् अन्तरा मा रीरिषः । स त्वं सूर्ये अप्सु अनागास्त्वे जीवशंसे च उपमाम् आ भज ।।

TRANSLATION

O Indra (President of the Assembly). As we have trust in thy mighty power and great wealth, do not in any way harm our subjects that are always to be protected.

Give us a share of sun-light or vital power, calmness of the waters, sinlessness and good reputation on account of good conduct.

PURPORT

President of the Assembly or other officers of the State should never give punishment to such people among the subjects of a State as give much wealth for the accomplishment of the works related to the administration with honesty and genuine faith. But those who are thieves and robbers and other wicked people, they should always be punished severaly. He who gets the authority or rank of the Commander of an army, should please his countrymen by spreading the light of knowledge and justice like the sun, by generating like water, peace and satisfaction, by being free from injustice and guilt and by conducting himself in an admirable manner.

THE COMMENTATOR'S NOTES

(इन्द्र) सभादिस्वामिन् ।

= O President of the Assembly or Commander of the army etc.

(सूर्ये) सवितृमण्डले प्राणे वा

= In the solar system or the Prana (Vital breath).

(भुजम्) भोक्तव्यां प्रजाम्

= The subjects that are to be well-guarded.

(इन्द्रियाय) धनाय इन्द्रियमिति धननाम (निघ० २.१०)

= For wealth.

पुनरेताभ्यां कथं प्रतिज्ञातव्यमित्युपदिश्यते ।

How should they (The King and the subjects) take pledges is taught further in the seventh Mantra.

Mantra—7

अधा मन्ये श्रत्ते अस्मा अधायि वृषा चोदस्व महते धनाय ।

मा नो अकृते पुरुहूत योनाविन्द्र क्षुध्यद्भ्यो वय आसुतिं दाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पुरुहूत इन्द्र ! वृषा त्वम् अकृते योनौ नः (अस्माकम्) वयः आसुतिं च मा दाः । त्वया क्षुध्यद्भ्यः अन्नादिकम् अधायि: नः (अस्मान्) महते धनाय चोदस्व । अध अस्मै ते (तव) एतत् श्रत् अहं मन्ये ॥

TRANSLATION

O Indra (President of the Assembly) giver of great prosperity and slayer of enemies, you who art invoked by many, showerer of happiness, do not deprive us of good food and noble off-spring for the fault not done by us. You who provide food to the hungry, direct us to great wealth. Do not consignus to destitutite dwelling. I place my trust in you and truthful conduct.

PURPORT

The judges and other dispensers of justice should never punish innocent subjects. They should collect taxes from them and should make them grow in every manner in wisdom and industriousness, thus making them happy and full of bliss. The people of the public should have faith in this true deed of the President of the Assembly and other officers of the State.

THE COMMENTATOR'S NOTES

(श्रत्) श्रद्धां सत्याचरणं वा

= Genuine faith and truthful conduct.

(योनौ) निमित्ते = For reason.

(वयः) कमनीयम् अन्नम् = Admirable or good food.

(आसुतिम्) प्रजाम् = Off-spring or children.

(दाः) छिन्द्याः

= Cut into pieces or destroy (derived from)

दैप्-लवने

पुनरेताभ्यां कथं प्रतिज्ञातव्यमित्युपदिश्यते ।

How should they (the King and the subjects) take pledges is taught further in the eighth Mantra.

Mantra—8

मा नो॑ वधीरिन्द्र मा परा॑ दा मा नः प्रिया भोज॑नानि प्र मो॑षीः ।
आ॒ण्डा मा नो॑ मघवञ्छक्र निर्भे॒न्मा नः पात्रा॑ भेत्स॒हजा॑नुषाणि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघवन् शुक्र इन्द्र (सभापते) त्वं नः मा वधीः ! मा परा दाः । नः सह जानुषाणि प्रिया भोजनानि मा प्रमोषीः । नः (अस्माकम्) आण्डा मा निर्भेत् नः (अस्माकं) पात्रा मे भेत् ॥

TRANSLATION

O affluent President of the Assembly ! harm us not, abandon us not, deprive us none of the enjoyments that are dear to us, injure not our in-born off-spring and do not take away from us the vessels of gold, silver and other metals.

PURPORT

O President of the Assembly, you should behave like God who is impartial and just as well as kind. You should not turn your face away from a righteous person and should be absolutely free from theft and all dishonest dealing. Without behaving like this, you cannot please the people.

THE COMMENTATOR'S NOTES

(आण्डा) अण्डवद् गर्भे स्थितान्

= Un-born off-spring in the embryonic state.

(सह जानुषाणि) जनुर्भिः – जन्मभिर्निवृतानि जानुषाणि कर्माणि तैः सह वर्तमानानि ॥

= Earned with good deeds

पुनः प्रजया तेने सह किं प्रतिज्ञातव्यमित्युपदिश्यते ।

What should people pledge to Indra is taught further in the ninth Mantra.

Mantra—9

अर्वाङेहि सोमकामं त्वाहुरयं सुतस्तस्य पिबा मदाय ।
उरुव्यचा जठर आ वृषस्व पितेव नः शृणुहि हूयमानः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सभाध्यक्ष ! यतः त्वा (त्वाम्) सोमकामम् आहुः त्वम् अर्वाङ् एहि । अयं सुतः तस्य मदाय पिब । उरुव्यचाः त्वम् जठरे आवृषस्व । अस्माभिः हूयमानः त्वं पिता इव नः शृणुहि ॥

TRANSLATION

O Indra (President of the Assembly) you are said to be fond of Soma (juice of various nourishing herbs) we have prepared this for you. So please come into our presence. Drink of this (Soma) for your exhiliration. You who are full of vast knowledge and respected on that account, take this juice into your stomach and when invoked, hear us as a father listens to the words of his sons.

PURPORT

The people belonging to the public should please the President and other officers of the State with food and drinking, clothes, wealth, conveyance and sweet speech etc. The President and officers of the State should also nourish their subjects like their own children.

THE COMMENTATOR'S NOTES

(उरुव्यचाः) उरु बहुविधं व्यचो विज्ञानं:पूजनं सत्करणं वा यस्य सः

= Full of vast knowledge and respected on account of that and other virtues.

(व्यचः) = is drived from

(अंचु-गतिपूजनयोः) hence the above interpretation.

This hymn is connected with the previous hymn as there is mention of the duties of the President of the Assembly as King and his subjects.

Here ends the translation of the Commentary on the 104th hymn and 21st Varga of the First Mandala of the Rigveda.

अथ पञ्चाधिकशततमं सूक्तम्

HYMN CV (105)

अस्य पंचाधिकशततमस्य सूक्तस्याप्त्यस्त्रित ऋषिरांगिरसः कुत्सो वा विश्वेदेवा देवताः। १, २, १६, १७ निचृत् पंक्तिः। ३, ४, ६, ६, १५, १८ विराट् पंक्तिश्छन्दः। ८, १० स्वराट् पंक्तिः। ११, १४ पंक्तिश्छन्दः। पंचमः स्वरः। ५ निचृद् बृहती। ७ भुरिग् बृहती। १३ महाबृहती छन्दः। मध्यमः स्वरः। १६ निचृत् त्रिष्टुप् छन्दः। धैवतः स्वरः।

Seer–Aptya Trita or Angirasa Kutsa. Devata or subject-Vishve Devah Metres–Pankti Brihati and Trishtup in various forms. Tunes–Panchama, Madhyama and Dhaivata.

अथ चन्द्रलोकः कीदृश इत्युपदिश्यते

How is moon is taught in the first Mantra.

Mantra—1

चन्द्रमा अप्स्व१न्तरा, सुपर्णो धावते दिवि।
न वो हिरण्यनेमयः पदं विन्दन्ति विद्युतोवित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रोदसी मे (मम) सकाशात् यः अप्सु अन्तः सुपर्णः चन्द्रमा दिवि आ धावते हिरण्यनेमयः विद्युतः च धावत्यः वः पदं न विन्दन्ति अस्य (पूर्वोक्तस्य) इमं पूर्वोक्तं विषयं युवां वित्तम्।

TRANSLATION

The moon that is giver of delight and is graceful moving speeds along the airs in the sky or depends upon the light of the sun or electricity. The lightnings of the bright golden rays do not get the benefit of your thoughtful technical dealing i. e. you are not able to use them properly. O Kings

and subjects who like the heaven and the earth, learn from me–a scientist, all about this subject.

PURPORT

O President and officers of the State and subjects, you should know about the coolness and light of the moon that is the result of her shadow, middle region and water. The electricity that shines is visible, but the sign of that which in hidden, cannot be seen with eyes. You should know all this and enjoy happiness.

THE COMMENTATOR'S NOTES

(अप्सु) प्राणभूतेषु वायुषु
= In the airs that are like Pranas,

(दिवि) सूर्यप्रकाशे = In the bright golden rays.

(हिरण्यनेमयः) हिरण्यस्वरूपा नेमिः सीमा यासां ताः
= Of the bright golden rays.

(पदम्) विचारमयं शिल्पव्यवहारम्
= Thoughtful technical dealing.

(रोदसी) द्यावापृथिव्याविव राजप्रजे जनसमूहौ ।
= The rulers and the subjects who are like the heaven and the earth.

The same subject is continued.

Mantra—2

अर्थमिद्वा उ॑ अ॒र्थिन॒ आ जा॒या यु॑वते॒ पति॑म् ।
तु॒ञ्जाते॒ वृष्ण्यं॒ पयः॑ परि॒दाय॒ रसं॑ दुहे वि॒त्तं मे॑ अ॒स्य रो॑दसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा अर्थिनः अर्थं वै पतिः जाया इव आयुवते यथा उ राजप्रजे यत् वृष्ण्यं पयः सम् इत् परिदाय (दुःखानि) तुंजाते तथा तत् च अहम् अपि दुहे शेषं पूर्ववत् ।

TRANSLATION

Those who seek for wealth, obtain it, a wife enjoys the presence of her husband. The rulers and their subjects having taken nourishing good food and the essence of various vitalising herbs get rid of various maladies, in the same way, I should also do and make others grow.

PURPORT

As a wife enjoys happiness having got a suitable dear husband and a husband is glad to receive a beloved wife, in the same manner, electricity which accomplishes various purposes always causes happiness to the person who acquires the knowledge of electricity, earth and the light of the sun and utilises it properly. None can acquire this knowledge without the association of the knowers of this Science; none can also destroy misery without it, therefore all should acquire such knowledge with great labour.

THE COMMENTATOR'S NOTES

(तुंजाते) दुःखानि हिंसतः । व्यत्ययेनात्रात्मनेपदम्
= Destroy misery.

(पयः) अन्नम् पय इत्यन्न नाम (निघ० २. ७)

(रसम्) स्वादिष्ठम् ओषध्यादिभ्यो निष्पन्नं सारम् ॥
= The delicious essence of the various nourishing herbs.

अत्र जगति विद्वांसः कथं प्रष्टव्या इत्युपदिश्यते ।

How should learned persons be asked questions is taught in the third Mantra.

Mantra—3

मो षु देवा अदः स्व१रव पादि दिवस्परि ।
मा सोम्यस्य शंभुवः शूने भूम कदाचन वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देवाः युष्माभिः दिवः परि अदः स्वः कदाचन य उ अवपादि वयं सोम्यस्य शम्भुवः सुशूने विरुद्धकारिणः कदाचित् मा भूम अन्यत् पूर्ववत् ॥

TRANSLATION

O enlightened persons, do not destroy or neglect the Divine Joy (of the communion of God) that is even above the sky or the light of the sun. May we never go against the most desirable spiritual development caused by God who is Lord of the world and source of Peace and Happiness.

PURPORT

Men should never do in this world an act which is against Dharma (righteousness) and happiness. Men should always achieve the progress in happiness by labour. The rest as before.

THE COMMENTATOR'S NOTES

(दिवः) सूर्यप्रकाशात् = From the light of the sun.

(शूने) वर्धने । अत्र नपुंसके भावे क्तः ।

= In the growth of development शूने is derived from श्वि-गतिवृद्ध्योः Here the second meaning of वृद्धि has been taken by the Commentator. Tr.

पुनस्ते प्रष्टृभिः समाधातृभिश्च परस्परं कथं वर्तित्वा वृद्धिः कार्येत्युपदिश्यते ।

How should the enquirers and the scholars who answer their questions behave and make progress is taught further in the fourth Mantra.

Mantra—4

यज्ञं पृच्छाम्यवमं स तद्दूतो वि वोचति ।
क्व ऋतं पूर्व्यं गतं कस्तद्बिभर्ति नूतनो वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! अहं त्वा प्रति यम् अवमं यज्ञं पूर्व्यम् ऋतं क्व गतं कः नूतनः तत् बिभर्ति इति पृच्छामि स दूतः भवान् तत् सर्वं विवोचति (विविच्य उपदिशतु) अन्यत् पूर्ववत् ।

TRANSLATION

(1) O learned person : I (a pupil) ask Thee about the Protector and Adorable and Omniscient God. Where is the Vedic Wisdom which is Eternal and acquired by ancient seers and sages? Who among the modern people bears that knowledge. Tell me about all this as thou art a true messenger of Truth. Therefore please instruct me about this. The rest as before.

PURPORT

The students who desire to acquire knowledge should approach great scholars and multiply their knowledge by putting them questions and receiving their answers. O learned teachers, you are welcome : Come here and having acquired the knowledge of the attributes or properties of various articles of the Universe, teach them to others also what is true and what is untrue.

THE COMMENTATOR'S NOTES

(यज्ञम्) सर्वविद्यामयम् = Omniscient.

(अवमम्) रक्षादिसाधकस्य उत्तममर्वाचीनं वा
The good means of protection.

(दूतः) इतस्ततो वार्ताः पदार्थान् वा जानन्
Like a messenger who knows about various things.

TRANSLATOR'S NOTES

विष्णुर्वै यज्ञः (एतरेय १.१५)
यज्ञो वै विष्णुः (शतपथ १. १. ३.१, १३. १. ८. ८)
यज्ञो वै विष्णुः (कौषीतकी ब्रा० ४. १ ॥ १८,८, १४)
(ताण्ड्य ६, ६. १० गोपथ ३. ४ ६)

So it is clear that the word Yajna stands for Omnipresent and Omniscient God.

The same subject is continued.

Mantra—5

अमी ये देवाः स्थन त्रिष्वा रोचने दिवः ।
कद्व ऋतं कदनृतं क्व प्रत्ना व आहुतिर्वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत)

हे विद्वांसः । यूयं दिवः रोचने त्रिषु अमी ये देवाः आस्थन वः तेषाम् ऋतं कत् अनृतं कत् । वः तेषां प्रत्ना आहुतिः च क्व भवति (इति एषाम् उत्तराणि ब्रूत) अन्यत् पूर्ववत् ॥

TRANSLATION

O learned persons, you should answer the questions regarding the light of the bright solar world, the name, place and origin of the earth and other worlds or divine attributes. What is their true cause, what is the effect and when and how is their ancient dissolution etc. The rest as before.

PURPORT

The question is when there is dissolution of all worlds, where is then the cause, the effect and the souls ? The answer to the question is. All worlds and souls then stand in Omnipresent God and the sky in causal form. All different worlds which are related to each sun so far as light and gravitation are concerned, have been created and are sustained by God. It is He who keeps them in proper order and Law.

THE COMMENTATOR'S NOTES

(देवाः) दिव्यगुणाः पृथिव्यादयो लोकाः
= The earth and other worlds possessing divine attributes.

(त्रिषु) नामस्थानजन्मसु = Name, place and orgin.

(दिवः) द्योतकस्य सूर्यमण्डलस्य
= Of the refulgent solar world.

(ऋतम्) सत्यकारणम् = True cause.

(अनृतम्) कार्यम् = Effect.

The same subject of questions and answer is continued.

Mantra—6

कद्व ऋतस्य धर्णसि कद्वरुणस्य चक्षणम् ।
कदर्यम्णो महस्पथाति क्रामेम दूढ्यो वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः (वः) एतेषां स्थूलानां पदार्थानाम् (ऋतस्य) सत्यस्य कारणस्य धर्णसि कत् (क्व) अस्ति वरुणस्य चक्षणम् कत् अस्ति महः अर्यम्णः यः दूढ्यः व्यवहारः तं कत् केन पथा अतिक्रामेम तस्य पारं गच्छाम (तद् विद्यया परिपूर्णाः भवेम इति यावत्) अन्यत् पूर्ववत् ।

TRANSLATION

O learned persons, where is the upholder of the true cause of these gross objects ? Where is the realisation of God the most acceptable or where can we see the water and other elements ? How can we go beyond the difficult dealing and path of the great sun or be fully endowed with this knowledge ? The rest as before.

PURPORT

Those who desire to acquire knowledge, should approach learned persons and ask them questions as to the cause and effect and the path of knowledge. They should get their answers and should enjoy happiness by accomplishing various works with arts and industries, thus destroying all misery.

THE COMMENTATOR'S NOTES

(वरुणस्य) जलादिकार्यस्य

= Of water and other objects that have been created by God.

(अर्यम्णः) सूर्यस्य = Of the sun.

(दूढ़य:) दु:खेन ध्यातुं योग्यो व्यवहार:, तस्य
= Of the difficult dealing.

TRANSLATOR'S NOTES

In the case of the spiritual interpretation the word Varuna and Aryama stand for God the most acceptable. How can we get the knowledge of the most abstruse subjects with the path shown by God who is dispenser of justice and Resplendent like the sun.

अन्ये विद्वांस एतेषामुत्तराणि एवं दद्युरित्युपदिश्यते ।

Learned persons should answer the above questions in the following manner is taught in the seventh Mantra.

Mantra—7

अहं सो अस्मि यः पुरा सुते वदामि कानि चित् ।
तं मा व्यन्त्याध्यो३ वृको तृष्णजं मृगं वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे मनुष्या: ! य: अहं सृष्टिकर्ता विद्वान् वा सुते अस्मिन् जगति) कानि चित् पुरा वदामि स: अहम् अस्मि सेवनीय: । तं मा आध्य: भवन्त: वृक: तृष्णजं मृगं न व्यन्ति कामयन्ताम् अन्यत् पूर्ववत् ॥

TRANSLATION

(1) In the case of God :

O men, I God the Creator of the world who give you instruction (through the Veda) in the beginning of creation, am worthy of adoration. You who are thoughtful and meditative, should long for me, as the wolf desires a thirsty animal.

(2) The Mantra is also applicable to a learned wise person who gives knowledge in the beginning of initiation. Men should always desire his company or association,

PURPORT

There is shleshalankar (double entendre) and Upamalankara (simile) God instructs all persons like this. O men. you must accept the teachings given by me through the Vedas after creating the world. Do not adore any one else except me. As a hunter or thief desires to get an animal, in the same manner, you should always desire to see me, by giving up all vices.

THE COMMENTATOR'S NOTES

(सुते) उत्पन्नेऽस्मिन् कार्ये जगति ।

= In this world created by God.

(व्यन्ति) कामयन्ताम् । वाच्छन्दसि सर्वे विधयो भवन्तीतोयङभावे यणादेशः । लेट् प्रयोगोऽयम् । वी-गतिव्याप्तिप्रजनकान्त्यसनखादनेषु (श्राध्यः) समन्ताद् ध्यायन्ति चिन्तयन्ति ये ते ।

= Those who meditate.

(वृकः) स्तेनो व्याधः । वृक इति स्तेननाम

(निघ० ३.२४)

= Thief or hunter.

अथ न्यायाधीशस्य समीपेऽर्थिनो किंचित् क्लेशादिकं निवेदयेतां तयोर्यथा वन्न्यायं स कुर्यादित्युपदिश्यते ।

When respondent and defendant make a request or appeal to aMagistrate or Judge, regarding some grievance, he should deal with it justly is taught in the eighth Mantra.

Mantra 8

सं मा तपन्त्युभितः सुपत्नीरिव पर्शवः ।
मूषो न शिश्ना व्यदन्ति माध्यः स्तोतारं ते शतक्रतो वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शतक्रतो (न्यायाधीश) ते तव (प्रजास्थं) स्तोतारं मा (माम्) ये पर्शवः सपत्नीः इव अभितः संतपन्ति ये आध्यः मूषः शिश्ना व्यदन्ति न मा (माम्) अभितः संतपन्ति तान् अन्यायकारिणः जनान् त्वं यथावत् शाधि अन्यत् पूर्ववत् ॥

TRANSLATION

O Judge of infinite knowledge and good actions, some neighbours who injure and trouble others, cause harm to me-your subject or soldier who am admirer of Dharma or righteousness. Like the rival wives of one husband, they annoy me as a rat gnaws a weaver's thread. The rest as before.

PURPORT

There is Upamalankara or simile used in the Mantra.

O Magistrate or other dispensers of justice, you should punish those thieves and robbers who trouble us by their false resolves and actions, as co-wives disturb, the peace of mind of their husband, as rats destroy others articles or as prostitutes or women of loose character who are of un-steady mind like lightning cause harm to their licentious lovers by making them diseased and putting an obstacle in the performance of Dharma (righteousness) Artha (wealth) Kama (fulfilment of noble desires) and Moksha (emancipation) you should always protect and preserve us. Without the discharge of this duty on your part, prosperity of the State is impossible.

THE COMMENTATOR'S NOTES

(पर्शवः) परान् अन्यान् शृणन्ति हिंसन्ति ते पर्शवः पार्श्वस्था मनुष्यादयः प्राणिनः

= Neighbours who cause trouble or harm to others.

(शिश्ना) अशुद्धानि सूत्राणि = Unclean threads.

(आध्यः) परस्य मनसि शोकादिजनकाः

= Those who cause grief in the mind or agony.

(स्तोतारम्) धर्मस्य स्तावकम्

= Admirer of Dharma or righteousness.

(शतक्रतो) असंख्यातोत्तमप्रज्ञ बहूत्तमकर्मन्वा न्यायाध्यक्ष

= O Magistrate or judge of many noble deeds.

अथ न्यायाधीशादिभिः सह प्रजाः कथं वर्तेरन्नित्युपदिश्यते ।

How should the subjects deal with Magistrates or Judges is taught in the ninth Mantra.

Mantra— 9

अमी ये सप्त रश्मयस्तत्रा मे नाभिरातता ।
त्रितस्तद्वेदाप्त्यः स जामित्वाय रेभति वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अत्र अमी ये सप्त रश्मयः इव सप्तधा नीतिप्रकाशाः सन्ति तत्र मे नाभिः आतता यत्र नैरन्तर्येण स्थितिः मम तद् यः आप्त्यः (विद्वान्) त्रितः वेद स जामित्वाय (राजभोगाय) प्रजा रेभति । अन्यत् सर्वं पूर्ववत् ।

TRANSLATION

The seven Pranas are like seven reins on which is dependent the navel or centre of my body. I continuously live in that position. An absolutely truthful person who knows the true nature of knowledge, action and communion, respects the general public, treats her as his own daughter and is thus able to administer the State properly.

PURPORT

As there is the beauty and association of the rays with the sun, so there should be between the officers of the State and the subjects. Only a man who knows the real nature of

the works, communion and knowledge, can please all his subjects by preserving and supporting them like a father and none else.

THE COMMENTATOR'S NOTES

(जामित्वाय) कन्यावत् पालनाय प्रजाभावाय

= For the protection and nourishment of the subjects like a daughter.

(रेभति) अर्चति = Worships, respects.

रेभति-अर्चतिकर्मा (निघ० ३.१४) Tr.

TRANSLATOR'S NOTES

By seven Pranas are meant according to Rishi Dayananda's commentary on Yaj. 14. 28. Five main Pranas-Prana, Apana, Udana, Vyana, Samana, Mahattatva and Ahankara.

पुनरेते परस्परं कथं वर्तेरन्नित्युपदिश्यते ।

How should they (King and his subjects) deal with one another is taught further in the tenth Mantra.

Mantra—10

अमी ये पञ्चोक्षणो मध्ये तस्थुर्महो दिवः ।
देवत्रा नु प्रवाच्यं सध्रीचीना नि वावृतुर्वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सभाध्यक्षादयो जनाः ! युष्माभिः अमी उक्षणः पंच महो दिवः मध्ये तस्थुः यथा च सध्रीचीना देवत्रा नि ववृतुः (ये नितरां वर्तन्ते) तान् (प्रजाराजप्रसंगिनः प्रति) विद्यान्याय प्रकाशवचः नु प्रवाच्यम्) अन्यत् पूर्ववत् ॥

TRANSLATION

O President of Assembly and other prominent persons, you should utter words denoting knowledge and light of justice to all men who associate with truthful enlightened

people and who are like the five great objects in the sky full of divine attributes, great as rainers of happiness and water namely fire, air, cloud, lightning and the light of the sun.

PURPORT

As the sun and other objects, being combined with earthern vessels, clothes etc. cause great happiness to all through rain etc. and are connected with the earth etc. with the power of gravitation, in the same manner, the President of the Assembly and other officers of the State, should make men great, endowed with good virtues, should treat with them lovingly and justly and should keep them always happy.

THE COMMENTATOR'S NOTES

(पंच) यथा अग्निवायुमेघविद्युत्सूर्यमण्डलप्रकाशास्तथा ।

= Like fire, air, cloud, lightning and the light of the solar world.

(उक्षण:) जलस्य सुखस्य वा सेक्तारो महान्त: उक्षा इति महन्नाम (निघ० ३.३)

= Great as rainers of water and showerser of happiness.

पुनरेतै: सह प्रजा पुरुषा: कथं वर्तेरन्नित्युपदिश्यते ।

How should men of the public deal with them (The officers of the State) is taught in the 11th Mantra.

Mantra—11

सुपर्णा एत आसते मध्य आरोधने दिव: ।
ते सेधन्ति पथो वृकं तरन्तं यह्वतीरपो वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे प्रजास्था मनुष्या: ! यथा एते सुपर्णा: दिव: मध्ये आरोधने आसते । यथा च ते तरन्तं वृकं (प्रक्षिप्य) यह्वती:

अपः पथः च सेधन्ति (तथा यूयं) राजकर्माणि सेवध्वम् ।
अन्यत् पूर्ववत् ॥

TRANSLATION

The rays of the sun abide in the surrounding Centre of heaven; they drive back the wolf of darkness having cast the light. In the same manner, you should also discharge your duties regarding the adminstration of the State.

PURPORT

As under the Laws of God, the rays of the sun and other things remain in proper order, in the same manner, you who belong to the public should be law-abiding. As the President of the Assembly and other officers of the State keep away wicked persons and protect them, having given up all jealousy, envy, distrust etc.

THE COMMENTATOR'S NOTES

(सुपर्णाः) सूर्यस्य किरणाः = The rays of the sun.
(वृकम्) विद्युतम् = Lightning.
(यह्वतीः) यह्वतः महतः इव आचरन्ती
यह्व इति महन्नाम (निघ० ३.३)
यह्व शब्दादाचारे क्विप् । = Great.

TRANSLATOR'S NOTES

सुपर्णा इति रश्मिनाम (निघ० १.५)
वृक इति पदनाम (निघ०४.२) पद-गतौ गतेस्त्रयोऽर्थाः—ज्ञानं गमनं प्राप्तिश्च अत्र प्राप्त्यर्थग्रहणात् जलसुखप्रापिका विद्युत् । पुनरेतान् प्रति विद्वांसः किं किमुपदिशेयुरित्युपदिश्यते ।

What should learned persons teach the people is taught in the 12th Mantra.

Mantra—12

नव्यं तदुक्थ्यं हितं देवासः सुप्रवाचनम् ।
ऋतमर्षन्ति सिन्धवः सत्यं तातान सूर्यो वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देवासः ! भवन्तः यथा सिन्धवः सत्यम् अर्षन्ति सूर्यः च ततान तथा यत् ऋतं नव्यम् उक्थ्यं हितं तत् सुप्रवाचनम् अर्षन्तु । अन्यत्पूर्ववत् ॥

TRANSLATION

O enlightened persons, as rivers urge on the waters, and the sun diffuses his constant light, in the same manner, you should teach and preach the eternal Truth which is in accordance with the Vedas, natural laws, Pratyaksha and other Pramanas, (authorities) the conduct of the learned and the wise, experience, conscience and purity, are praiseworthy and beneficial to all.

PURPORT

As the water of the ocean gives happiness to all by going up in the sky and then raining down, in the same manner, learned persons should acquire the knowledge of subtle sciences thoughtfully, should bring about the welfare of all by manifesting it. They should preach and propagate the true Dharma and should make all people happy.

THE COMMENTATOR'S NOTES

(ऋतम्) वेदसृष्टिक्रमप्रत्यक्षादिप्रमाणविद्वदाचरणानुभवस्वात्मपवित्रतानामनुकूलम्

= That Truth which is in accordance with the Vedas, natural laws, pratyaksha (Perception) and other authorities, the conduct of the learned, experience, conscience and purity.

(अर्षन्ति) प्रापयन्तु । लेट प्रयोगोऽयम्

= Cause to attain.

(सत्यम्) जलम् । सत्यमित्युदकनाम (निघ० १.१२)
= Water.

पुनर्विद्वान् प्रजासु किं कुर्यादित्युपदिश्यते ।

What should a learned man do among the people is taught in the 13th Mantra.

Mantra—13

अग्ने तव त्यदुक्थ्यं देवेष्वस्त्याप्यम् ।
स नः सत्तो मनुष्वदा देवान्यक्षि विदुष्टरो वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (विद्वन्) यस्य तव त्यत् यत् आप्यं मनुष्वत् उक्थ्यं देवेषु अस्ति स सत्तः विदुः त्वम् नः (अस्मान्) देवान् सम्पादयन् (आयक्षि) अन्यत् पूर्ववत् ॥

TRANSLATION

O learned person, you have that admirable knowledge among the truthful enlightened people which should be attained by all and which becomes all good persons. Destroy all our evils of ignorance etc. and being giver of true knowledge, make us truly learned, being yourself a great scholar.

PURPORT

Men should acquire knowledge and should hear sermons from a great scholar who is able to make people truly learned by teaching them all sciences and not from others.

THE COMMENTATOR'S NOTES

(अग्ने) सकलविद्याविज्ञातः
= Well-versed in all sciences.

(सत्तः) अविद्यादिदोषान् हिंसित्वा विज्ञानप्रदः । अत्र

बाहुलकात् सद्लृ धातोः औणादिकः क्तः प्रत्ययः ॥

= Giver of true knowledge by destroying ignorance and othe evils.

TRANSLATOR'S NOTES

सत्तः is derived from षद्लृ-विशरणगत्यवसादनेषु here the meaning of अवसादन or destruction has been taken.

अग्नि is derived from अगि-गतौ गतेस्त्रयोऽर्थाः-ज्ञानं गमनं प्राप्तिश्च ।

Here the first meaning of Jnana or knowledge has been taken.

पुनः स (विद्वान्) तत्र किं कुर्यादित्युपदिश्यते ।

What should a learned man do is taught further in the 14th Mantra.

Mantra—14

सत्तो होता मनुष्वदा देवाँ अच्छा विदुष्टरः ।
अग्निर्हव्या सुषूदति देवो देवेषु मेधिरो वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यः सत्तः देवान् होता विदुष्टरः अग्निः मेधिरः देवेषु देवः मनुष्वत् हव्या अच्छ सुषूदति (तस्मात् सर्वैः विद्याशिक्षे ग्राह्ये अन्यत् पूर्ववत् ।

TRANSLATION

O men ! All should receive wisdom and education from a person who is highly educated and destroyer of all miseries, who accepts all divine virtues and actions, who is best among scholars, well-versed in various sciences and their teacher, wisest among enlightened truthful persons, acting like an ideal man gives well all desirable objects.

PURPORT

Who will be such an unfortunate person who instead of receiving wisdom and education from learned men will oppose them ?

THE COMMENTATOR'S NOTES

(सत्तः) विज्ञानवान् दुःखहन्ता ।

= Learned destroyer of miseries.

(मनुष्यवत्) यथोत्तमा मनुष्याः श्रेष्ठानि कर्माण्यनुष्ठाय पापानि त्यक्त्वा सुखिनो भवन्ति तथा ।

= Like good men who enjoy happiness by doing good deeds and giving up all sins.

(सुषूदति) ददाति = Gives.

(अग्निः) सद् विद्याया वेत्ता विज्ञापयिता

= Possessor and teacher of good knowledge.

TRANSLATOR'S NOTES

The adjectives like विदुष्टरः, देवेषु देवः, मनुष्वत् and मेधिरः used in this and previous Mantra make it quite clear that here the word Agni stands not for fire but for a highly learned and wise person. It is remarkable that Wilson and Griffith have interpreted these adjectives of Agni in these two Mantras as under.

Prof. Wilson has translated विदुष्टर (Vidushtarah) in 13th Mantra as "most wise."

In the 14th Mantra also he interprets it "as that wise and liberal Agni, a sage among the Gods, and yet he thinks erroneously that the word Agni means material fire. The same is the case with Griffith who in the 43th mantra interprets as wisest Agni मेधिरः(Medhirah) as intelligent and yet thinks like Prof. Wilson that Agni means nothing but material fire. Unfortunately such are the pre-conceived and prejudiced wrong notions of many of these Western Translators of the Vedas. They take Manu as the name of a particular king instead of taking it in the sense of thoughtful learned person from मन-अवगमे or बोधे forgetting or ignoring the authority of the Brahmanic passages like ये विद्वांसस्ते मनवः (शतपथ ८. ६. ३. १८) अग्निर्होता मनुर्वृतः – अयम् अग्निर्हि सर्वतो

मनुष्यैर्वृतः, (ऐतरेय ब्रा० २.३४)

The same subject is continued :

Mantra—15

ब्रह्मा॑ कृणोति॒ वरु॑णो गातु॒विदं॒ तमी॑महे ।
व्यू॑र्णोति हृ॒दा म॒तिं नव्यो॑ जायतामृ॒तं वि॒त्तं मे॑ अ॒स्य रो॑दसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं यत् ऋतं ब्रह्म वरुणः गातुविदं कृणोति तम् ईमहे (तत् कृपया) यः नव्यः विद्वान् हृदा मतिं व्यूर्णोति सः अस्माकं मध्ये जायताम् । अन्यत् पूर्ववत् ॥

TRANSLATION

God the Supreme Being, who is the Best and most acceptable makes a man knower of the Vedic Speech. We pray to Him. By His grace, may new learned persons express or reveal true knowledge from their hearts. The rest as before.

PURPORT

No man can receive the Grace of God without the accumulation of his previous good merits and his present noble actions. Without these two, none can attain perfect wisdom or knowledge. Therefore all men should pray to God that may great scholars endowed with good virtues and actions be born among us again and again. Earnestly prayed in this manner, God will enlighten their souls. Such is our firm conviction.

THE COMMENTATOR'S NOTES

(ब्रह्मा) परमेश्वरः । अत्र अन्येषामपि दृश्यते (अष्टा० इति दीर्घः)

(गातुविदम्) वेदवाग्वेत्तारम्
= Knower of the Vedic Speech.

(मतिम्) विज्ञानम् = Special Knowledge

(ईमहे) याचामहे = Pray.

TRANSLATOR'S NOTES

The word गातु (Gatu) is derived from गाङ् गतौ गतेस्त्रयोऽर्थाः – ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणम् गीयते ज्ञायते येन सः गातुर्वेदस्तम् गातुरिति पदनामसु (निघ० ४.१) अनेन ज्ञानार्थो गृह्यते ।

So the word गातु Stands for Veda or Vedic speech. ईमहे – याच्ञाकर्मा (निघ० ३.१६) ।

The word मति is from मन-ज्ञाने (धातुपाठे) so the meaning of विज्ञानम् as given by Rishi Dayananda Sarasvati.

अथायं मार्गः कीदृश इत्युपदिश्यते ।

How is this Vedic Path is taught in the 19th Mantra.

Mantra 16

असौ यः पन्था आदित्यो दिवि प्रवाच्यं कृतः ।
न स देवा अतिक्रमे तं मर्तासो न पश्यथ वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देवाः ! असौ आदित्यः यः पन्था दिवि प्रवाच्यं कृतः स युष्माभिः न अतिक्रमे (अतिक्रमितुं न उल्लंघितुं न योग्यः) हे मर्तासः तं पूर्वोक्तं यूयं न पश्यथ (अन्यत्पूर्ववत्) ॥

TRANSLATION

O enlightened persons ! This is the indestructible Vedic Path that illuminates all like the sun made in the light of all knowledge and most admirable. It is never to be transgressed by you. O learned men O mortals, you behold it not. The rest as before.

PURPORT

Men should always enjoy bliss by knowing that the Path enunciated by the Vedas is absoultely true and they should acquire the knowledge of all sciences. This true Vedic Path should never be transgressed by any one. Without wisdom or knowledge, it cannot even be known.

THE COMMENTATOR'S NOTES

(आदित्यः) विनाशरहितः, सूर्यवत् प्रकाशकः

= Indestuctible and illuminator of all like the sun.

(दिवि) सर्वविद्याप्रकाशे

= In the light of the knowledge of all sciences.

TRANSLATOR'S NOTES

Sayanacharya, Wilson, Griffith and almost all other interpreters of the Rigveda have taken आदित्यः for the sun here. But Shri Kapali Shastri in his commentary on the Mantra has rightly remarked.

"नायं बाह्यः सूर्यः, लौकिकश्चेत् सर्वेऽपि मर्त्याः पश्येयुः ।"

i. e. It is not the outer Soorya (sun) that is meant here, otherwise all men with eyes could see him. Rishi Dayananda Saraswati is therefore right in taking it to mean indestructible Vedic Path, which can not be seen or properly known by ignorant mortals.

पुनः स कीदृश इत्युपदिश्यते ।

How is that (Path) is taught further in the 17th Mantra.

Mantra—17

त्रितः कूपेऽवहितो देवान्हवत ऊतये ।
तच्छुश्राव बृहस्पतिः कृण्वन्नंहूरणादुरु वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः उरु तत् श्रवणं शुश्राव स विज्ञानं कृण्वन् त्रितः कूपे अवहितः बृहस्पतिः अंहूरणात् पृथक् भूत्वा ऊतये देवान् हवते (अन्यत् पूर्ववत्) ॥

TRANSLATION

Trita – a man who extends or thoroughly observes three subjects i. e. Wisdom, education and Brahmacharya (Continence), who is the master of the grand Vedic Speech,

meditating in the well-like heart centre invokes learned endowed with divine virtues or accepts divine attributes for protection, having heard much the vedic speech, manifesting knowledge and getting rid of sins. The rest as before.

PURPORT

The man who becomes a good scholar having heard, reflected upon, contemplated and realised from highly learned persons all sciences with his intellect and labour and having given up all evil attributes, habits and sins, enjoys much happiness by getting the preservation of the soul and the body.

THE COMMENTATOR'S NOTES

(त्रितः) यः त्रीन् विषयान् विद्याशिक्षाब्रह्मचर्याणि तनोति सः । अत्र त्र्युपपदात् तनोतेः औणादिको डः प्रत्ययः

= A man who extends or thoroughly observes three subjects i e. wisdom, education and Brahmacharya.

(कूपे) कूपाकारे हृदये = In the heart which is like well.

(अवहितः) = Established.

TRANSLATOR'S NOTES

Sayanacharya, Wilson, Griffith and other translators take त्रित [Trita] as the name of a particular sage who was thrown into the well by his own brothers, when he quenched their thirst. How absurd and incredible is the story which ascribes such height of ingratitude to sages & yet it is on the basis of this most absurd story that the whole hymn has been translated by so many interpreters Rishi Dayananda does not take त्रितः (Tritah) as the name of any particular sage, as that would be against the fundamental principles of the Vedic terminology, but for a person who thoroughly observes wisdom, education and Brahamacharya यः त्रीन् विषयान् विद्या शिक्षा ब्रह्मचर्याणि तनोति सः । तनु-विस्तारे ।

He takes कूपे in the sense of कूपाकारेहृदये or well-like heart-centre.

A great Yogi and great scholar Shri Kapali Shastri giving a spiritual interpretation of the Mantra rightly observes.

कूपे-नायं कूपो बाह्यः । अन्नमये नीरसे जडे अपाम् उद्भवः । त्रितः तृतीय स्थाने ततः व्याप्तः पुरुषः, अन्नमयोद्धाराय जडेऽवरुह्यावस्थित इत्यर्थः ॥

i. e. The well referred to in the Mantra is not external well etc.

पुनः स कीदृश इत्युपदिश्यते ।

How is he is taught further in the 18th Mantra.

Mantra—18

अरुणो मा सकृद्वृकः पथा यन्तं ददर्श हि ।
उज्जिहीते निचाय्या तष्टेव पृष्ठ्यामयी वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अरुणः वृकः मासकृत् यथा यन्तं ददर्श स निचाय्य पृष्ठ्यामयी तष्टा इव उज्जिहीते हि । अन्यत् पूर्ववत् ।

TRANSLATION

A teacher who is a great scholar and is of peaceful and calm nature like the bright moon that is the maker of months and days etc. sees me going by the right path. He hears and clears all my doubts and gives me instruction like a carpenter who although suffering from backache, instructs his apprentices regarding the arts and industries.

THE COMMENTATOR'S NOTES

(अरुणः) यः ऋच्छति सर्वाविद्याः सः आरोचकोवा

= A learned person who attains the knowledge of all sciences or bright in the case of the moon.

(वृकः) यथा चन्द्रमाः शीतगुणस्तथा

= Men of peaceful nature like the moon.

(जिहीते) विज्ञापयति = Teaches or instructs.

वृकश्चन्द्रमाभवति विवृतज्योतिष्को वा विकृतज्योतिष्को वा विक्रान्तज्योतिष्कोवा-निरुक्ते ५.२० ।

अरुण: आरोचनः = Bright.

PURPORT

That Scholar is called an Apta [an ideal truthful person] who having accepted the peaceful disposition of the moon and the giving of the light of wisdom or knowledge spreads it through out the world.

How should we be associated with Indra is taught in the 19th Mantra.

Mantra—19

एनाङ्गूषेण वयमिन्द्रवन्तोऽभि ष्याम वृजने सर्ववीराः ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

येन एव आंगूषेण विदुषा सर्ववीरा: इन्द्रवन्तः वयं वृजने अभि ष्याम नः तत् मित्रः वरुणः अदितिः सिन्धुः पृथिवी उत द्यौः मामहन्ताम् ॥

TRANSLATION

May we being all heroes with the association of a great scholar and having attained all prosperity or devoted to the Lord, overcome all our adversaries in the strength of knowledge and Dharma or righteousness. The rest as before.

PURPORT

Men should get certainty about their knowledge with the association of a great scholar who multiplies Wisdom and good education.

THE COMMENTATOR'S NOTES

(आंगूषेण) परमविदुषा = With a great scholar.

अगि-गतौ अत्र ज्ञानार्थग्रहणम् (वृजने) विद्याधर्मयुक्ते बले

= Strength endowed with wisdom and Dharma (righteousness).

This hymn is connected with the previous hymn, as there is mention of the विश्वेदेवा: as in that hymn.

इति पंचोत्तरशततमं सूक्तं पंचदशोऽनुवाकस्त्रयोविंशोवर्गश्च समाप्तः ।

Here ends the 105th Sookta, 15th Anuvaka and 23rd Varga of the first Mandala of the Rigveda.

अथ षडुत्तरशततम सूक्तम्

HYMN CVI (106)

अथ षडुत्तरस्य शततमस्य सूक्तस्यांगिरसः कुत्स ऋषिः । विश्वे देवा देवताः १-६ जगतीच्छन्दः । निषादः स्वरः । ७ निचृत् त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer of the Hymn–Kutsa Angiras. Devata or subject—Vishva Dehvah. Metres-Jagati and Trishtup. Tunes. Nishada and Dhaivata.

अथ विश्वस्थानां देवानां गुणकर्माण्युपदिश्यन्ते ।

The attributes and actions of the Devas (divine things and beings in the Universe) are taught in this hymn.

Mantra—1

इन्द्रं मित्रं वरुणमग्निमूतये मारुतं शर्धो अदितिं हवामहे ।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुदानवः वसवः (विद्वांसः) यूयं रथं न दुर्गात् नः (अस्मान्) विश्वस्मात् अंहसः निष्पिपर्तन वयम् ऊतये इन्द्रं मित्रं वरुणम् अग्निम् अदितिं मारुतं शर्धश्च च हवामहे ॥

TRANSLATION

O liberal learned persons, we invoke and use for our preservation and protection Indra (Electricity or the President of the Assembly) Mitra (Prana or one who is friendly to all) Varuna (Udana or a noble learned person) Agni (in the form of fire and sun or a highly educated leader, the strength of the Maruts (winds or mighty heroes) Aditi (Mother, father and sun etc.). As a chariot (in the form of aeroplane etc.) is used to pass through a difficult path on earth, water and middle regions, in the same manner, let them extricate us from all sin and its resultant misery.

PURPORT

There is Upamalankara (Simile) used in the Mantra. As men can easily travel by well-manufactured vehicles like air-crafts even in the most difficult paths and having accomplished their tasks, they get rid of all misery born of poverty etc. living happily, in the same manner, men can enjoy much happiness by knowing and utilising properly the objects of the world and learned persons, taking benefits from them.

THE COMMENTATOR'S NOTES

(इन्द्रम्) विद्युतं परमैश्वर्यवन्तं सभाध्यक्षं वा
= Electricity or the President of the Assembly who is lord of wealth.

(मित्रम्) सर्वप्राणं सर्वसुहृदं वा
= Prana or the friend of all.

(वरुणम्) क्रियाहेतुम् उदानं वरगुण युक्तं विद्वांसं वा
= Udana or a noble, virtuous learned person.

(अग्निम्) सूर्यादिरूपं ज्ञानवन्तं वा
= Agni in the form of the fire and sun etc. or a wise leader.

(शर्धः) बलम् = Strength.

(अदितिम्) मातरं पितरं पुत्रम्
= Mother, father and sun.

(दुर्गात्) कठिनाद् भूजलान्तरिक्षस्थमार्गात्
= From a difficult path on land, water and middle regions.

(वसवः) विद्यादिशुभगुणेषु ये वसन्ति तत् सम्बुद्धौ
= Who live in knowledge and other good virtues.

TRANSLATOR'S NOTES

Rishi Dayananda Sarsvati's interpretation of Indra, Mitra, Varuna, Agni, Maruts and other words used in this Mantra is well-authenticated being based upon the authority of the Brahmanas etc.

The following passages from the Brahmanas may be quoted in this connection.

यदशनिरिन्द्रस्तेन (कौषीतकी ६.६) स्तनयित्नुरेवेन्द्र: (शत० ११. ६. ३. ६)।

= Lightening or electricity.

The President of the Assembly is also called Indra as the word is derived from इदि-परमैश्वर्ये प्राणो मित्रम् (जैमिनीयोपनिषद् ब्राह्मणे ३. ३. ६)

प्राणोदानौ वै मित्रावरुणौ (शत० १. ८. ३. १२)
प्राणोदानौ मित्रावरुणौ (शत० ३. २. २. १३)
अदितिद्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः।
(ऋग्वेदे १. ६. १६. १०),

On the authority of this Mantra, the word Aditi. has been interpreted by Rishi Dayananda Sarasvati as मातरं, पितरं, पुत्रम् इ० Father, Mother and son etc.

पुनस्ते कीदृशा इत्युपदिश्यते।

How are the Devas is taught further in the second Mantra.

Mantra—2

त आदित्या आ गता सुर्वतातये भूत देवा वृत्रतूर्येषु शम्भुवः।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देवाः (विद्वांसः) यथा ये आदित्याः देवाः सूर्यादयः पदार्थाः ते वृत्रतूर्येषु शम्भुवः भवन्ति तथा एव यूयम् अस्माकं सनीडम् आगत आगत्य वृजतूर्येषु सर्वतातये शम्भुवः भूत अन्यत् पूर्ववत् ॥

TRANSLATION

O learned persons, as the sun and other divine objects are cause of happiness in the destruction of clouds,

in the same manner, please come to us and in all battles with wicked foes, bring joy and happiness to us all. The rest as before.

PURPORT

As the earth and other worlds created by God are for the benefit of all beings, in the same manner, learned persons should always be benevolent to all. As men enjoy happiness by going to different countries on wellbuilt vehicles and by acquiring wealth and getting honour through business and victory, getting rid of poverty and dishonour, in the manner, learned persons should make all happy by giving them knowledge, through their sermons.

THE COMMENTATOR'S NOTES

(सर्वतातये) सर्वस्मै सुखाय

= For the happiness of all.

(वृत्रतूर्येषु) वृत्राणां शत्रूणां मेघावयवानां वा तूर्येषु हिंसनकर्मसु संग्रामेषु

= In the task of destruction or dispelling of the clouds by the sun or destruction of wicked foes in the battles

वृत्र इति मेघनाम (निघ० १.१०) वृत्रतूर्यं इति संग्राम नाम (निघ० २.१७) Tr.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are they (Devas) is taught further in the third Mantra.

Mantra—3

अवन्तु नः पितरः सुप्रवाचना उत देवी देवपुत्रे ऋतावृधा ।

रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

देवपुत्रे ऋतावृधा देवी यथा नः (अस्मान्) अवतः तथा एव सुप्रवचनाः पितरः अस्मान् उत अवन्तु । अन्यत् पूर्ववत् ॥

TRANSLATION

As the heaven and earth or the earth and the light of the sun which are protected by the Mountains or the divine enlightened persons growing with true eternal laws preserve us, in the same manner, let experienced enlightened persons whose teaching and preaching is very admirable protect us. The rest as before.

PURPORT

As the sun and the earth make all happy and cause their growth through divine herbs and light etc. in the same manner, absolutely truthful learned persons make all happy by developing their knowledge and other virtues, through their good teachings and education. And as men go across even the difficult paths sitting in well-built vehicles and enjoy happiness by getting rid of all misery, in the same manner, let the enlightened persons augment our righteous conduct by extricating us from all vices and bad habits.

THE COMMENTATOR'S NOTES

(पितरः) विज्ञानवन्तो मनुष्याः

= Highly learned, wise and experienced men.

(सुप्रवाचनाः) सुष्ठु प्रवाचनम् अध्यापनम् उपदेशनं च येषां ते

= Whose teaching and preaching is admirable.

The same subject is continued :

Mantra—4

नराशंसं वाजिनं वाजयन्निह क्षयद्वीरं पूषणं सुम्नैरीमहे ।

रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् यथा वाजयन् इह सुम्नैः युक्तं नराशंसं वाजिनं क्षयद् वीरं पूषणं वा ईमहे तथा त्वं याचस्व। अन्यत् पूर्ववत्॥

TRANSLATION

O learned person, we fighting with the wicked and teaching others, supplicate an enlightened commander of the army who is highly educated and also expert in military science, who has under him heroes destroyers of the foes, who is praised by all men on account of his bravery, courage and other virtues and who is the nourisher of the body and the soul, so you should also do.

PURPORT

Let us go beyond misery having the association of virtuous and happy men, like the artists possessing good and comfortable vehicles.

THE COMMENTATOR'S NOTES

(वाजिनम्) विज्ञानयुद्धविद्याकुशलम्

= highly educated person well-versed in Military Science.

पुनस्ते कीदृशा इत्युपदिश्यते।

Mantra—5

बृहस्पते सदमिन्नः सुगं कृधि शं योर्यत्ते मनुर्हितं तदीमहे।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे बृहस्पते ते (तव) यत् मनुर्हितं शं योः च अस्ति यत् सदमित् त्व नः (अस्मभ्यं) सुगं कृधि तद्वयम् ईमहे। अन्यत् पूर्ववत्॥

TRANSLATION

O Brihaspati (Great Teacher) we always solicit that happiness which is beneficial to mind, attainment of Dharma (righteousness) Artha (Wealth) and Moksha (emancipation) that you can confer upon us, making our path easy. The rest as before.

PURPORT

As men acquire knowledge from good teachers, they should also destroy all miseries or alleviate all suffering.

THE COMMENTATOR'S NOTES

(बृहस्पते) परमाध्यापक = Great teacher.

(मनुर्हितम्) मनुषो मनसो हितकारिणम्

= Beneficial to the mind of a man.

TRANSLATOR'S NOTES

The word Brihaspati has been interpreted by Rishi Dayananda Saraswati here as परमाध्यापक or great teacher in support of which the following and other passages from the Brahmanas may be quoted.

वाग् वै बृहती तस्या एष पतिस्तस्माद् बृहस्पतिः ॥

शत० १४. ४. १. २२

यदस्य वाचो बृहत्यै पतिस्तस्माद् बृहस्पतिः ।

(जैमिनीयोपनिषद् ब्राह्मणे २. २. ५)

पुनरध्यापकोऽध्येता च किं कुर्यादित्युपदिश्यते ।

What should a teacher and a student do is taught further in the sixth Mantra.

Mantra—6

इन्द्रं॒ कुत्सो॑ वृत्र॒हणं॒ शची॒पतिं॑ का॒टे निबा॑ळ्ह॒ ऋषि॑रह्व॒दू॒तये॑ ।

रथं॒ न दु॒र्गाद्व॑सवः सुदानवो॒ विश्व॑स्मान्नो॒ अंह॑सो॒ निष्पि॑पर्तन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

कुत्सः निवार ऋषिः काटे ऊतये यं वृत्रहणं शचीपतिम् इन्द्रम् अह्वत् । तं वयम् अपि आह्वयेम । अन्यत् पूर्ववत् ॥

TRANSLATION

Let us also invoke or invite the President of an educational institution who is destroyer of internal enemies like ignorance and sin, who is the guardian of the Vedic Speech and whom a sage like noble teacher, bringer of happiness to all, possessing the thunderbolt of knowledge and analyser of various articles invites for protection in the work of teaching where all knowledge rains down.

PURPORT

A student should not stay with a deceitful teacher but he should become a great scholar of the temperament of a Rishi or Sage, being under enlightened persons. A man should be afraid of Adharma or un-righteousness for self-protection and should always be established in Dharma or righteousness.

THE COMMENTATOR'S NOTES

(इन्द्रम्) परमैश्वर्यवन्तं शालाध्यक्षम्

= The President of an educational institution possessing the great wealth of wisdom.

(कुत्सः) विद्या वज्रयुक्तः, छेत्ता पदार्थानां भेत्ता वा

= Having the thunderbolt of knowledge or analyser of various articles, कुत्स इति वज्रनाम (निघ० २.२०)

कुत्स एतत् कृन्ततेः ऋषिः कुत्सो भवति कर्त्ता स्तोमानाम् इत्यौपमन्यवः निरुक्ते ३.११ (काटे) कटन्ति वर्षन्ति सकला विद्या यस्मिन्नध्यापनव्यवहारे तस्मिन् ।

= In the work of teaching where all knowledge rains down.

कटे – वर्षावरणयोः भ्वा (धातु पाठे) Tr.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are they (teachers and the taught) is taught further in the seventh Mantra.

Mantra—7

देवैर्नो देव्यदितिर्नि पातु देवस्त्राता त्रायतामप्रयुच्छन् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः देवैः सह वर्तमानः अप्रयुच्छन् त्राता देवः (विद्वान्) अस्ति स नः निपातु या देवी अदितिः सर्वान् (त्रायताम्) तत् नः मित्रः वरुणः अदितिः सिन्धुः पृथिवी उत द्यौः माम-हन्ताम् ॥

TRANSLATION

May a great scholar who is associated with learned persons or divine and who is ever wakeful or free from sloth, protect us. May the glorious knowledge or wisdom full of divine attributes, protect all. The rest as explained before in Hymn 101.11.

Here ends the commantary on one hundred & sixth hymn and twenty fourth Verga of the first Mandala of the Rigveda.

अथ सप्तोत्तरशततमं सूक्तम्

HYMN CVII (107)

अस्य त्र्यृचस्य सप्तोत्तरशततमस्य सूक्तस्यांगिरसः कुत्स ऋषिः। विश्वे देवा देवताः। १ विराट् त्रिष्टुप्। ३ त्रिष्टुप् छन्दः। धैवतः स्वरः।

Seer of the hymn-Angirasa Kutsa. Devata or subject-Vishva Devah. Metres-Trishtup in various forms. Tune-Dhaivata.

विश्वे देवाः कीदृशा इत्युपदिश्यते।

How are Devas in taught in this hymn.

Mantra—1

यज्ञो देवानां प्रत्येति सुम्नमादित्यासो भवता मृळयन्तः।
आ वोऽर्वाची सुमतिर्ववृत्यादंहोश्चिद्या वरिवोवित्तरासत्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मृडयन्तः आदित्यासः (विद्वांसः) यूयं यः देवानां यज्ञः सुम्नं प्रति एति (तस्य प्रकाशकाः भवत) या वः अर्वाची सुमतिः ववृत्यात् सा चित् अस्मभ्यं वरिवोवित्तरा असत् (भवतु)॥

TRANSLATION

O learned persons shining with your wisdom like the sun, O givers of delight ! be revealers of manifesters of the Yajna of enlightened persons (particularly in the form of arts and industries) which leads to happiness. May your good intellect be full of knowledge and science, so that it may enable us to serve all living beings to the greatest extent and in the best possible manner and to honour great scholars.

PURPORT

Learned persons and artists should reveal to all people the arts they have put into practical shape, so that all may enjoy happiness by applying them properly.

THE COMMENTATOR'S NOTES

(यज्ञः) संगत्यासिद्धः शिल्पयज्ञः

= The Yajna in the form of an industrial work the combination of several articles.

(अंहोः) विज्ञानवत् । अत्राहिधातोः औणादिक उः

= Full of knowledge.

प्रत्ययः = Full of knowledge.

(वरिवोवित्तरा) वरिवः सेवनं विद्वद्वचनं वा यया ॥

(वरिवोवित्तरा) वरिवः सेवनं विद्वद्वचनं वा यया सुमत्या सातिशयिता

= To serve all living beings to the greatest and the best possible manner and to honour great scholars.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are all devas is taught further in the second Mantra.

Mantra—2

उप नो देवा अवसा गमन्त्वङ्गिरसां सामभिः स्तूयमानाः ।

इन्द्र इन्द्रियैर्मरुतो मरुद्भिरादित्यैर्नो अदितिः शर्म यंसत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

उपा नः । देवाः । अवसा । गमन्तु । अङ्गिरसाम् । सामभिः । स्तूयमानाः । इन्द्रः । इन्द्रियैः । मरुतः । मरुद्भिः । आदित्यैः । नः । अदितिः । शर्म । यंसत् ।

TRANSLATION

May all enlightened persons, praised with the Sama Vedic hymn sung by the Knowers of the Science of breath (प्राणविद्या) come hither for our protection. May Indra (President of the Assembly etc.) with his treasures, the winds with learned persons and the father of enlightened persons or the glamour of the sun with twelve months or great scholars give us felicity.

PURPORT

When seekers after Truth approach enlightened wise persons or enligtened persons go to the seekers after truth. they should not do anything except the dealing consistent with Dharma (righteousness) Vidya (Wisdom) and good education, so that happiness may be brought about and suffering may have an end soon and for ever.

THE COMMENTATOR'S NOTES

(इन्द्र:) सभाद्यध्यक्ष The President of the Assembly etc.

(इन्द्रियै:) धनै: = With wealth or treasures.

(अदिति:) विद्वत्पिता सूर्यदीप्तिर्वा

= The father of enlightened persons or the splendour of the sun.

TRANSLATOR'S NOTES

इन्द्रियमिति धननाम (निघ० २.१०)

अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्र: ।
विश्वेदेवा अदिति: पंचजना अदितिर्जातमदितिर्जनित्वम् ॥
(ऋ० १.६.१६।१०) इति श्रुतिप्रामाण्यात् पितृपर-
कोऽर्थोऽत्र कृतो महर्षिणा दयानन्देन ।
द्यौरित्यर्थमादाय च सूर्यदीप्ति:
पुनस्ते कीदृशा इत्युपदिश्यते ।

Mantra—3

तन्न इन्द्रस्तद्वरुणस्तदग्निस्तदर्यमा तत्सविता चनो धात् ।
तन्नो मित्रो वरुणो मामहन्तामदिति: सिन्धु: पृथिवी उत द्यौ: ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

यथा मित्र: वरुण: अदिति: सिन्धु: पृथिवी उत द्यौ: वा मामहन्तां तत् तथा इन्द्र: न: तत् वरुण: तत् अग्नि: तत् अर्यमा तत् सविता तत् च न: धात् ॥

TRANSLATION

May the lord of Wealth (King) or electricity, bestow upon us wealth and food. May Varuna (water or a noble most acceptable person) give us spiritual happiness, May a learned leader or fire bestow upon us the happiness of senses. May Aryama (the dispenser of justice or air) give us social happiness, may Savita (Inspirer of righteous acts or the sun, bestow upon us happiness. May friends, noble men, earth, firmament, oceans and the sky help us in our advancement. May they not hinder us, so that we may become respectable by bearing noble virtues.

PURPORT

Learned persons should be bestowers of happiness as the objects of the world are.

THE COMMENTATOR'S NOTES

(इन्द्रः) विद्युत्, धनाध्यक्षोवा

= Electricity or the Lord of Wealth (King)

(अग्निः) प्रसिद्धौ भौतिको न्यायमार्गं गमयिता विद्वान् वा

= Material fire or a good righteous leader.

(अर्यमा) नियन्ता वायुर्न्यायकर्ता वा

= A dispenser of Justice or air.

(सविता) सूर्यो धर्मकृत्येषु प्रेरको वा

= The sun or the inpeller for righteous acts.

This hymn is connected with the previous hymn, as there is mention of all Devas in this, as in that.

Here ends the commentary on the 107th Hymn of the first Mandala of the Rigveda and the twentyfifth Varga.

अथाष्टोत्तरशततमं सूक्तम्

HYMN CVIII (108)

अस्याष्टोत्तरशततमस्य सूक्तस्यांगिरसः कुत्स ऋषिः । इन्द्राग्नी देवते । १, ८, १२ निचृत् त्रिष्टुप् । २, ३, ६, ११, विराट् त्रिष्टुप् ७, ९, १०, १३ त्रिष्टुप् छन्दः । धैवतः स्वरः । ४ भुरिक् पंक्तिः । ५ पंक्तिश्छन्दः । पंचमः स्वरः ।

Seer-Angirasa Kutsa. Devata or subject-Indragnee. Metre-Trishtup and Pankti in various forms. Tunes – Dhaivata. and Panchama.

Mantra—1

य इन्द्राग्नी चित्रतमो रथो वामभि विश्वानि भुवनानि चष्टे ।
तेना यातं सुरथं तस्थिवांसाथा सोमस्य पिबतं सुतस्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः चित्रतमः रथः वाम् (एतौ) तस्थिवांसा इन्द्राग्नी प्राप्य विश्वानि भुवनानि अभिचष्टे (अभितः दर्शयति) । अथयेन एतौ सरथम् आयातं (समन्ताद् गमयतः) सुतस्य सोमस्य रसं पिबतं (पिबतः) (तेन सर्वैः शिल्पिभिः सर्वत्र गमनागमने कार्ये ।)

TRANSLATION

All artists should go and come everywhere sitting on the wonderful car (in the form of air craft etc.) which enables them to see every place in the world with the help of Indra and Agni (air and fire), with good army and materials.May they come and drink of the Soma juice of the various nourishing herbs created by God.

PURPORT

Men should go from country to country travelling by the air craft and other vehicles, moved by air and fire etc.

and travelling on the paths or earth, sky and sea and accomplish their objects, drinking the juice of bliss.

THE COMMENTATOR'S NOTES

(इन्द्राग्नी) वायुपावकौ = Air and fire.

(सुतस्य) ईश्वरेणोत्पादितस्य = Created by God.

TRANSLATOR'S NOTES

यो वै वायुः स इन्द्रो य इन्द्रः स वायुः ।। (शतपथ ४. १. ३. १४) ।

It is thus clear that the meaning of Indra as वायु or air given by Rishi Dayananda Sarasvati is based upon the authority of the Brahmanas and other Vedic literature.

By Indragnee (इन्द्राग्नी) may also be taken the king and the Prime Minister who are like air and fire.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are Indragni is taught further in the second Mantra.

Mantra—2

यावदिदं भुवनं विश्वमस्त्युरुव्यचा वरिमता गभीरम् ।
तावाँ अयं पातवे सोमो अस्त्वरमिन्द्राग्नी मनसे युवभ्याम् ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यावत् उरुव्यचा वरिमता सह वर्तमानं गभीरं भुवनम् इदं विश्वम् अस्ति तावान् अयं सोमः अस्ति मनसः इन्द्राग्नी अरम् अतः युवभ्याम् यावते तावन्तं बोधं पुरुषार्थं च स्वीकुरुतम् ।

TRANSLATION

O men ! Vast as is the whole universe in expanse and profound in depth, such is the group of all those substances created by God. Indra (air) and Agni (fire) are sufficient

to denote the glory of God. You should acquire knowledge and be industrious, drinking the juice of nourishing herbs and plants like Soma.

PURPORT

Wise men should certainly know it that air and electricity pervade all embodied articles. Men should enjoy happiness by acquiring the knowledge of air and fire to the best of their power and utilise them properly.

THE COMMENTATOR'S NOTES

(सोम:) उत्पन्न: पदार्थसमूह:
= The group of articles created by God.

(मनसे) विज्ञापयितुम् = To denote.

पुनस्तौ कथं भूतावित्युपदिश्यते ।

How are they (Indra and agni) is taught further in the third Mantra.

Mantra—3

चक्राथे हि सध्र्यङ्नाम भद्रं सध्रीचीना वृत्रहणा उत स्थः ।
ताविन्द्राग्नी सध्र्यञ्चा निषद्या वृष्णः सोमस्य वृषणा वृषेथाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यौ सध्रीचीनौ वृत्रहणा सध्र्यञ्चा निषद्य वृषणः सोमस्य वृषणा इन्द्राग्नी भद्रं सम्यक् नाम चक्राथे उत (अपि) कार्यसिद्धकरौ स्थः (वृषेथाम्) सुखं वर्षतः तौ हि आ विजानन्तु ॥

TRANSLATION

O men, you should know Indra and Agni (air and fire) which are united and are slayers of the cloud, admirable givers of happiness through the rain etc. nourishers, are sustainers of nourishing objects full of sap, the showerers of happiness; you should know them well.

PURPORT

Why should not people know Indra and Agni (air and fire) and then utilise them properly ?

THE COMMENTATOR'S NOTES

(सध्यं॒चा) सह प्रशंसनीयौ= Most admirable together.

(नाम) जलम् = Water. (निघ० १.१२) Tr.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they is taught further in the 4th Mantra.

Mantra—4

स॒मिद्धे॑ष्व॒ग्निष्वा॑नजा॒ना य॒तस्रु॑चा ब॒र्हिरु॑ तिस्तिरा॒णा ।

ती॒व्रैः सोमै॒ः परि॑षिक्तेभिर॒र्वागेन्द्रा॑ग्नी सौमन॒साय॑ यातम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यौ यतस्रुचा तिस्तिराणा आनजाना इन्द्राग्नी तीव्रैः सोमैः परिषिक्तेभिः समिद्धेषु अग्निषु सत्सु अर्वाङ्बर्हिः यातम् उ सौमनसाय आयातम् (गमयतः) तौ सम्यक् परीक्ष्य कार्यसिद्धये प्रयोज्यौ ॥

TRANSLATION

O men, you should utilise the air and electricity for the accomplishment of various works after testing or experimenting with them well. When the fires in machines are kindled, these famous fire and air set them in motion like the ladles in the hands of the priests covered with mechanical instruments sprinkled with swift and speedy waters, going to the firmament for bringing about good delight.

PURPORT

When technicians utilise the air and electricity for the accomplishment of various works, they lead to all kinds of happiness.

THE COMMENTATOR'S NOTES

(आनजाना) प्रसिद्धौ प्रसिद्धिकारकौ

= Famous or leading to fame.

(यतस्रुचा) यता उद्यताः स्रुचः स्रुग्वत् कलादयो ययोस्तौ । अत्र सर्वत्र सुपां सुलुगिति द्विवचनस्थान आकारादेशः ।।

= Which have mechanical instruments like the ladles in the hands of the priests.

(सोमैः) रसभृतैर्जलैः

= With Juices in the form of waters.

अथैश्वर्ययुक्तस्य स्वामिनः शिल्पविद्याक्रियाकुशलस्य शिल्पिनश्च कर्माण्युपदिश्यन्ते ।

The duties of a wealthy master and an expert artist or technician are taught.

Mantra—5

यानीन्द्राग्नी चक्रथुर्वीर्याणि यानि रूपाण्युत वृष्ण्यानि ।

या वां प्रत्नानि सख्या शिवानि तेभिः सोमस्य पिबतं सुतस्य ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्राग्नी या वां (यानि) वीर्याणि यानि रूपाणि वृष्ण्यानि कर्माणि या प्रत्नानि शिवानि सख्या सन्ति तेभिः (तैः) सुतस्य सोमस्य रसं पिबतम् उत अस्मभ्यं सुखं चक्रथुः (कुर्यातम्) ।।

TRANSLATION

O Indra and Agni (Wealthy master and learned artist) whatever heroic deeds you have done, whatever beautiful and wonderful things of art like the air craft you have made and whatever mighty works of labour you have done, whatever benefits you have poured down, whatever ancient auspicious friendships you have contracted, come with them all and drink of the effused juice of the various articles in the world.

PURPORT

Without knowledge and industriousness no work can be accomplished. Without friendship also, it is not possible to complete a good dealing. Therefore these things must be done.

THE COMMENTATOR'S NOTES

(इन्द्राग्नी) स्वामिभृत्यौ

= A wealthy Master and a learned artist or technician.

(सोमस्य) संसारस्थपदार्थसमूहस्य

= Of the various things of the world.

TRANSLATOR'S NOTES

The word इन्द्र is derived from इदि-परमैश्वेर्यं hence the meaning of a wealthy master. धनाढ्य: स्वामी The word अग्नि is. derived from अगि-गतौ गतेस्त्रयोऽर्था: ज्ञानं गमनं प्राप्तिश्च taking the first meaning of ज्ञान or knowledge. Rishi Dayananda Sarsvati has interpreted it (अग्नि:) here as विद्यावान् शिल्पी a learned artisan or technician.

The word सोम षू-प्रसवैश्वर्ययो: henc the meaning of संसारस्थपदार्थसमूह: = or things of the world created by God.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are Indra and Agni is taught further in the sixth Mantra.

Mantra—6

यदब्रवं प्रथमं वां वृणानो३यं सोमो असुरैर्नो विहव्यः ।
तां सत्यां श्रद्धामभ्या हि यातमथा सोमस्य पिबतं सुतस्य ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे स्वामिशिल्पिनौ वां प्रथमं यत् अहम् अब्रवम् असुरैः वृणानः विहव्यः अयं सोमः युवयोः अस्ति तेन नः (अस्माकम्) तां सत्यां श्रद्धां श्रद्धाम् अभि आयातम् अथ हि किल सुतस्य सोमस्य रसं पिबतम् ॥

TRANSLATION

O wealthy master and learned technician, as I have told you before, this group of the things created by God, and praised by un-cultured ordinary mortals and to be used properly for accomplishing various purposes is yours. Come to us to fulfil our genuine faith in you and drink of the effused juice of the various articles in the world.

PURPORT

At the time of birth, all are devoid of knowledge. Afterwards they become learned by acquiring knowledge industriously. Therefore in a sense un-educated persons are older in age than the learned. Whatever may be the case, truth alone should be spoken by every one and not un-truth.

THE COMMENTATOR'S NOTES

विहव्य: विविधतया ग्रहीतुं योग्य:

= To be taken or used properly.

(वृणान:) स्तूयमान: = Praised.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they (Indra and Agni) is taught further in the seventh Mantra

Mantra—7

यदिन्द्राग्नी मदथ स्वे दुरोणे यद्ब्रह्मणि राजनि वा यजत्रा ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे वृषणौ यजत्रौ इन्द्राग्नी युवां यत् (यत:) स्वे दुरोणे यत् यस्मिन् ब्रह्मणि राजनि वा मदथ: अत: कारणात् परिआयातम् अथ हि खलु सुतस्य सोमस्य पिबतम् ॥

TRANSLATION

O respectable and showerers of happiness Indra and Agni (wealthy master and artisan, teacher and pupil, king

and representative of the public) if you are delighted in your own dwelling, in the assembly of the Brahmanas (the knowers of God and Veda) and in the assembly of the Kings and officers of the State, then come hither from wherever you may be and drink of the effused juice of the various articles in the world.

PURPORT

Wherever the wealthy master and learned artisan, teacher and the taught, a King and a representative of the public come and go, they should sit in a civilised manner, should utter words full of wisdom and bringing peace, should speak and hear truth with good manners behaving like cultured persons.

THE COMMENTATOR'S NOTES

(ब्रह्मणि) ब्राह्मणसभायाम्

= In the assembly of the Brahmanas.

(राजनि) राजसभायाम्

= In the assembly of the Kings and officers of the State.

पुनस्तौ कीदृशावित्युपदिश्यते ।

Mantra—8

यदिन्द्राग्नी यदुषु तुर्वशेषु यद्द्रुह्युष्वनुषु पूरुषु स्थः ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्राग्नी ! युवां यत् यदुषु तुर्वशेषु यद् द्रुह्युषु अनुषु पूरुषु (यथोचितव्यवहारवर्तिनौ) स्थः अतः कारणात् (सर्वेषु मनुष्येषु) वृषणौ सन्तौ आयातं हि खलु अथ सुतस्य सोमस्य रसं परि पिबतम् ॥

TRANSLATION

O Indra and Agni (wealthy master and artisan, teacher and the taught etc.) you deal in a proper manner with

industrious persons, with the controllers or subduers of the violent, the malevolent or tyrannical, with those who are givers of life or inspiration, with those who are endowed with all good virtues, knowledge and actions. Therefore being showerers of happiness among men, you come and drink the effused juice of the various articles in the world,

PURPORT

Those persons of the Judicial aud Military department, who behave with men in proper manner should be appointed for such purposes and all works should be accomplished.

THE COMMENTATOR'S NOTES

(यदुषु) प्रयत्नकारिषु मनुष्येषु
= Among industrious persons.

(तुर्वशेषु) तूर्वन्तीतितुरवस्तेषां वशा:-वशंकर्तारो मनुष्या-स्तेषु = Among the controllers of the violent.
तुर्वी-हिंसायाम् द्रुह्यु षु) द्रोहकारिषु
= Among the malevolent or tyrannical.

(पूरुषु) परिपूर्णसद्गुणविद्याकर्मसु मनुष्येषु
= Among men full of noble virtues, wisdom and good actions.

TRANSLATOR'S NOTES

It is gratifying to note that even Sayanacharya takes these words like Yadu यदु तुर्वश, अनु, पुरु not as proper nouns but as derivatives denoting certain attributes. For instance he explains यदुषु as नियतेषु परेषामहिंसकेषुमनुष्येषु तुर्व-शेषु-हिंसकेषु मनुष्येषु । अनुषु प्राणत्सु, सबलैः प्राणैर्युक्तेषु ज्ञानिष्वनुष्ठातृमनुष्येषु पूरुषु-कामैः पूरयितव्येषु अन्येषु स्तोतृ-जनेषु । यदवः यमउपरमे नियमयन्त इन्द्रियाण्येभिरिति यदवः तुर्वी हिंसार्थः ।

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are these (Indra and Agni) is taught further in the ninth Mantra.

Mantra—9

यदिन्द्राग्नी अवमस्यां पृथिव्यां मध्यमस्यां परमस्यामुत स्थः ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(१) हे इन्द्राग्नी यद् युवाम् अवमस्यां मध्यमस्याम् उत अपि परमस्याम् पृथिव्यां (स्वराज्यभूमौ) अधिकृतौ स्थः (तौ सर्वदा सर्वैः रक्षणीये स्तः)। अतः अत्र परिवृषणौ भूत्वा आयातं हि खलु अत्र तत्रस्थं सुतस्य सोमस्य रसं पिबतम् इत्येकः ॥

(२) यत् (यौ) इमौ इन्द्राग्नी अवमस्याम् मध्यमस्यां उत (अपि) परमस्यां पृथिव्यांस्थः अतः अत्र परिवृषणौ-भूत्वा आयातम् आगच्छतं हि खलु अथ यौ सुतस्य सोमस्य रसं पिबतं (पिबतः) तौ कार्यसिद्धये प्रयुज्य मनुष्यैः महालाभः सम्पादनीयः ॥

TRANSLATION

O Indra and Agni (Chief Judicial Officer and Chief Commander of the Army.)

You who have sway over the best, middle and low kind of the land, should be always protected and guarded by all men. Being showerers of happiness, come hither from wherever you may be and drink of the effused juice of the various articles in the world.

PURPORT

(1) The State may be divided into three categories on account of the best, the middle and mean attributes and habits of its inhabitants Persons of the same nature, habits and temparament should be established in the above regions and

should enjoy bliss by having a vast and good Government.

(2) All men should know the atrributes of the air and electricity which reside in all worlds. They should be utilised properly, in order to destroy the misery of poverty etc. having the accomplishment of various works.

THE COMMENTATOR'S NOTES

(इन्द्राग्नी) न्यायसेनाध्यक्षौ वायुविद्युतौ वा

= The heads of the judicial department and Army or air and electricity.

The same subject is continued

Mantra—10

यदिन्द्राग्नी परस्यां पृथिव्यां मध्यमस्यामवमस्यामुत स्थः ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)
(पूर्ववत् अर्थोऽपि पूर्ववत्)

Translation as given above with this difference that here by परमस्याम्, मध्यमस्याम् and अवमस्याम् पृथिव्यां may be taken the upper, the middle and the lower regions of the earth.

PURPORT

Indra and Agni are of two kinds. Those who are of good virtues, actions and temperament nnd residing in pure and clean places are called उत्तम or the best. Those who are of impure attributes, actions and temperaments and residing in impure or un-clean places are called अवर or low. Air and electricity go from below to up-wards and from above to below. The word परम and अवम used in the Mantras denote this.

Where are material Indra and Agni is further taught in the 11th Mantra

Mantra—11

यदिन्द्राग्नी दिवि ष्ठो यत्पृथिव्यां यत्पर्वतेष्वोषधीष्वप्सु ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् इन्द्राग्नी दिवि यत् पृथिव्यां यत् पर्वतेषु अप्सु ओषधीषु स्थः (वर्तेते) अतः परिवृषणौ तौ हि आयातम् (आगच्छतः) अथ सुतस्य सोमस्य रसं पिबतम् ।

TRANSLATION

Indra and Agni (air and electricity) that are in heavan or solar world or upon earth, in the mountains, in the herbs or in the waters, being showerers of happiness, come here and drink of the effused juice of the various articles of the world.

PURPORT

Dhananjaya air and air in the causal form are present ia all things of the world. When properly known and used methodically they accomplish various works.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they is taught further in the 12th Mantra.

Mantra—12

यदिन्द्राग्नी उदिता सूर्यस्य मध्ये दिवः स्वधया मादयेथे ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् (यौ) इन्द्राग्नी उदिता सूर्यस्य दिवः मध्ये स्वधया सर्वान् मादयेथे (हर्षयतः) अतः वृषणौ परि

आयातम् (परित: बाह्याभ्यन्तरत:) आगच्छत: हि खलु अथ सुतस्य सोमस्य रसं पिबतम् (पिबत) ।

TRANSLATION

Indra and Agni (air and electricity) gladden all along with water or corn on the rising of the sun and In the midst of the sky. The rest as before.

PURPORT

Without air and electricity, no world or its creatures can live and get preservation, therefore these two are prominent in sustaining the world. How are Indra and Agni (wealthy treasurer and commander-in-chief of the Army) is taught further in the thirteenth Mantra.

Mantra—13

एवेन्द्राग्नी पपिवांसा सुतस्य विश्वास्मभ्यं सं जयतं धनानि ।
तन्नो मित्रो वरुणो मामहतामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

मित्र: वरुण: अदिति: सिन्धु: पृथिवी उत द्यौ: यानि न: (अस्मभ्यम्) मामहन्ताम् तत् (तानि एव विश्वा धनानि सुतस्य (निष्पन्नस्य) रसं पपिवांसा इन्द्राग्नी संजयतम् (सम्यक्साधयत:) ॥

TRANSLATION

May friends, noble persons, earth, firmament, river and ocean, light of the sun etc. help us in advancement, so that we may become respectable everywhere. May they enable Indra (wealthy treasurer) and (Agni) a commander of the Army who is well-versed in Military Science to conquer all kind of wealth, drinking of the juice of various nourising objects of the world. They accomplish various works well when used Methodically.

THE COMMENTATOR'S NOTES

(इन्द्राग्नी) परमधनाढ्यः शुद्धविद्याप्रवीणश्च ।

= Very wealthy treasurer of the State and expert in Military Science.

PURPORT

Without the learned, mighty and righteous treasuser and commander of the Army, it is not possible to aurgment the knowledge and other kinds of wealth of good and industrious persons. As friends give happiness to their friends, in the same manner, treasurer and commanders of the Army etc give happiness to all men of the public. Therefore, they should be always gaurded well.

This hymn is connected with the previous hymn, as there is mention of the attributes of the air, electricity etc. in this, as in the previous one.

Here ends the commentary on the 108th Hymn and the 27th Varga of the first Mandala of the Rig Veda.

अथ नवोत्तरशततमं सूक्तम्

HYMN - CVIX (109)

अस्य नवोत्तरशततमस्य सूक्तस्यांगिरसः कुत्स ऋषिः । इन्द्राग्नी देवते । १, ३, ४, ६, ८ निचृत् त्रिष्टुप् छन्दः । २,५ त्रिष्टुप् । ७ विराट् त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer of the hymn – Angirasa Kutsa. Devata or subject– Indra and Agni. Metres – Trishtup in various forms. Tune – Dhaivata.

पुनस्तौ विद्युत्प्रसिद्धाग्नी कीदृशावित्युपदिश्यते ।

How are electricity and fire is taught in the first Mantra.

Mantra—1

वि ह्यख्यं मनसा वस्य इच्छन्निन्द्राग्नी ज्ञास उत वा सजातान् ।
नान्या युवत्प्रमतिरस्ति मह्यं स वां धियं वाजयन्तीमतक्षम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा इन्द्राग्नी इच्छन् वस्यः अहं ज्ञासः सजातान् उत वा मनसा ज्ञातुम् इच्छन् युवत् अहम् एतानि हि खलु व्यख्यं तथा यूयम् अपि विख्यात । या मम प्रमतिः अस्ति सा युष्मभ्यम् अपि अस्तु, न अन्या यथा अहम् वाम् (अध्यापकाध्येतृभ्याम्) वाजयन्तीं धियम् अतक्षम् तथा सः अध्यापकः अध्येता च एतां मह्यं तक्षतु ।

TRANSLATION

As desirous of wealth, I who try to be the best among the Vasu Brahmacharis (observing Brahmacharya upto the age of atleast 24 years) accept with knowledge Indra and Agni (electricity and fire) and instruct about them to the learned and the students born together, of equal age, you should also do likewise. The clear understanding or sharp

intellect that I possess by God's grace, may be possessed by all and none different from it. As I give this good intellect to you O teachers and the taught which enables you to acquire good knowledge, so you should also give to me. So mutually we may help one another.

PURPORT

It is the duty of men to teach with admirable love and exertion good sciences and create pure intellect and thus to accomplish all acts that lead to worldly prosperity and emancipation.

THE COMMENTATOR'S NOTES

(इन्द्राग्नी) विद्युद्भौतिकौ अग्नी=Electricity and fire.

(वाजयन्तीम्) सकलानां विद्यानां विज्ञापिकाम्

= Teaching all sciences.

TRANSLATOR'S NOTES

वज-गतौ गतेस्त्रयोऽर्थाः—ज्ञानं गमनं प्राप्तिश्च णिच्

अत्र ज्ञानार्थग्रहणम् ।

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they (Indra and Agni) is taught further in the second Mantra.

Mantra—2

अश्र॑वं॒ हि भू॑रि॒दाव॑त्तरा वां॒ विजा॑मातुरु॒त वा॑ घा स्या॒लात् ।

अथा॒ सोम॑स्य॒ प्रय॑ती यु॒वभ्या॒मिन्द्रा॑ग्नी॒ स्तोमं॑ जनयामि॒ नव्य॑म् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यौ वाम् (एतौ) भूरिदावत्तरा इन्द्राग्नी वर्तेते यौ विजामातुः स्यालात् उत (अपिवा) घ अन्येभ्यः च एव धनानि दापयतः इति अहम् अश्रवम् अथ हि युवभ्याम् एताभ्याम् सोमस्य प्रयती (ऐश्वर्यप्रदानाय) नव्यं स्तोमम् अहं जनयामि ।

TRANSLATION

O Indra and Agni (Electricity and fire or father and Acharya) I have heard that you are more munificent givers than an un-worthy son-in-law or the brother of the bride. Therefore for giving wealth (spiritual and material) I reveal your admirable attributes.

PURPORT

All men should accomplish various works by knowing the attributes of electricity and other objects and by using them scientifically for constructing useful machines. Having done this, they should achieve and accomplish Dharma (righteousness), Artha (wealth) Karma (fulfilment of noble desires) and Moksha (Emancipation).

THE COMMENTATOR'S NOTES

(सोमस्य) ऐश्वर्यप्रापकस्य व्यवहारस्य

=Of a dealing leading to prosperity षू-प्रसवैश्वर्ययोः ।

(स्तोमम्) गुणप्रकाशम्

=Manifesting or expressing the attributes.

पुनरेताभ्यां किं न कर्त्तव्यमित्युपदिश्यते ।

What should not be done with them (Indra and Agni) is taught further in the third Mantra.

Mantra—3

मा च्छेद्म रश्मीँरिति नाधमानाःपितॄणां शक्तीरनुयच्छमानाः ।
इन्द्राग्निभ्यां कं वृषणो मदन्ति ता ह्यद्री धिषणाया उपस्थे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा वृषणः यौ अद्री वर्त्तेते ता सम्यग् विज्ञाय एताभ्याम् इन्द्राग्निभ्यां धिषणायाः उपस्थे कं प्राप्य मदन्ति तथा पितॄणां रश्मीन नाधमानाः शक्तीः अनुयच्छमानाः वयं मदेमहि इति विज्ञाय एतदादिविद्यानां मलं मा छेद्म ।

TRANSLATION

As mighty persons enjoy happiness by knowing well electricity and fire which are indestructible in their causal form and utilise them in all dealings of intellect, in the same manner, let us also enjoy happiness following the knowledge, wisdom and splendour of the experienced father by approching learned persons or acting according to different seasons in order to keep health. Let us never cut off the root of these sciences.

PURPORT

Those persons who are desirous of gaining prosperity, should never give up the service and association of learned persons. They should not also go against the knowledge and proper conduct according to different seasons like the spring and summer etc. They should laboriously develop their knowledge and intellect and thus accomplish all their works well.

THE COMMENTATOR'S NOTES

(रश्मीन्) विद्याविज्ञानतेजांसि
Wisdom, Scientific and other knowledge and splendour.

(पितॄणाम्) पालकानां विज्ञानवतां विदुषां रक्षानुयुक्तानाम् ऋतूनां वा
=Of learned experienced guardians of seasons.

(धिषणायाः) प्रज्ञायाः = Of the intellect.

TRANSLATOR'S NOTES

The word पितर: (Pitarah) is derlved from पा-रक्षणे hence the interpretation of पितॄणाम् as पालकानां विदुषाम् ।

षड्वा ऋतवः पितरः ।। (शतपथ ६. ४. ३. ८)

ऋतवो वै पितरः ।। (शतपथ २. ६. १. ३२)

ऋतवः पितरः (कौषीतकी ब्राह्मणे ५. ७ गोपथ उ० १. २४) ।

Rishi Dayananda Sarasvati's interpretation of पितॄणाम् as रक्षायुक्तानाम् ऋतूनां वा is based upon the above authority of the Brahmans. The word धिषणा is used for धी and प्रज्ञा (Intellect) even in classical Sanskrit as stated in मेदिनी कोष धिषणा धियि योषिति (मेदिनी कोषे ५c) and बुद्धिर्मनीषाधिषणा धीः प्रज्ञा शेमुषी मतिः ॥ (अमर कोष० १. २७८) । (नाधमानाः) ऐश्वर्याप्तिमिच्छुकाः Desiring wealth or prosperity. नाधृयाञ्चोपतापैश्वर्याशीःषु अत्र प्रथमार्थ ग्रहणम् ॥ Sayanacharya interprets the Mantra only for begetting children which is not correct.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are Indra and Agni is taught further in the fourth Mantra.

Mantra—4

युवाभ्यां देवी धिषणा मदायेन्द्राग्नी सोममुशती सुनोति ।
तावश्विना भद्रहस्ता सुपाणी आ धावतं मधुना पृङ्क्तमप्सु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या सोमम् उशती देवी धिषणा मदाय युवाभ्यां (कार्याणि) सुनोति तया यौ इन्द्राग्नी अप्सु मधुना पृक्तं भद्रहस्ता सुपाणी अश्विना स्तः तौ इन्द्राग्नी (यानेषु संप्रयुक्तौ सन्तौ) आधावतम् (समन्तात् यानानि धावयतम्) ।

TRANSLATION

The intellect bright or shining with divine education and Shastric Knowledge, desiring prosperity accomplishes for delight many works with the help of Indra and Agni (elecricity and fire). Those two which are pervasive of auspicious attributes like hands of noble dealings when mixed with water and used methodically in various vehicles, enable them to run swiftly.

PURPORT

Men can not take benefits out of electricity and other objects unless they receive good education. good knowledge of various arts and industries with their intellects. Therefore they must accomplish this with labour.

THE COMMONTATOR'S NOTES

(देवी) दिव्यशिक्षाशास्त्रविद्याभिर्दीप्यमाना
=Shining with divine education and Shastrie Knowledge.

(अश्विना) व्याप्तिशीलौ अशूङ्-व्याप्तौ

(सुपाणी) शोभनाः पाणयो व्यवहारा ययोस्तौ ।

(पण-व्यवहारे) स्तुतौ च धातुपाठे ।

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they (Indra and Agni) is taught further in the fifth Mantra.

Mantra—5

युवामिन्द्राग्नी वसुनो विभागे तवस्तमा शुश्रुव वृत्रहत्ये ।
तावासद्या बर्हिषि यज्ञे अस्मिन्प्र चर्षणी मादयेथां सुतस्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहं वसुनः विभागे वृत्रहत्ये वा युवाम् इन्द्राग्नी तवस्तमा स्तः इति शुश्रुव (शृणोमि) । अतः तौ प्रचर्षणी अस्मिन् वर्हिषि यज्ञे सुतस्य (निष्पादितं यानम्) आसद्य मादयेथाम् ।

TRANSLATION

I have heard that at the division or distribution of wealth and in the destruction of enemeis, these two (Indra and Agni or electricity and fire) are most vigorous and givers of strength, May they which are bringer of happiness, make

us delighted in developing this Yajna (unified technical dealing) having prepared a car in the form of an aircraft.

PURPORT

Why should not men use methodically and scientifically electricity and fire by the aid of which they earn and distribute wealth among the needly and are able to rule over a vast and good Government having got victory over their enemies ?

THE COMMENTATOR'S NOTES

(तवस्तमा) अतिशयेन बलयुक्तौ बलप्रदौ वा

=Vigorous and givers of strength.

(बर्हिषि) उपवर्धयितव्ये = To be developed.

(यज्ञे) संगमनीये शिल्पव्यवहारे

=In the technical dealing that is to be unified.

तव इति बलनाम (निघ० २. ६)

The word बर्हिः is derived from बृह-बृद्धौ hence the interpretation of बर्हिषि as उपवर्धयितव्ये. The word Yajna is derived from यज-देव-पूजा संगतिकरणदानेषु. Here Rishi Dayananda Sarasvati has taken it in the sense of संगतिकरण or unification, particularly शिल्पयज्ञ.

अथ वायुविद्युतौ कीदृशावित्युपदिश्यते

How are air and elctricity is taught in the sixth mantra.

Mantra—6

प्र चर्षणिभ्यः पृतनाहवेषु प्र पृथिव्या रिरिचाथे दिवश्च ।
प्र सिन्धुभ्यः प्र गिरिभ्यो महित्वा प्रेन्द्राग्नी विश्वा भुवनात्यन्या ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

इन्द्राग्नी अन्या विश्वा भुवना (अन्यान् सर्वान् लोकान्) महित्वा पृतनाहवेषु चर्षणिभ्यः प्र पृथिव्याः प्र सिन्धुभ्यः

प्र गिरिभ्यः प्रदिवः च प्र अतिरिचाथे (प्रातिरिक्तौ भवतः) ॥

TRANSLATION

At the time of battle, Indra and Agni (air and electricity) surpass all men (in magnitude) are vaster than the earth, than the sky, than the rivers and than the mountains. They exceed all worlds and all existent things.

PURPORT

There cannot be a greater world than the air and electricity, for, they pervade all worlds.

THE COMMENTATOR'S NOTES

(पृतनाहवेषु) सेनाभिः प्रवृत्तेषु युद्धेषु
(इन्द्राग्नी) वायुविद्युतौ = Air and electricity.
पृतना इति संग्राम नाम (निघ० २.१७) Tr.

अथाध्यापकाध्येतारौ कीदृशावित्युपदिश्यते

How are teachers and the taught is instructed in the seventh Mantra.

Mantra—7

आ भरतं शिक्षतं वज्रबाहू अस्माँ इन्द्राग्नी अवतं शचीभिः ।
इमे नु ते रश्मयः सूर्यस्य येभिः सपित्वं पितरो न आसन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वज्रबाहू ! इन्द्राग्नी युवां ये इमे सूर्यस्य रश्मयः सन्ति ते रक्षणादिकं च कुर्वन्ति यथा च पितरः येभिः (यैः कर्मभिः) नः (अस्मभ्यं) सपित्वं प्रदाय (उपकारकाः आसन्) तथा शचीभिः अस्मान् आभरतम् (शिक्षतं) सततं नु अवतं च ।

TRANSLATION

O Indra and Agni (Teacher and the taught) you have force and vitality as your arms, teach us and protect us by your deeds and intellects like the rays of the sun and like fathers who were benevolent to us by giving education and useful things.

PURPORT

O men ! You should always honour that teacher who among you is illuminer of knowledge like the sun, guardian with kindness like the parents and a student who has enlightened intellect like the sun. Without this (showing due respect to the teacher and the taught) there can be no progress in the spread of knowledge.

THE COMMENTATOR'S NOTES

(इन्द्राग्नी) अध्येत्रध्यापकौ = The teacher and the taught.

(सपित्वम्) समानं च तत् पित्वं प्रापणं विज्ञानं च तत् । अत्र पि गतौ इत्यस्माद् धातोः औणादिकः त्वम् प्रत्ययः = Education given together to all pupils.

TRANSLATOR'S NOTES

Rishi Dayananda Sarasvati has interpreted इन्द्राग्नी here as अध्येत्रध्यापकौ By Indra is meant a teacher full of the great wealth of wisdom विद्यारूप परमैश्वर्ययुक्तोऽध्यापकः = as Rishi Dayananda has stated specifically in his commentary on Rig. 1. 106. 6 इन्द्रम्-परमैश्वर्यवन्तंशालाध्यक्षम् अथवा इन्द्रम्-अविद्याविदारकम् आप्तं विद्वांसम् Rig. 7. 81. 12

By Agni is here meant a student desirous of getting knowledge as stated by the Rishi in his commentary on Rig. 5. 11. 6.

अग्ने-विद्यां जिघृक्षो अगि-गतौ अत्र गतेर्ज्ञानार्थग्रहणम्

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are Indra and Agni taught further in the 8th Mantra.

Mantra – 8

पुरंदरा शिक्षतं वज्रहस्तास्माँ इन्द्राग्नी अवतं भरेषु ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पुरन्दरा वज्रहस्ता इन्द्राग्नी ! युवां यथा मित्रः वरुणः अदितिः सिन्धुः पृथिवी उत द्यौः नः मामहन्ताम् तथा अस्मान् तद् विज्ञानं शिक्षतं भरेषु अवतं च ।

TRANSLATION

O Indra and Agni Preacher and audience the destroyers of the cities of enemies in the form of ignorance, selfishness etc. O holders of the thunderbolt of knowledge and strength like hands, like the persons friendly to all, noble persons, earth, firmament, river and ocean and light of the sun etc. helping us in advancement so that we may become respectable everywhere, instruct us in all sciences and protect us in battles.

PURPORT

As friends protect and help in all round growth of their friends, being agreeable to one another, in the same manner, the preachers and audience should augment one another's knowledge and should remain always friendly with true love.

THE COMMENTATOR'S NOTES

(वज्रहस्ता) वज्रहस्तौ वज्रं विद्यारूपं वीर्यं हस्त इव ययोस्तौ । वज्रो वै वीर्यम् शत० ७. ४. २. २४ अत्रोभयत्र सुपांसु लुक् इत्याकारादेशः (इन्द्राग्नी) ।

= Holders of the thunderbolt of knowledge and force like the hands.

(इन्द्राग्नी) उपदेश्योपदेष्टारौ = The preachers and the audience.

This hymn is connected with the previous hymn as there is mention of Indra and Agni as in the previous hymn.

Here ends the commentaty on one hundred ninth hymn and 29th Varga of the first Mandala of the Rigveda.

अथ दशोत्तरशततमं सूक्तम्

HYMN CX (110)

अस्य दशोत्तर सूक्तस्य नवर्चस्य सूक्तस्याङ्गिरसः कुत्सः ऋषिः । ऋभवो देवताः । १, ४ जगती २, ३, ७ विराड् जगती । ६, ८ निचृज्जगती छन्दः । निषादः स्वरः । ५ निचृत् त्रिष्टुप्, ९ त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer of the hymn – Kutsa Angiras. Devata or subject Ribhus. Metres–Jagati and Trishtup of various kinds. Tune–Dhaivata.

अथ विद्वांसो मनुष्याः कथं वर्तेरन्नित्युपदिश्यते ।

How should learned men behave is taught in the first Mantra.

Mantra—1

तृतं मे अपस्तदु तायते पुनः स्वादिष्ठा धीतिरुचथाय शस्यते ।
अयं समुद्र इह विश्वदेव्यः स्वाहाकृतस्य समु तृप्णुत ऋभवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ऋभवः (मेधाविनो विद्वांसः) यथा इह अयं विश्वदेव्यः समुद्रः यथा च युष्माभिः स्वाहा कृतस्य उचथाय स्वादिष्ठा धीतिः शस्यते यथा उ मे ततम् अपः तायते तत् उ पुनः अस्मान् यूयं संतृप्णुत ।

TRANSLATION

O Ribhus (geniuses) as there is the ocean full of gems or divine attributes, as you have the sweetest intellect for teaching and preaching Dharma revealed through the True Vedic Speech, as the noble deed done by me protects and preserves me, in the same manner, make us fully happy again and again.

PURPORT

As the ocean full of all gems is endowed with divine attributes, in the same manner, righteous teachers should

manifest divine virtues among the people by preaching noble deeds and good intellect.

THE COMMENTATOR'S NOTES

(तायते) पालयति । अन्तर्गतोण्यर्थः = Protects.

(उचथाय) प्रवचनाय, अध्यापनाय

= For teaching and preaching.

(स्वाहाकृतस्य) सत्यवाङ् निष्पन्नस्य धर्मस्य ।

= Of the Dharma revealed through the True Vedic Speech.

(ऋभवः) मेधाविनः । ऋभुरिति मेधाविनाम अत्राह निरुक्तकारः ऋभवः उरुभान्तीति वा ऋतेन भान्तीति वा ऋतेन भवन्तीतिवा

= Geniuses who shine much with truth.

TRANSLATOR'S NOTES

तायते is from तायृ-सन्तानपालनयो: अत्रपालनार्थं ग्रहणम् उचथाय is derived from वच-परिभाषणे स्वाहेति वाङ्नाम (निघ० १. ११) ।

पुनस्ते कीदृशा इत्युपदिश्यते ।

Mantra—2

आभोगयं प्र यदिच्छन्त ऐतनापाकाः प्राञ्चो मम के चिदापयः ।
सौधन्वनासश्चरितस्य भूमनागच्छत सवितुर्दाशुषो गृहम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे प्रांचः अपाकाः यतयः यूयं येकेचित् मम आपयः यत् (यम्) आभोगयम् इच्छन्तः (वर्तन्ते) तान् तं प्र एतना हे सौधन्वनासः यदा यूयं भूमना चरितस्य सवितुः दाशुषः गृहम् आगच्छत (खलु तदा जिज्ञासून्प्रति सत्यधर्मग्रहणम् उपदिशत) ।

TRANSLATION

O aged Sanyasis, go to those of my kith and kin who desire to acquire knowledge and good dealing leading to

happiness. O men full of true wisdom and knowledge : When you go to the house of a man of charitable disposition who has become prosperous on account of good deeds done constantly, preach to the seekers of truth, to accept true Dharma

PURPORT

O householders, you should acquire true knowledge sitting at the feet of the Sanyasis and when you go to the assembly of liberal persons, sit there properly and behaving humbly preach knowledge and humility.

THE COMMENTATOR'S NOTES

(आभोगयम्) आसमन्तात् भोगेषु साधुं व्यवहारम् ।

= Good treatment leading to the enjoyment of happiness.

(अपाकाः) वर्जितपाकयज्ञा यतयः

(षू-प्रसवैश्वर्ययोः) = Sanyasis

(सवितुः) ऐश्वर्ययुक्तस्य = Of a rich man.

पुनस्ते कथं वर्तेरन्नित्युपदिश्यते ।

Mantra—3

तत्स॑वि॒ता वो॑ऽमृत॒त्वमासु॑व॒दगो॑ह्यं॒ यच्छ्र॒वय॑न्त॒ ऐत॑न ।
त्यं चि॑च्चम॒सम॑सु॒रस्य॒ भक्ष॑ण॒मेकं॒ सन्त॑मकृणुता॒ चतु॑र्वयम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे बुद्धिमन्तः) यूयं यः सविता वः यत् अमृतत्वम् आसुवत तत् अगोह्यं श्रवयन्तः (सकला विद्याः) ऐतन (विज्ञापयत) असुरस्य चमसं त्यं भक्षणं चित् (इव) चतुर्वयम् एकम् अकृणुत ।

TRANSLATION

O wisemen : When a learned man giving you the wealth of wisdom leads you to immortality, then revealing

the knowledge that can not be concealed, spread it to all. Like the cloud that eats the light of the sun, make the person who is engrossed in the enjoyment of life, follow the fourfold path of Dharma (righteousness and duty) Artha (Wealth) Kama (fulfilment of noble desires) and Moksha (emancipation).

PURPORT

O learned men, as a cloud gladdens all by giving water and nourishing food materials etc. so you should benefit all students by making them truly learned persons.

THE COMMENTATOR'S NOTES

(सविता) ऐश्वर्यप्रदोविद्वान्

= A learned man giving wealth of wisdom.

(चमसम्) चमन्त्यस्मिन् मेघे

(चतुर्वयम्) चत्वारो धर्मार्थकाममोक्षा वया व्याप्तव्या येन तम् ।

= He who pervades fourfold path of Dharma, Artha, Kama and Moksha.

पुनस्ते कीदृशा इत्युपदिश्यते

How are the Ribhus is taught in the fourth Mantra.

Mantra—4

विष्ट्वी शमी तरणित्वेन वाघतो मर्तासः सन्तो अमृतत्वमानशुः ।
सौधन्वना ऋभवः सूरचक्षसः संवत्सरे समपृच्यन्त धीतिभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये सौधन्वना सूरचक्षसः वाघतः मर्तास ऋभवः संवत्सरे धीतिभिः सततं पुरुषार्थयुक्तैः कर्मभिः कार्यसिद्धि समपृच्यन्त (सम्यक्पृचंति) ते तरणित्वेनः विष्ट्वी शमी कुर्वन्तः सन्तः अमृतत्वं (मोक्षभावम्) आनशु (शक्नुवन्ति) ।

TRANSLATION

Men full of good knowledge and wisdom, brilliant as the sun, doing noble deeds, being mortals, soon acquire immortality through those benevolent acts.

PURPORT

Those men who are always engaged in doing noble deeds industriously, enjoy happiness and emancipation, Lazy persons can never enjoy true delight.

THE COMMENTATOR'S NOTES

(विष्ट्वी) व्यापनशीलानि= Pervasive.

(शमी) कर्माणि विष्ट्वीशमीत्येतद्द्वयं कर्मनाम(निघ० २. १)

(तरणित्वेन) शीघ्रम्= Soon.

(सौधन्वनाः) शोभनविज्ञानाः
= Full of good knowledge.

(धीतिभिः) कर्मभिः

TRANSLATOR'S NOTES

तरणिरिति क्षिप्रनाम (निघ० २. १८) सौधन्वनाः is derived from धाव-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमन प्राप्तिश्च Here the first meaning of ज्ञान or knowledge has been taken. It is wrong to take सौधन्वनाः as the sons of Sudhanvan as it is against the fundamental principles of the Vedic terminology as pointed out before. Unfortunately Sayanacharya. Prof. Wilson, Griffith and many other translators have committed the same mistake.

पुनस्ते कीदृशा इत्युपदिश्यते

How are Ribhus is taught further in the fifth Mantra.

Mantra—5

क्षेत्रमिव वि ममुस्तेजनेनँ एकं पात्रमृभवो जेहमानम् ।
उपस्तुता उपमं नाधमाना अमर्त्येषु श्रव इच्छमानाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये उपस्तुता नाधमाना अमर्त्येषु श्रव इच्छमानाः ऋभवः (मेधाविनः) तेजनेन क्षेत्रम् इव जेहमानम् एकम् उपमं पात्रं विममुः (विविधं मान्ति ते सुखं प्राप्नुवन्ति) ॥

TRANSLATION

Those Ribhus (Geniuses) enjoy happiness who lauded by the by standers soliciting the food (of knowledge) among the immortals (enlightened persons who know their soul to be immortal) measure out like the field, their own unique knowledge which leads to industriousness in various ways.

PURPORT

As men enjoy happiness by ploughing the field by sowing seeds, preserving and guarding them and by obtaining foodstuff, in the same manner, people enjoy happiness by manufacturing good vehicles, by sitting and moving them and taking them to distant places for business and by ruling over them, thus earning much wealth.

THE COMMENTATOR'S NOTES

(पात्रम्) पात्राणां-ज्ञनानां समूहः
= The band of knowledge.

(श्रवः) अन्नम् (नाधमानाः) नाधृ-याञ्चोपतापैश्वर्याशीःषु ॥
= Food (of knowledgd).

अथ सूर्यकिरणाः कीदृशा इत्युपदिश्यते ।

How are the rays of the sun is taught in the sixth Mantra.

Mantra—6

आ मनीषामन्तरिक्षस्य नृभ्यः स्रुचेव घृतं जुहवाम विद्मना ।
तरणित्वा ये पितुरस्य सश्चिर ऋभवो वाजमरुहन्दिवो रजः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये ऋभवः तरणित्वा वाजम् अरुहन् दिवः रजः सश्चिरे। अस्य अन्तरिक्षस्य मध्येवर्तमानाः नृभ्यः स्रुचा इव घृतं पितुः अन्नं च सश्चिरे तेभ्यः वयं विद्मना मनीषाम् आजुहवाम ।

TRANSLATION

These rays of the sun, which soon reach the earth and corn, which reach various worlds in the sky, being in the

firmament, they cause men to attain water or clarified butter, like the ghee with a ladle. From them, with knowledge we take intellect. [By the proper use of the sun, a man becomes healthy and wise.]

PURPORT

As the rays of the sun make all people happy by ascending various worlds, raining down water and generating herbs, in the same manner, kings and other officers of the State should make all people delighted by their good conduct and behaviour.

THE COMMENTATOR'S NOTES

(घृतम्) उदकम् आज्यं वा
= Water or Ghee (Clarified butter).
(ऋभवः) किरणाः आदित्यरश्मयोऽपि ऋभवः उच्यन्ते (नि० ११. १६)
(वाजम्) पृथिव्यादिकमन्नम् ।

TRANSLATOR'S NOTES

घृतमिति उदकनाम (निघ० १. १२)
वाज इति अन्नम (निघ० २. ७)
पुनर्विद्वानस्मदर्थं केन किं कुर्यादित्युपदिश्यते ।

What should a learned man do and by what means is taught further in the 7th Mantra.

Mantra—7

ऋभुर्न इन्द्रः शवसा नवीयानृभुर्वाजेभिर्वसुभिर्वसुर्ददिः ।
युष्माकं देवा अवसाहनि प्रियेऽभि तिष्ठेम पृत्सुतीरसुन्वताम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः नवीयान् ऋभुः यथा इन्द्रः तथा शवसा नः (अस्मभ्यम्) । सुखं प्रयच्छेत् ऋभुः वाजिभिः वसुभिः वसुः ददिः तेन (स्वराज्यसेनानाम्) अवसा सह देवाः वयम् प्रिये

अहनि असुन्वतां (युष्माकं सेनानाम्) पृत्सुतीः सेनाः अभितिष्ठेम (अभि भवेम-सदा तिरस्कुर्याम) ॥

TRANSLATION

An ever new Ribhu (genius) who is illuminator of various sciences like the sun with the strength of wisdom and good education may bestow happiness on us. We may with a genius who is manifester of true civilisation, being himself always happy and giver of happiness, with knowledge and food, overcome the prosperous hosts of the wicked persons, who do not perform Yajnas, through your protection O enlightened persons, on a suitable or favourable day.

PURPORT

As the bright sun gladdens all with his light and in a way, infuses new life in them, in the same manner, let us subdue all enemies with their armies, by our own well-trained strong forces being endowed with educated, heroic expert assistants or companions.

TRANSLATOR'S NOTES

(ऋभुः) (१) बहुविद्याप्रकाशको विद्वान्
(२) आयुः सभ्यता प्रकाशकः

(1) A learned man illuminator of various sciences.
(2) A genius who manifests the way of long life and true civilistation.

(इन्द्रः) यथा सूर्यः = Like the sun.

TRANSLATOR'S NOTES

अथो यः स इन्द्रोऽसौ स आदित्यः (शत० ८. ५. ३. २)
एष एवेन्द्रो य एष (सूर्यः) तपति (शत० १. ६. ४. १८)
पुनर्विद्वांसः किं कुर्युरित्युपदिश्यते

What should learned men do is taught in the 8th Mantra.

Mantra—8

निश्चर्मण ऋभवो गामपिंशत सं वत्सेनासृजता मातरं पुनः ।
सौधन्वनासः स्वपस्यया नरो जिव्री युवाना पितराकृणोतन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ऋभवः (मेधाविनः मनुष्याः) यूयं चर्मणः गां, निरपिंशत वत्सेन पुनः मातरं समसृजता । हे सौधन्वनासः नरः यूयं स्वपस्यया जिव्री (वृद्धौ) पितरा युवाना अकृणोतन ॥

TRANSLATOR

O Ribhus (Geniuses) you strengthen the cow which has become very weak and in which only skin has remained and re-unite the Mother (cow) with the calf. O experts in the science of archery, through your good works you render your aged parents leading good lives young-make them strong like young people by serving and feeding them well.

PURPORT

Without such acts of making the cattle strong and serving the aged parents, none can rule over a State well. Therefore, all such good deeds must be performed well by all.

अथ सेनाध्यक्षः कीदृश इत्युपदिश्यते ।

How should a commander of the army be is taught in the 9th Mantra.

Mantra—9

वाजेभिर्नो वाजसातावविड्ढ्यृभुमाँ इन्द्र चित्रमा दर्षि राधः ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ऋभुमान् त्वं नः यत् राधः मित्रः वरुणः अदितिः सिन्धुः पृथिवी उत द्यौः मामहन्तां तत् चित्रं राधः

अविड्ढ नः (अस्मान्) च वाजेभिः वाजसातौ आर्विष (समन्तात् आदरयुक्तान् कुरु)।

TRANSLATION

O most prosperous Commander of the army, you who are a great genius and are associated with such wise men, supply us at the time of war with food-stuffs and wonderful wealth. Make us most respectable like the persons friendly to all, noble men, earth, firmanent, river, ocean, and light of the sun.

PURPORT

No commander of the army can vanquish his enemies without the help of wise men.

This hymn is connected with the previous hymn as there is mention of the attributes and actions of wise men as in the previous hymn.

Here ends the commentary on the 110th. hymn and 31st Varga of the first Mandala of the Rigveda.

अथैकादशोत्तरशततमं सूक्तम्

HYMN - CXI (111)

अथ पंचर्चस्यैकादशोत्तरशततमस्य सूक्तस्यांगिरसः कुत्स ऋषिः । ऋभवो देवताः १–४ जगती छन्दः निषादः स्वरः । ५ त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer of the hymn — Angirasa Kutsa. Devta Ribhus, Metres Jagati and Trishtup. Tunes Nishada and Dhaivat.

अथ शिल्पकुशला मेधाविनः किं कुर्युरित्युपदिश्यते ।

What should artisan geniuses do is taught in the first Mantra.

Mantra—1

तक्षन्रथं सुवृतं विद्मनापसस्तक्षन्हरी इन्द्रवाहा वृषण्वसू ।
तक्षन्पितृभ्यामृभवो युवद्वयस्तक्षन्वत्साय मातरं सचाभुवम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

ये पितृभ्यां युक्ता विद्मनापसः ऋभवः (मेधाविनः जनाः) वृषा वसूहरी इन्द्रवाहा तक्षन् सुवृतं रथं तक्षन् वयः तक्षन् वत्साय सचाभुवं मातरं युवत् तक्षन् (ते अधिकम् ऐश्वर्यं लभरेन्) ॥

TRANSLATION

Those Ribhus (Artisan genuises) possessed of skill and wisdom in their works, associated with gaurdians and teachers, construct a well-built car in the form of aeroplane etc. they use with subtle intellect water and fire which generate electricity and lead to great wealth carrying mighty persons educated and active. They expand life. They give youthful vigour to their parents, they unite mother full of knowledge with her son.

PURPORT

Men cannot make progress in arts and industries unless after examining and testing the the attributes of the effects, they go to the cause.

THE COMMENTATOR'S NOTES

(पितृभ्याम्) अधिष्ठातृशिक्षकाभ्याम् – पा-रक्षणे इति धातोः = Guardians and teachers.

(हरी) हरणशीलौ जलाग्न्याख्यौ = Water and fire.

(इन्द्रवाहा) यौ इन्द्रं विद्युतं परमैश्वर्यं वहतस्तौ = Which generate electricity and lead to great wealth.

पुनस्ते कीदृशाइत्युपदिश्यते ।

How are they (Ribhus) is taught further in the second Mantra.

Mantra—2

आ नो॑ यज्ञाय॑ तक्षत ऋभुमद्वय॑: क्रत्वे॒ दक्षा॑य सुप्रजाव॑तीमिष॑म् ।
यथा॒ क्षया॑म सर्व॑वीरया विशा॒ तन्न॑: शर्धा॑य धासथा॒ स्वि॑न्द्रियम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ऋभवः ! यूयं नः (अस्माकम्) यज्ञाय क्रत्वे दक्षाय ऋभुमत् वयः सुप्रजावतीम् इषं च अतक्षत यथा वयं सर्ववीरया विशा क्षयाम (तथा यूयम् अपि प्रजया सह निवसत) यथा वयं शर्धाय स्विन्द्रियं दध्याम तथा यूयम् अपि नः (अस्माकं) शर्धाय तत् स्विन्द्रियं धासथ ॥

TRANSLATION

O Ribhus (arrisan geniuses) prepare fully for our Yajna in the form of Industrial and Technological work, for our intelligence and the work of Justice for our strength;

such nutritious desirable food as may be the cause of excellent progeny, so that we may live surrounded by vigorous people. Confer upon us this such excellent knowledge and wealth for our strength.

PURPORT

Highly learned men should live lovingly with ordinary people; not highly educated and ordinary persons should live with love with highly educated people. Without this, it is not possible to make progress in arts and industries, to augment the strength of the people and to have good progeny.

THE COMMENTATOR'S NOTES

(यज्ञाय) संगतिकरणाख्यशिल्पक्रियासिद्धये

= For the accomplishment of the Yajna in the form of Industrial or artistic work.

(इन्द्रियम्) विज्ञानं धनं वा = Good knowledge or wealth.

TRANSLATOR'S NOTES

इन्द्रियम् इति धननाम (निघ० २. १०)

इदि—परमैश्वर्ये इति धातोरिन्द्रियम् विज्ञानरूपं परमैश्वर्यम् विद्याधनं सर्वधनप्रधानम् इति भर्तृहरिकृतनीतिशतके ।

पुनस्ते किं कुर्युरित्युपदिश्यते ।

How are Ribhus is taught further in the third Mantra.

Mantra—3

आ तक्षत सातिमस्मभ्यमृभवः सातिं रथाय सातिमर्वते नरः ।

सातिं नो जैत्रीं सं महेत विश्वहा जामिमजामिं पृतनासु सक्षणिम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ऋभवः नरः यूयं अस्मभ्यं विश्वहा रथाय सातिम् अर्वते च सातिम् आतक्षत पृतनासु सातिम् जामिम् अजामि सक्षणि शत्रुं जित्वा नः (अस्मभ्यम्) जैत्रीं साति संमहेत ॥

TRANSLATION

O Ribhus (geniuses-leaders of knowledge or learned persons) bestow upon us the gift of knowledge. Bestow upon us ample sustenance for the construction of aircraft and other chariots. Bestow upon us the knowledge for the welfare of horses. Let every one daily acknowledge our victorious wealth, and may we triumph in battles over our mighty foes whether they are well-known or otherwise.

PURPORT

Let us always honour those learned persons who are our protectors and conquerors of all enemies. (Whether internal and external).

THE COMMENTATOR'S NOTES

(सातिम्) विद्यादिदानम्=The gift of knowledge etc.
(सातिम्) संविभागम्, अश्वशिक्षाविभागम्
= Division or department. Tr.
(जामिम्) प्रसिद्धम् = Well-known.
(अजामिम्) अप्रसिद्धं वैरिणम् = An enemy who is not so well-known.

TRANSLATOR'S NOTES

The word साति is derived from षणु-दाने and संभक्तौ hence the two different meanings given by Rishi Dayananda Sarasvati as quoted above, The Jami (जामि) is derived from जनी-प्रादुर्भावे hence the meaning of प्रसिद्धम् or Well-known as given by Rishi Dayananda. It is remarkable that Sayanacharya has

interpreted रथाय as रंहण शीलायपुत्रादये = for active children besides अश्वायैव वा horses.

एतान् किमर्थं सत्कुर्यामित्युपदिश्यते

Why should we honour Ribhus is taught further in the fourth Mantra.

Mantra—4

ऋभुक्षणमिन्द्रा हुव ऊतयं ऋभून्वाजान्मरुतः सोमपीतये ।
उभा मित्रावरुणा नूनमश्विना ते नो हिन्वन्तु सातये धिये जिषे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहम् ऊतये ऋभुक्षणम् इन्द्रम् आहुवे । अहं सोमपीतये मरुतः ऋभून् आह्वये । अहम् उभा मित्रावरुणा अश्विना हुवे ये धिये सातयेशत्रून् जिषे नः (अस्मान्) विज्ञापयन्तु वर्द्धयितुं शक्नुवन्तु ते विद्वांसः नः (अस्मान्) हिन्वन्तु ॥

TRANSLATION

I invoke for protection the mighty Indra (the lord of wealth of wisdom etc.) who teaches or makes arrangements for the residence and sustenance of the Ribhus or wise men. I invoke for Yajna (where Soma the essence of nourishing herbs is drunk) Ribhus (geniuses) Vajas (men superior in knowledge, Maruts (Priests) Mitra Varuna (men friendly to all and the best) and Ashvins teachers and the taught who pervade in all good qualities i.e. are virtuous. May they teach us for the acquirement of knowledge, for distribution of wealth and for the victory over our enemies and thus enable us to grow harmoniously.

PURPORT

Those who serve absolutely truthful learned men who are also experts in various arts, why should not they grow ever more after receiving good education and wisdom and conquering their foes ?

THE COMMENTATOR'S NOTES

(ऋभुक्षणम्) यः ऋभून् मेधाविनः क्षाययति निवासयति ज्ञापयति वा तम् ।

=He who teaches or makes arrangements for the residence of wise men.

(वाजान्) ज्ञानोत्कृष्टान्=Men superior in knowledge.

(मरुतः) ऋत्विजः = Priests.

(अश्विना) सर्वशुभगुण व्यापनशीलौ अध्यापकाध्येतारौ=The teachers and the taught prevading in all good qualities i e. virtuous.

TRANSLATION

ऋभुरिति मेधाविनाम (निघ० ३. १५)

क्षि-निवासगत्योः ।

The word वाज is derived from वज-गतौ-गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च here the first meaning of knowledge has been taken, hence the interpretation of वाजान् as ज्ञानोत्कृष्टान् or superiors in knowledge,

मरुतः इति ऋत्विङ्नाम (निघ० ३.१८) = Priests

हि - गतिवृद्ध्योः Hence both meanings of the verb हि have been taken as विज्ञापयन्तु वर्द्धयन्तु. Among the three meanings of गति the first meaning of ज्ञान or knowledge has been taken here.

पुनः स मेधावी नरः किं कुर्यादित्युपदिश्यते ।

What should a genius do is taught further in the fifth Mantra.

Mantra—5

ऋभुर्भराय सं शिशातु सातिं समर्यजिद्वाजो अस्माँ अविष्टु ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मेधाविन्) सम् अर्यजित् ऋभुः वाजः (भवान्) भराय शत्रून् संशिशातु अस्मान् अविष्टुः तथा नः (अस्मदर्थम्) यत् मित्रः, वरुणः अदितिः सिन्धुः पृथिवी उत द्यौः मामहन्ताम् (तथा एव भवान्) तत् तां साति नः (अस्मदर्थम् निष्पादयतु) ॥

TRANSLATION

O talented learned man, you who are quick in action and movement and conqueror of your enemies, be victorious in battles and protect us. May persons who are friendly to all and noble, the earth, firmament, ocean and heaven make us respectable everywhere.

PURPORT

The paramount duty of learned persons is to enable all seekers after truth who are not so learned, to grow more and more by the gift of good education and wisdom. As friendly persons or Prana etc. make all happy by augmenting their knowledge and strength, scholars should also do likewise.

THE COMMENTATORS'S NOTES

(समर्यजित् यः समर्यान् संग्रामान् जयति सः) समर्ये इति संग्रामनाम (निघ० २. १७)
=Conqueror in battles.

(वाजः) वेगादिगुणयुक्तः = Quick or active from वज-गतौ. This hymn is connected with the previous hymn as there is mention of the attributes of talented persons in this as in that hymn.

Here ends the commentary on the 111th hymn and 32nd Varga of the first Mandala of the Rigveda.

अथ द्वादशोत्तरशततमं सूक्तम्

HYMN CXII (112)

अस्य पंचविंशत्यृचस्य द्वादशोत्तरशततमस्य सूक्तस्यांगिरसः कुत्स ऋषिः। आदिमे मन्त्रे प्रथमपादस्य द्यावापृथिव्यौ द्वितीयस्याग्निः शिष्टस्य सूक्तस्याश्विनौ देवते। १, २, ६, ७, १३, १५, १७, १८, २०, २१ निचृज्जगती। ४, ८, ९, ११, १२, १४, १६, २३ जगती १९, विराड् जगती छन्दः। निषादः स्वरः। ३, ५, २४, विराट् त्रिष्टुप् छन्दः। १० भुरिक् त्रिष्टुप्। २५ त्रिष्टुप् छन्दः। धैवतः स्वरः।

Seer of the hymn - Angirasa Kutsa.
Devata-Dyava Prithivyau-Ashvinau.

तत्रादौ द्यावाभूमिगुणा उपदिश्यन्ते।

The attributes of the heaven and earth are taught in the first Mantra.

Mantra—1

ईळे द्यावापृथिवी पूर्वचित्तयेऽग्निं घर्मं सुरुचं यामन्निष्टये।
याभिर्भरे कारमंशाय जिन्वथस्ताभिरू षु ऊतिभिरश्विना गतम्।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना सर्वविद्याव्यापिनौ अध्यापकोपदेशकौ भवन्तौ यथा यामन् पूर्वचित्तये इष्टये द्यावापृथिवी याभिः ऊतिभिः भरे घर्मं सुरुचम् अग्निं (प्राप्नुतः) ताभिः अंशाय कारं सु जिन्वथः (कार्यसिद्धये आगतम्) इति अहम् ईडे।

TRANSLATION

O Ashivinau (Teachers and preachers who pervade all sciences - are experts in all sciences) I praise you for the achievement of all desirable happiness in the world, as the hot and bright shining Agni (electricity) is praised for its attributes As an active man is invited for the discharge of

the share of his duty, so I invite you sincerely. Please come for the accomplishment of the noble task with all your protection, in the battle of life.

PURPORT

O men, as the sun and the earth support the whole world and uphold it when united with electricity, so you should also do likewise, supporting and sustaining all people.

THE COMMENTATOR'S NOTES

(अग्निम्) विद्युतम् = Electricity.

(इष्टये) इष्टसुखाय = For desirable happiness.

(जिन्वथः) प्राप्नुतः जिन्वतीति गतिकर्मा (निघ० २.१४) = Attain.

(अश्विना) विद्याव्यापनशीलौ – अध्यापकोपदेशकौ = The teachers and preachers-experts in all sciences.

(अशूङ्-व्याप्तौ)

अध्यापकोपदेशकविषयमाह

The duties of the teachers and the preachers are taught in the 2nd Mantra.

Mantra—2

युवोर्दानाय सुभरा असश्चतो रथमा तस्थुर्वचसं न मन्तवे ।
याभिर्धियोऽवथः कर्मन्निष्टये ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना सुभरा असश्चतः जनाः मन्तवे वचसं न युवोः यं रथम् अतस्थुः ते नः याभिः ऊतिभिः च युवां दानाय सु आगतम् (अस्मान् प्रति श्रेष्ठतया आ गच्छतम्) ॥

TRANSLATION

O teachers and preachers who are givers of knowledge, persons who uphold and sustain people well, who are free from evils and are earnest, sit with you in your Car and listen to you attentively, as disciples listen to the words of an admirable teacher for instruction. Please come to us gracefully for giving us delight with all your protections, with which you preserve intellect in every noble deed.

THE COMMENTATOR'S NOTES

(अश्विना) विद्यादातारौ अध्यापकोपदेशकौ

= Teachers and preachers who are givers of knowledge.

(असश्चतः) असमेता दुर्व्यसनेभ्यः

= Free from all vices.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—3

युवं तासां दिव्यस्य प्रशासने विशां क्षयथो अमृतस्य मज्मना ।
याभिर्धेनुमस्वं पिन्वथो नरा ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरा अश्विना युवं दिव्यस्य अमृतस्य मज्मना सह याः तत्सम्बन्धे प्रजाः सन्ति तासां दिशां प्रशासने क्षयथः उ याभिः ऊतिभिः अस्वं धेनुं पिन्वथः ताभिः स्वागतम् ॥

TRANSLATION

O leading teachers and preachers, you dwell in ruling over the subjects who are connected with the power of the Divine Immortal Supreme Being. Please come to us with your protective powers with which you use the speech that does not generate any evil thought or action.

PURPORT

Blessed are those scholars who please the people for the multiplication of wisdom, good education and happiness.

THE COMMENTATOR'S NOTES

(मज्मना) बलेन = With the Power.

मज्मना बलनाम (निघ० २.६) Tr.

(धेनुम्) वाचम् = Speech.

(अस्वम्) या दुष्कर्म न सूते नोत्पादयति ताम्

= That which does not generate evil thought or action.

धेनुरिति वाङ्नाम (निघ० १.११) Tr.

पुनस्तौ कीदृशावित्युपदिश्यते ।

Mantra—4

याभिः परिज्मा तनयस्य मज्मना द्विमाता तूर्षु तरणिर्विभूषति ।
याभिस्त्रिमन्तुरभवद्विचक्षणस्ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवां याभिः ऊतिभिः द्विमाता तूर्षु तरणिः परिज्मा वायुः तनयस्य मज्मना सु विभूषति उ याभिः ऊतिभिः त्रिमन्तुः विचक्षणः अभवत् (भवेत्) ताभिः ऊतिभिः सर्वान् अस्मान् (विद्यादानाय) आगतम् ।

TRANSLATION

Please come to us with those protective powers with which the circumambient wind endowed with the vigour of its son (fire), the measurer of fire and water and swiftest of the swift, beautifies all things and by which the knower of Jnana, (knowledge) Karma (action) and Upasana (Communion) becomes a wonderful guide.

PURPORT

Men should diffuse knowledge with love like the very life and with the benevolent spirit of the Sanyasis.

THE COMMENTATOR'S NOTES

(परिज्मा) परितः सर्वतो गन्ता (वायुः)

= Wind that goes in all directions.

अत्र (त्रिमन्तुः) तिसृणां कर्मोपासनाज्ञानविद्यानां मन्तुः-मन्ता ।

= Knower of the three-action, communion and knowledge.

TRANSLATOR'S NOTES

The word परिज्मा is from परि-अज-गति क्षेपणयोः परिपूर्वकादज-गतिक्षेपण-योरित्यस्मात् श्वन्नुक्षन्नित्यादौनिपात्यते The word is used also for a Sanyasi, who goes from place to place for preaching Dharma. Rishi Dayananda Sarasvati hints at this second meaning in his Bhavarth or purport saying मनुष्यैः सन्यासिवदुपकारकत्वेन सर्वेभ्यो विद्योन्नतिः सम्पादनीया ॥

Sayanacharya, Prof. Wilson and Griffith take सुमन्तु (Sumantu) to be the name of Kaksheevan. Sayanacharya interprets it is त्रयाणां मन्ता त्रिविधेषु पाकयज्ञ हविर्यज्ञ सोम यज्ञेष्वासादित ज्ञानः कक्षीवान् = Kakshevan who had acquired knowledge of three kinds of Yajnas which Griffith translates as the sapient one acquired his triple lore, explaining in the footnote.

"Knowledge of sacrificial food, oblations of the clarified butter, and libations of Soma Juice. But he frankly adds"– 'The meaning of the passage is uncertain.' Rishi Dayananda Saraswati's interpretation of सुमन्तुः has been quoted above which is quite correct as तिसृणां कर्मोपासना ज्ञानविद्यानां मन्तुमन्ता The knower of the Sciences of Karma, Upasana and Jnana as it is derived from मनु-अवगमे ।

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they (Ashvinau) is taught further in the fifth Mantra.

Mantra—5

याभी रेभं निवृतं सितमद्भ्य उदृन्दनमैरयतं स्वर्दृशे ।

याभिः कण्वं प्र सिषासन्तमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवां याभिः ऊतिभिः सितं निवृतं रेभं वन्दनं स्वर्दृशे अद्भ्यः उदैरयतं याभिः च सिषासन्तं कण्वं प्रावतं ताभिः उ स्वागतम् ॥

TRANSLATION

O teachers and preachers possessing self-control ! Come to us willingly with those protective powers, by which you raise from the waters of difficulties a devotee who is admirer of the pure Dharma, the Shastric knowledge and the glorification of God, to behold the path of happiness, by which you protect a genius who desires to distribute his wealth and knowledge among the needy.

PURPORT

Those people who grow ever more by protecting learned persons, having acquired spiritual knowledge from them and put into use the industrial knowledge from the water and other elements, enjoy all kinds of happiness.

THE COMMENTATOR'S NOTES

(रेभम्) स्तोतारम् = Admirer.

(निवृतम्) नितरां स्वीकृतं शास्त्रबोधम्
= The Shastric Knowledge that has been accepted as true.

(सितम्) शुद्धधर्मम्
= Pure Dharma or righteousness.

कण्व इति मेधाविनाम (निघ० ३.१५)

रेभ इति स्तोतृनाम (निघ० ३.१६)

वदि-अभिवादनस्तुत्योः

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Rebha, Vandana and Kanva as the names of particular persons instead of taking them as general terms denoting certain attributes as their derivation

and the quotation from the Nighantu (Vedic Lexicon) clearly denote.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they (Ashvinau) is taught further in the sixth Mantra.

Mantra—6

याभिरन्तकं जसमानमारणे भुज्युं याभिरव्यथिभिर्जिजिन्वथुः ।
याभिः कर्कन्धुं वय्यं च जिन्वथस्ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवां याभिः ऊतिभिः आरणे अन्तकं जसमानम् याभिः अव्यथिभिः भुज्युं च जिजिन्वथुः याभिः कर्कन्धुं वय्यं च जिन्वथुः ताभिः ऊतिभिः ऊ स्वागतम् ॥

TRANSLATION

O President of the Assembly and commander of the Army who possess self-control ! Please come to us willingly with those protective powers by which you protect a destroyer of miseries and a killer of enemies in a battle, by which inflicting no distress, you preserve a sustainer or nourisher of people, by which you satisfy a man who gives work to many persons by employing them and to a scholar who knows many sciences.

PURPORT

Without guardians and protectors, the worriors cannot fight in the battle with their enemies and they cannot preserve the people. Those who do not protect learned persons by making proper arrangements, are defeated and cannot rule over a State properly.

THE COMMEN TTOR'S NOTES

(अन्तकम्) दुःखनाशकर्तारम्
= Destroyer of miseries.

(जसमानम्) शत्रून् हिंसन्तम् = Slaying the foes.

(भुज्युम्) पालकम् = Protector or sustainer.

(कर्कन्धुम्) कारुकान अन्तति-व्यवहारे बध्नाति तम्।

= One who employs many artisans in a business.

(वय्यम्) ज्ञातारम् = Knower or many sciences.

अत्र बाहुलकाद् गत्यर्थाद् वयधातोर्यत् प्रत्ययः

TRANSLATOR'S NOTES

जसमान	is from	जसु-हिंसायाम् चुः
भुज्युम्	is from	भुज-पालनाभ्यवहारयोः
अन्तक	is from	अति-बन्धने
वय्यम्	is from	वय - गतौ गतेस्त्रयोऽर्थाः ज्ञानंगमनं

प्राप्तिश्च अत्र ज्ञानार्थं ग्रहणाद्वय्यं-ज्ञातारमिति व्याख्या

It is therefore wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Antaka, Jasamana, Bhujyu and Vayya as the names of certain persons instead of taking them as common nouns denoting certain attributes as the Vedic Terminology requires.

पुनस्तौ कीदृशावित्युपदिश्यते।

How is they (Ashvinau) is taught further in the seventh Mantra.

Mantra—7

याभिः शुचन्तिं धनसां सुषंसदं तप्तं घर्ममोम्यावन्तमत्रये।
याभिः पृश्निगुं पुरुकुत्समावतं ताभिरू षु ऊतिभिरश्विना गतम्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवां याभिः ऊतिभिः अत्रये शुचन्तिं धनसां सुषंसदं तप्तं घर्मम् ओम्यावन्तं जनं पृश्निगुं पुरुकुत्सं च अवतं ताभिः ऊ स्वागतम्॥

TRANSLATION

O Ashvinau (teachers and preachers) please come to us willingly with those protecting powers by which you protect

him who purifies all, who distributes wealth among the needy, who is associated with good assembly, who is endowed with the admirable wealth of wisdom, is performer of admirable Yajnas (non-violent sacrifices), who is surrounded by noble persons that protect others, who travels to the firmament by means of air-craft and who has powerful arms to overcome the wicked, in order to have a dealing where there is absence of internal social and cosmic suffering.

PURPORT

Learned persons should manifest and diffuse true knowledge by protecting the righteous persons and by punishing the wicked.

THE COMMENTATOR'S NOTES

(शुचन्तिम्) पवित्रकारकम् = Purifier.

(घर्मम्) प्रशस्ताः घर्माः यज्ञा विद्यन्ते यस्य तम् घर्म इति यज्ञ नाम (निघ० ३.१७ घर्म शब्दादर्श आदित्वादच्।)
= Performer of admirable Yajnas.

(पृश्निगुम्) अन्तरिक्षे गन्तारम्
= Travelling to the firmament by means of an aircraft.
पृश्निरित्यन्तरिक्षनाम (निघ० १.४) तप-ऐश्वर्येदिवा०

अथ सभासेनाध्यक्षौ किं कुर्यातामित्युपदिश्यते।

How should the President of the Assembly and the Commander of the Army do is taught in the eighth Mantra.

Mantra—8

याभिः शचीभिर्वृषणा परावृजं प्रान्धं श्रोणं चक्षस एतवे कृथः।
याभिर्वर्तिकां ग्रसिताममुञ्चतं ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषणौ अश्विनौसभासेनाध्यक्षौ युवां याभिः शचीभिः परावृजम् अन्धं श्रोणं च चक्षसे एतवे (विज्ञागन्तुं)

प्र कृथः । याभिः ग्रसितां वर्तिकाम् इव (प्रजाम्) अमुंचतं ताभिः ऊ सु ऊतिभिः अश्विना गतम् ।।

TRANSLATION

O showerers of happiness, President of the Assembly and Commander of the Army ! (who pervade in noble virtues and habits like the earth and the heaven by your potective actions, you enable a man going against the path of Dharma (righteousness) surrounded by the darkness of ignorance and acting like a deaf man to the advice of learned persons, to manifest the speech endowed with wisdom. Please come to us willingly with those protective powers by which you set free the quail - like subjects (when seized by a wolf–like thief or tyrannical person).

PURPORT

The President of the Assembly and the Commander of the Army should make people fearless by preaching wisdom and humility among them by means of knowledge and Dharma (righteousness) and by the removal of ignorance and un-righteousness.

THE COMMENTATOR'S NOTES

(परावृजम्) धर्मविरुद्धगामिनम्

= Going against the injunctions of Dharma.

(अन्धम) अविद्यान्धकारयुक्तम्

= Surrounded or covered by the darkness of ignorance.
= Spiritually blind.

(श्रोणम) बधिरवद् वर्तमानं पुरुषम्

= A person who is acting like a deaf (to the advice of good people).

(अश्विना), द्यावापृथिवी वच्छ्ुभगुणकर्मस्वभावव्यापिनौ सभासेनाध्यक्षौ ।

= President of the Assembly and Commander of the Army who pervade in noble virtues, actions and temperament like the heaven and earth.

पुनस्तौ किं कुर्यातामित्याह ।

What should they (Ashvinau) do is taught further in ninth Mantra.

Mantra—9

याभिः सिन्धुं मधुमन्तमसश्चतं वसिष्ठं याभिरजरावजिन्वतम् ।
याभिः कुत्सं श्रुतर्यं नर्यमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना अजरौ युवां याभिः ऊतिभिः मधुमन्तं सिन्धुम् असश्चतं याभिः वसिष्ठम् अजिन्वतं याभिः कुत्सं श्रुतर्यं नर्यं च अवतम् ताभिः (अस्माकं रक्षायै) स्वागतम् (अस्मान् प्राप्नुतम्) ॥

TRANSLATION

O Ashvins (Teachers and preachers) please come to us willingly with those protective powers by which you being free from decay, know God the ocean of virtues to be full of or embodiment of sweetness and by which you satisfy a man who follows the path of Dharma always dwelling in righteous actions and by which you protect a brave person holding thunderbolt and other powerful weapons, who has heard or studied spiritual and scientific Shastras, being the best among leaders.

PURPORT

Men should enjoy happiness for ever by purifying all substances with the proper rites of the Yajnas and by removing all diseases by taking those purified articles properly.

THE COMMENTATOR'S NOTES

(असश्चतम्) जानीतम् (अत्र सर्वत्र लोडर्थे लट् सश्चतीति गतिकर्मा) (निघ० २.१४) = Know.

(वसिष्ठम्) यो वसति धर्मादिकर्मसु सोऽतिशयितस्तम्
(कुत्सम्) वज्रायुधयुक्तम्

= To him who dwells always in righteous actions.

कुत्स इति वज्रनाम (निघ० २.७०)

= Holding thunderbolt and other powerful weapons.

(श्रुतर्यम्) श्रुतानि श्रर्याणि विज्ञानशास्त्राणि येन तम्। श्रत्र शकन्ध्वादिना ह्यकारलोपः ॥

= To him who has or studied the Shastras.

पुनस्तौ कीदृशावित्याह ।

How are they (Ashvinau) is taught further in the tenth Mantra.

Mantra—10

याभिर्विश्पलां धनसामथर्व्यं सहस्रमीळ्ह आजावजिन्वतम् ।
याभिर्वशमश्व्यं प्रेणिमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे श्रश्विना (सेनायुद्धाधिकृतौ) युवां याभिः ऊतिभिः सहस्रमीळ्हे श्राजौ विश्पलां धनसाम् श्रथर्व्यम् श्रजिन्वतं याभिः वशम् प्रेणिम् श्रश्व्यम् श्रावतं ताभिः ऊतिभिः युक्तौ भूत्वा (प्रजापालनाय) स्वागतम् ॥

TRANSLATION

O Commander of the Army and in-charge of Military operations, Please come us willingly with those protective powers by which you protect the army which accepts a guardian of the people as its chief in the battle field, that bestows much wealth upon the victor and is inviolable being invincible and which distributes wealth among the needy. Come with those aids by which you protect a hero who is desired by all, who is an expert horse rider and is a destroyer of enemies.

PURPORT

Men must know this, that without the dovelopment of physical and spiritual powers and without a well-trained army, it is not possible to achieve victory in a battle, preserve the people to gather wealth and to develop the State.

THE COMMENTATOR'S NOTES

(विश्पलाम्) विशः प्रजाः पाति अनेन सैन्येन तत् लाति यया ताम् ।

= An army which accepts as Chief the hero who protects the people.

(सहस्रमीळ्हे) सहस्राणिमीळानि धनानि यस्मात् तत्

= Giver of much wealth.

(अथर्वाम्) अहिंसनीया स्वसेनाम्

= An army which is inviolable and invincible.

TRANSLATOR'S NOTES

मीळमिति धननाम (निघ० २.१०)

थर्व-हिंसायाम् (काशकृत्सन् धातुपाठे)

(वशम्) कमनीयम् वश-कान्तौ इत्यस्मात्

= Desired by all.

पुनस्तौ किं कुर्यातामित्युपदिश्यते ।

What should they (Ashvinau) do is taught in the 11th Mantra.

Mantra—11

याभिः सुदानू औशिजाय वणिजे दीर्घश्रवसे मधु कोशो अक्षरत् ।
कक्षीवन्तं स्तोतारं याभिरावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुदानू अश्विना ! याभिः ऊतिभिः दीर्घश्रवसे वणिजे औशिजाय कोशः मधु अक्षरत् याभिः वा युवां कक्षीवन्तं

स्तोतारम् आवतं ताभिः उ ऊतिभिः (अस्मान्) रक्षतम् सुआगतम् ॥

TRANSLATION

O President of the Assembly and commander of the Army of charitable disposition, please come to us willingly with those protective powers by which the cloud pours out sweet water for a very learned trader, the son of a highly intelligent person and by which you protect an admirer of wisdom who has noble companions.

PURPORT

It is the duty of the officers of the State to provide special protection for those traders who go to distant contries for carrying on business.

THE COMMENTATOR'S NOTES

(औशिजाय) मेधाविपुत्राय उशिज इति मेधाविनाम (नि० ३.१५)

= The son of a highly intelligent person.

(दीर्घश्रवसे) दीर्घाणि महान्ति श्रवांसि विद्यादीन्यन्नानि धनानि वा यस्य तस्मै

श्रव इत्यन्ननाम (निघ० २.७) धननाम (निघ० २.१०)

= A man possessing great wealth or food of knowledge etc.

(कोशः) मेघः कोश इति मेघनाम (निघ० १.१०)

= Cloud.

(कक्षीवन्तम्) प्रशस्ताः कक्षाः सहाया विद्यन्ते यस्य तम्

=Having noble companions.

अथ शिल्पदृष्टान्तेन सभासेनापतिकृत्यमुपदिश्यते ।

Mantra—12

याभी॑ र॒सां क्षोद॑सो॒द्नः पि॑पि॒न्वथु॑रन॒श्वं याभी॒ रथ॒मावं॑तं जि॒षे ।
याभि॑स्त्रि॒शोक॑ उ॒स्रिया॑ उ॒दाज॑त॒ ताभि॑रू॒ षु ऊ॒तिभि॑रश्विना॒ ग॑तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवां याभिः उद्नः क्षोदसा रसां पिपिन्वथः याभिः जिषे अनश्वरथम् आवतं याभिः वा त्रिशोकः विद्वान् उस्रियाः उदाजत ताभिः ऊ ऊतिभिः सु आगतम् ॥

TRANSLATION

O President of the Assembly and commander of the Army ! please come to us willingly with those protective powers by which industrial processes you fill up a canal with the flow of waters and by which in order to conquer the enemies, you arrange to manufacture the group of air-crafts without horses and by which a man who strongly dislikes evil thoughts, actions and temperament utilises the electric currents.

PURPORT

As an expert artisan goes from place to place by making machines in the aero-planes and using water and electricity there, so should the President of the Assembly and the Commander of the Army do.

THE COMMENTATOR'S NOTES

(रसाम्) प्रशस्तं रसं जलं विद्यते यस्यां ताम्
= Canal full of good water.

(उस्रियाः) उस्रासु रश्मिषु भवा विद्युतः उस्रा इति रश्मिनाम (निघ० १.५) = Electric currents.

पुनस्तौ काविव किं कुर्यातामित्युपदिश्यते ।

Mantra—13

याभिः सूर्यं परियाथः परावति मन्धातारं क्षैत्रपत्येष्वावतम् ।
याभिर्विप्रं प्र भरद्वाजमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना (शिल्पविद्यास्वामिभृत्यौ) युवां याभिः ऊतिभिः परावति (सूर्यम् इव) मन्धातारं परियाथः। याभिः क्षेत्र-पत्येषु तम् आवतं भरद्वाजं विप्रं च प्रावतं ताभिः उसु आगतम् ॥

TRANSLATION

O master of technical art and his associate, Please come to us with those protective powers by which you protect a genius who by manufacturing air-crafts and other vehicles takes men to distant lands soon, like the sun shining in the distant sky, by which you protect a highly intelligent and a teacher of the bearers of knowldge and noble virtues in the discharge of his duties of the preservation of the people.

PURPORT

Business men cannot carry on trade without going to distant lands by air-crafts or other swift-going vehicles. They cannot get much profit without this. Therefore they should use such vehicles.

THE COMMENTATOR'S NOTES

(मन्धतारम्) यानेन सद्यो दूरदेशं गमयितारं मेधाविनम् मन्धातेति मेधाविनाम (निघ० ३.१५)

= A genius who takes people to distant places soon by manufacturing aero-planes etc.

(भरद्वाजम्) विद्या सद्गुणान् भरतां वाजं विज्ञापयितारम्।

= Teacher of the bearers of knowledge and noble virtues.

भृ-भरणपोषणयोः वज-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणम् ।

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take मन्धाता and भरद्वाज etc. as the names of particular persons when in the Vedic Lexicon Nighantu, it is clearly stated मन्धातेति मेधाविनाम (निघ० ३.१५) ।

अथ प्रजा सेनाजनसभाध्यक्षैः परस्परं किंकिकर्तव्यमित्याह ।

What should the presidents of the Assembly and the Army etc. do towards one another is taught in the fourteenth Mantra.

Mantra—14

याभि॑र्म॒हाम॑तिथि॒ग्वं क॑शो॒जुवं॒ दिवो॑दासं शम्बर॒हत्य॒ आव॑तम् ।
याभिः॑ पू॒र्भिद्ये॑ त्र॒सद॑स्यु॒माव॑तं॒ ताभि॑रू॒ षु ऊ॒तिभि॑रश्विना॒ ग॑तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना (राजप्रजयोः शूरवीरजनौ) युवां शम्बरहत्ये याभिः ऊतिभिः महाम् अतिथिग्वम् कशोजुवं दिवोदासं (सेनापतिम्) अवतम् । याभिः पूर्भिद्ये त्रसदस्युम् आवतं ताभिः उ सु आगतम् ॥

TRANSLATION

O Ashvins (Brave persons representing the King and public) come to us willingly with those protective powers by which you protect in the battle a respectable person who is hospitable to his guests, who arranges for the proper flow of waters or uses them for the honour of venerable people and who is giver of the light of Vidya and Dharma (Wisdom and righteousness), by which you protect in war where the forts or cities of enemies are destroyed a man who is afraid of the strong robbers, thieves and other wicked persons.

PURPORT

The people belonging to the public and army should elect and guard a very learned and righteous person as President of the Assembly and then should enjoy all happiness themselves and help others to do so by slaying a wicked thief who is fierce to all.

THE COMMENTATOR'S NOTES

(अतिथिग्वम्) अतिथीन् प्राप्नुवन्तम्
= Going to receive venerable guests.

(कशोजुवम्) कशांसि उदकानि जवयति गमयति तम्
कश इत्युदकनाम (निघ० १.१२)

(दिवोदासम्) दिवो विद्याधर्मप्रकाशस्य दातारम्।
दिवश्चदास उपसंख्यानम् अष्टा० ६. ३. २१ इति
षष्ठ्या अलुक् ॥
= Giver of the light of Vidya and Dharma (Wisdom and righteousness).

मनुष्यैर्वैद्य शिल्पपुरुषार्थिनः किमर्थं सेव्या इत्युपदिश्यते।

Why should men serve good Vaidyas (physicians) and artists is taught in the fifteenth Mantra.

Mantra—15

याभिर्वम्रं विपिपानमुपस्तुतं कलिं याभिर्वित्तजानिं दुवस्यथः ।
याभिर्व्यश्वमुत पृथिमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना (राजप्रजाजनौ) युवां याभिः ऊतिभिः विपिपानम् उपस्तुतं कलिं वित्तजानिं वम्रं दुवस्यथः। याभिः व्यश्वं दुवस्यथः उत याभिः पृथिम् आवतं ताभिः उ नैरोग्यं सुआगतम् ॥

TRANSLATION

O Ashvins (representatives of the King and the Public) please come to us willingly with those protective powers by which you serve a person who takes the essence of nourishing herbs, who is admired by all, who is destroyer of miseries, who has a good and beloved wife and who resorts to vomiting and other processes for the removal of all diseases, by which you desire a person who is highly intelligent and who has got many horses or uses fire in their place for the preservation of our health.

PURPORT

Men should enjoy all physical and spiritual delights by taking medicines prescribed by good vaidyas, removing all-diseases, augmenting strength and intellect, serving the commander of the Army, an artist and an industrious person.

THE COMMENTATOR'S NOTES

(वम्रम्) रोगनिवृत्तये वमनकर्तारम्

= Vomiting for the removal of diseases.

(कलिम्) यः किरति विक्षिपति दुःखानि दूरीकरोति तं गणकं वा ।

= He who destroys miseries or a calculator.

(पृथिम्) विशालबुद्धिम्

= A highly intelligent person.

(आवतम्) कामयतम् = Desire.

TRANSLATOR'S NOTES

The word कलि चु० is derived from कल-क्षेपे चु० hence the meaning of विक्षिपति-दूरीकरोति दुःखानि or destroyer of miseries.

कल-संख्याने चु hence meaning of गणकम् प्रथ-विस्तारे ।

अवधातोरनेकार्थेषु कान्त्यर्थग्रहणमत्र कान्तिः-कामना or derire.

अध्यापकोदेशकाभ्यां किं कर्त्तव्यमित्याह ।

Mantra—16

याभिर्नरा शयवे याभिरत्रये याभिः पुरा मनवे गातुमीषथुः ।
याभिः शारीराजतं स्यूमरश्मये ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरा अश्विना (अध्यापकोदेशकौ विद्वांसौ) युवां पुरा याभिः ऊतिभिः शयवे (शान्तिः) याभिः अत्रये (सर्वाणि सुखानि) याभिः मनवे गातुं च ईषथुः । याभिः स्यूमरश्मये (न्यायकारिणो) च ईषथुः याभिः शत्रुभ्यः शारीः आजतं ताभिः उ स्वसेनारक्षायै सु आगतम् ॥

TRANSLATION

O leaders of men, O teachers and preachers, please come with those protective powers to us willingly. by which you give peace to the person who has a sound sleep at night (owing to the exertion in day time) by which you cause all happiness to the person who is free from all spiritual, vocal and physical defects and by which you give land to a righteous King protector of his subjects; kindly come to us with those aids which you give to a dispenser of justice literally endowed with the rays of justice) and by which you shoot arrows upon the foes.

PURPORT

It is the duty of the teachers and preachers to make all men learned, righteous and industrious by giving sermons about Vidya (knowledge) and Dharma (righteousness).

THE COMMENTATOR'S NOTES

(अत्रये) अविद्यमाना आत्मिकवाचिकशारीरिकदोषा यस्मिन् तस्मै ।

= To him who is free from the spiritual, vocal and physical defects.

(मनवे) धार्मिकप्रजापतये राज्ञे प्रजापतिर्वै मनुः (शतपथ० ६. ४. ३. १९)

= A righteous king who is protector of his subjects.

(स्यूमरश्मये) स्यूमाः संयुक्तरश्मयो न्यायदीप्तयो वा यस्य तस्मै ।

= To a just person.

(गातुम्) पृथिवीम् = Earth.

अथ सभासेनाधिपतिभ्यां कथमनुष्ठेयमित्याह ।

What should the President of the Assembly and the Commander of the army do is taught further in the 17th Mantra.

Mantra—17

याभिः पठर्वा जठरस्य मज्मनाग्निर्नादीदेच्चित इद्धो अज्मन्ना ।
याभिः शर्यातमवथो महाधने ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवां याभिः ऊतिभिः पठर्वा मज्मना जठरस्य मध्ये चितः इद्धः अग्निः न (इव) अज्मन् महाधने आदीदेत् याभिः शर्यातम् अवथः ताभिः प्रजासेनारक्षार्थं सु आगतम् ॥

TRANSLATION

O President of the Assembly and Commander of the army, please come to us willingly with those protective powers by which an Acharya (Preceptor) protects his pupils with his spiritual force or a commander of the Army shines forth in battle with his strength like the digestive fire within the stomach and a hero in war who is attacked by his enemies.

PURPORT

There is Upamalankara or simile used in the Mantra. As a brave king shining with his strength and other noble

virtues protects his subjects, kills the wicked and burns the army of his foes as fire burns a forest and having done so, he gains much wealth and gladdens all people, the President of the Assembly and Commander of the Army should also do likewise.

THE COMMENTATOR'S NOTES

(पठर्वा) ये पठन्ति तान विद्यार्थिनः ऋच्छति-प्राप्नोतीति पठर्वा (आचार्यः) अर्व-गतौ (पठर्वा) पतत् अर्वा-सेनापतिर्वा) (शर्यातम्) शरो हिंसकाद् प्राप्तम्

= Surrounded by violent people.

अथ सर्वैः राजजनैः किंवत् सुखानि भोग्यानीत्याह ।

How should all officers of the state enjoy all happiness is taught in the 18th Mantra.

Mantra—18

याभिरङ्गिरो मनसा निरण्यथोऽग्रं गच्छथो विवरे गोअर्णसः ।
याभिर्मनुं शूरमिषा समावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अंगिरः त्वं मनसा विद्याधर्मौ सर्वान् बोधय । हे अश्विना (सेनापालकयोधयितारौ) युवां याभिः ऊतिभिः गो अर्णसः विवरे निरण्यथः (अग्रं गच्छथः) याभिः शूरंमनुं समावतं ताभिः ऊ इषा (अस्मद् रक्षणाय) सुआगतम् ॥

TRANSLATION

O learned person, teach Dharma (righteousness) and Vidya (knowledge) to all. O commander of the army and warrior, please come to us with those protective powers by which you protect a brave person who knows the technique of military science.

PURPORT

As a learned man achieves all happiness with knowledge, in the same manner, the officers and workers of the

State should enjoy all delight by conquering their enemies on land, sea and sky by all legitimate means.

THE COMMENTATOR'S NOTES

(अंगिरः) अंगति जानाति यो विद्वान् तत्सम्बुद्धौ
= O Scholar.

(मनुम्) युद्धज्ञातारम्
= Knower of the science of war (मन-अवगमे)।

अथ स्त्रीपुंसाभ्यां कथं कदा विवाहः कार्य इत्याह।

How and when men and women should marry is taught in the 19th Mantra.

Mantra—19

याभिः पत्नीर्विमदाय न्यूहथुरा घ वा याभिररुणीरशिक्षम् ।
याभिः सुदास ऊहथुः सुदेव्य१न्ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे अश्विनौ (अध्यापकाध्येतारौ) युवां याभिः ऊतिभिः विमदाय पत्नीः नि ऊहथुः वा याभिः ऊतिभिः अरुणीः घ (एव) अशिक्षतम् याभिः सुदासे सुदेव्यम् ऊहथुः च ताभिः विद्याः उ विनयं सुआगतम् ॥

TRANSLATION

O teachers and students; Please come to us with those protective powers by which you arrange good brides to marry suitable bride-grooms in order to make them particularly happy, by which you teach Brahmacharini girls (girls observing continence) and by which you acquire good knowledge in order to give it freely and liberally to others.

PURPORT

Those men and women who desire to get happiness should marry each other suitably, only after observing Brahamcharya with Dharma and attaining youth or if they

do not desire to marry, they should remain in Brahmacharya (perfect continence) through out their lives. No one can attain happiness and good progeny without suitable and agreeable marriage, therefore marriage should always be performed after taking into consideration the merits, actions and temperaments of the parties concerned.

THE COMMENTATOR'S NOTES

(विमदाय) विविधानन्दाय

= For various delight.

(अरुणीः) ब्रह्मचारिणीः कन्याः

= Brahamcharini girls (observing continence and full of splendour).

(सुदेवम्) देवेषु विद्वत्सु भवं विज्ञानम् ।

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take विमद as the name of a particular Rishi instead of taking it as denoting the purpose of marriage as विविधानन्दाय = For various delight मदी-हर्षे ।

अरुणी :– उषसोऽरुण्यो दीप्तय इव (ऋ० १.१२१.३ भाष्ये दयानन्दः अरुण आरोचनः इति निरुक्ते ५.२० ।

अथ सभाध्यक्षादि राजपुरुषैः कथं भवितव्यमित्याह ।

How should be the President of the Assembly and other officers of the State is taught in the 20th Mantra.

Mantra—20

याभिः शंताती भवथो ददाशुषे भुज्युं याभिरवथो याभिरध्रिगुम् ।

ओम्यावतीं सुभरामृतस्तुभं ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना (सभासेनेशौ) यौ वां ददाशुषे याभिः ऊतिभिः शन्तातीभवथः याभिः भुज्युम् अवथः (अवतम्)

याभिः अध्रिगुम् ओम्यावतीम् ऋतस्तुभं सुभरां नीतिम् अवथः (अवतम्) ताभिः ऊतिभिः सत्यं सु आगतम् ।।

TRANSLATION

O President of the Assembly & Cammander of the Army ! Please come to uswillingly with those protective powers or aids, by which you are bestowers of peace and happiness to a man who is in the habit of giving knowledge and happiness to all, by which you protect a noble wealthy person and maintain a policy endowed with wisdom, well bringer of all delight and bearer of truth.

PURPORT

The King and other officers of the State should bestow happiness upon all. They should enjoy happiness by bearing the wisdom of absolutely truthful persons and their policy.

THE COMMENTATOR'S NOTES

(ददाशुषे) विद्यासुखं दातुं शीलाय
= To the person who is in the habit of giving knowledge and happiness to all.

(भुज्युम्) सुखस्य भोक्तारं पालकं वा
Enjoyer or preserver of happiness.

(अध्रिगुम्) इन्द्रं परमैश्वर्यवन्तम् । इन्द्रोऽप्यध्रिगुरुच्यते (निरु० ५.११)
= To a wealthy person.

(ओम्यावतीम्) अवन्ति ते ओमाः तेषु भवा प्रशस्ता विद्या तद्वतीम् ।
= A policy which bears the wisdom of the protectors.

TRANSLATOR'S NOTES

It it wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Bhujyu, Adhrigu, as the names of certain persons, instead of taking them adjectives as explained by Rishi Dayananda Sarsvati.

पुनस्तैः किं कर्तव्यमित्याह ।

What should they do is taught in the 21st Mantra.

Mantra—21

याभिः कृशानुमसने दुवस्यथो जुवे याभिर्यूनो अर्वन्तमावतम् ।
मधु प्रियं भरथो यत्सरड्भ्यस्ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना (सभासेनेशौ) युवां याभिः ऊतिभिः असने कृशानुं दुवस्यथः । याभिः जवे यूनः अर्वन्तं च अवतम् उ सरड्भ्यः यत् प्रियं तत् मधु च भरथः ताभिः (राष्ट्रपालनाय) सुआगतम् ॥

TRANSLATION

O President of the Assembly and Commander of the Army, Please come to us willingly with those protective aids for the preservation of the State by which you serve a weak person in the act of throwing away diseases and distress, by which you protect in an act of speedy movement the youthful brave persons and their horses and by which you provide for the soldiers of the victorious armies delicious honey and other good food.

PURPORT

It is the duty of the State to protect the weak from the distress and young men from debauchery and other evil acts. They should provide all good articles for the horses and other ingredients of the army. They should inspect them well and make them to grow properly.

THE COMMENTATOR'S NOTES

(कृशानुम्) कृशम् = Weak.

(सरड्भ्यः) युद्धे विजयकर्तृ सेनाजनादिभ्यः

= For the persons of the victorious army.

पुनस्तैर्युद्धे कथमाचरणीयमित्याह ।

How should they do in the battle is taught in the 22nd Mantra.

Mantra—22

याभिर्नरं गोषुयुधं नृषाह्ये क्षेत्रस्य साता तनयस्य जिन्वथः ।
याभी रथाँ अवथो याभिरर्वतस्ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना (सभासेनाध्यक्षौ) युवां नृषाह्ये साता (संग्रामे) याभिः ऊतिभिः गोषुयुधं नरं जिन्वथः याभिः क्षेत्रस्य तनयस्य जिन्वथः उ याभिः रथान् अर्वतः अवथः ताभिः (सर्वाः प्रजाश्च संरक्षितुं) सु आगतम् ॥

TRANSLATION

O Ashvins (President of the Assembly and Commander of the Army), Please come to us willingly to protect the people with those aids by which you protect a brave person in the battle, by which you assist him in the acquisition of houses and wealth and particularly please women and children and by which you protect his air-craft and other vehicles and horses.

PURPORT

Men should slay their enemies in the battle, should properly maintain their servants etc. and should never kill women and children, nor massengers and mere spectators who are not fighting.

THE COMMENTATOR'S NOTES

(क्षेत्रस्य) स्त्रियाः = Of a woman.

(साता) संभजनीये संग्रामे । अत्र सप्तम्येकवचनस्य डादेशः ।

= In the battle in which soldiers should take active part.

अथ ते दुष्टनिवृत्तिं श्रेष्ठरक्षां कथं कुर्युरित्याह ।

How should they (officers of the State) protect good people is taught further in the 23rd Mantra.

Mantra—23

याभिः कुत्समार्जुनेयं शतक्रतू प्र तुर्वीतिं प्र च दभीतिमावतम् ।
याभिर्ध्वसन्तिं पुरुषन्तिमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शतक्रतू अश्विना (सभासेनेशौ) युवां याभिः ऊतिभिः सूर्यचन्द्रवत् प्रकाशमानौ सन्तौ आर्जुनेयं कुत्सं संगृह्य तुर्वीतिं दभीतिं ध्वसन्तिं प्रावतम् । याभिः पुरुषन्तिं च प्रावतं ताभिः (धर्मं रक्षितुं) सु आगतम् ॥

TRANSLATION

O Ashvins (President of the Assembly and Commander of the Army) O men of abundance of intelligence and noble actions, please come to us willingly with those aids by which you shining like the sun and the moon kill with beautiful thunderbolt a violent hypocrite and a great sinner and protect a liberal man distributing his wealth and useful articles among the needy.

PURPORT

The King and other officers of the State should know well the use of weapons and arms, should keep away the wicked enemies, should annihilate evil actions by preaching Dharma (righteousness), should protect and preserve the subjects and thus enjoy great joy and bliss.

THE COMMENTATOR'S NOTES

(कुत्सम्) वज्रम् = Thunderbolt.

(तुर्वीतिम्) हिंसकम् = Violent person.

(दभीतिम्) दम्भिनम् = Hypocrite.

(ध्वसन्तिम्) अधोगन्तारं पापिनम्

= A sinner who goes down or falls.

(पुरुषन्तिम्) पुरूणां बहूनां (वस्तूनाम्) विभाजितारम् ।

= Distributor of many articles among the needy.

(आर्जुनेयम्) अर्जुनेन रूपेण निर्वृत्तम् अत्र चातुर्थिकोढक् ।

TRANSLATOR'S NOTES

कुत्सइति वज्रनाम (निघ० २. २०)

अर्जुनमिति रूपनाम (निघ० ३. ७)

तुर्वी-हिंसायाम् दम्भु-दम्भने

ध्वंसु-अवस्रंसने-ध्वंसु-गतौ च भ्वा० (पा० धातुपाठे)

सन-संभक्तौ

It is wrong on the part of Shri Sayanacharya, Prof. Wilson, Griffith and others to take आर्जुनेय, तुर्वीति, दभीति ध्वसन्ति, and पुरुषन्ति as the names of certain persons instead of taking them as adjectives denoting some particular qualities. Even Sayanacharya has given the derivative meanings of तुर्वीतिः तुर्वी-हिंसार्थः शत्रून् तुर्वतीति तुर्वीतिः दम्भु-दम्भे ध्वंसु-गतौ च । पुरु सनोति ददातीति पुरुषन्तिः क्तिच् ।

Why then to take them as the names of particular persons which is opposed to the fundamental principles of the Vedic terminology as pointed out before !

One of the various meanings of अव हिंसायाम् अध्यापकोपदेशकाभ्यां किंकर्तव्यमित्याह ।

Mantra—24

अप्नस्वतीमश्विना वाचमस्मे कृतं नो दस्रा वृषणा मनीषाम् ।
अद्यूत्येऽवसे नि ह्वये वां वृधे च नो भवतं वाजसातौ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे दस्रा वृषणा अश्विना (अध्यापकोपदेशकौ) युवाम् अस्मे (अस्मभ्यम्) अप्नस्वतीं वाचं कृतम् । अद्यूत्ये नः अवसे मनीषां कृतम् । वाजसातौ नः (अस्माकम् अन्येषां च) वृधे सततं भवतम् एतदर्थं वां (युवाम्) अहं निह्वये ।

TRANSLATION

O Ashvins (Absolutely teachers and preachers) who are destroyers of all miseries and showerers of happiness, please endow us with cultured speech refined by the Vedic knowledge and noble progeny. In a dealing free from deceit, endow us with an intellect full of the knowledge of Yoga for our preservation. We invoke you both, in the battle with evil propensities and wicked persons for our harmonious development and for the growth of others' prosperity.

PURPORT

None can obtain speech endowed with full wisdom and intellect without the association of absolutely truthful scholars, nor can one achieve victory over his foes and development of all kind with out such association.

THE COMMENTATOR'S NOTES

(अप्नस्वतीम्) प्रशस्तापत्ययुक्ताम्

= Accompanied by noble progeny.

(अद्यूत्ये) द्यूतभवो व्यवहारो द्यूत्यः छलादि दूषितस्तद् भिन्ने

= In a dealing free from deceit as in gambling.

(वाजसातौ) युद्धादिव्यवहारे
= In battle and other dealings.

TRANSLATOR'S NOTES

अप्न इत्यपत्यनाम (नि० २१. १)

Rishi Dayananda has taken this meaning of progeny.

Shri Kapali Shastri while quoting Sayanacharya's meaning of अद्यूत्ये द्योतनरहिते प्रकाशन रहिते रात्रेःपश्चिमेयामे does not agree with it and interprets it as द्यूतरहिते साधुवृत्ते कर्मणि= in a noble act free from gambling etc. which is akin to Rishi Dayananda Sarasvati's interpretation as quoted above.

पुनस्तमेव विषयमाह

Mantra—25

द्युभिरक्तुभिः परि॑ पातमस्मानरि॑ष्टेभिरश्विना सौभ॑गेभिः ।
तन्नो॑ मि॒त्रो वरु॑णो मामहन्तामदि॑तिः सिन्धुः॑ पृथि॒वी उ॒त द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना (पूर्वमन्त्रोक्तौ अध्यापकोपदेशकौ) युवां द्युभिः अक्तुभिः अरिष्टेभिः सौभगेभिः सह वर्तमानान् अस्मान् सदा परिपातं तत् (युष्माकं कृत्यं) मित्रः वरुणः अदितिः सिन्धुः पृथिवी उत द्यौः अस्मभ्यं मामहन्ताम् ॥

TRANSLATION

O Ashvins (Absolutely truthful teachers and preachers) protect us always, by night and day, with undiminished or indestructible prosperity and may a man friendly to all, a noble person acceptable to all, firmament, ocean, earth and sky be favourable to us and may your noble work make us respectable everywhere.

PURPORT

As parents gladden their children, a friend his friend and Prana (Vital breath) the body, as ocean makes all happy and benefits others, by bearing solemnity and depth

etc. as earth upholds or sustains trees and the sun gives the light, in the same manner, let teachers and preachers cause desired happiness to all, by giving them the knowledge of all sciences and good teaching.

This hymn is connected with the previous hymn as there is mention of heaven and earth, the duties of the President of the Assembly and commander of the Army and allied subjects as in that hymn.

(द्युभिः) दिवसैः = By day.

(अक्तुभिः) रात्रिभिः = By night.

(अरिष्टेभिः) हिंसितुम् अनर्हैः

= Indestructible or inviolable.

TRANSLATOR'S NOTES

द्युरित्यहर्नाम (निघ० १. ९)

अक्तुरितिरात्रिनाम (निघ० १. ७)

रिष-हिंसायाम्

Here ends the commentary on 112th Hymn and 37th Varga of the first Mandala of the Rigveda

Here ends the seventh Chapter.

This seventh Chapter is connected with the sixth Chapter as there is the mention of the attributes of the earth and the sky, fire and learned persons etc. as in that Chapter.

अथाष्टमोऽध्यायः

सूक्तम्–त्रयोदशोत्तरशततमम्

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ओं विश्वा॑नि देव सवितर्दुरि॒तानि॒ परा॑सुव ।

यद् भ॒द्रं तन्न॒ आसु॑व ॥

अथास्य विंशत्यृचस्य त्रयोदशोत्तरशततमस्य सूक्तस्य आंगिरसः कुत्सः ऋषिः । उषा देवता । ३,६,१२,१७ निचृत् त्रिष्टुप् ६ त्रिष्टुप् । ७,१८,१९,२० विराट् त्रिष्टुप् छन्दः । धैवतः स्वरः । २,५ स्वराट् पंक्तिः ४,८,१०,११, १५,१६ भुरिक् पंक्तिश्छन्दः १३,१४ निचृत् पंक्तिश्छन्दः । पंचमः स्वरः ॥

Seer of the hymn – Kutsa Angiras. Devata or subject – Usha. Metres – Tristup and Pankti of various kinds. Tunes– Dhaivata and Panchama.

तत्रादिममन्त्रे विद्वद्गुणा उपदिश्यन्ते ।

In the first Mantra, the attributes of a learned man are taught.

Mantra—1

इ॒दं श्रेष्ठं॒ ज्योति॑षां॒ ज्योति॒राग॑ाच्चि॒त्रः प्र॑के॒तो अ॑जनिष्ट॒ विभ्वा॑ ।

यथा॒ प्रसू॑ता सवि॒तुः स॒वायँ॑ ए॒वा रात्र्यु॒षसे॒ योनि॑मारैक् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा प्रसूता रात्री सवितुः सवाय उषसे योनिम् आरैक् तथा एव चित्रः प्रकेतः विद्वान् यत् इदं ज्योतिषां श्रेष्ठं

ज्योतिः ब्रह्म अगात् तेन एव विभ्वा सह सुखैश्वर्याय अजनिष्ट (दुःखस्थानात्) आरैक् ॥

TRANSLATION

As the born night gives place to the dawn by the association of the Sun, so a wonderful highly learned and wise person attains God the Best Light of lights and in association with that Omnipresent Supreme Being enjoys all happiness and bliss and rises above misery and suffering.

PURPORT

As darkness vanishes when the sun rises, so all misery is annihilated when the knowledge of God is attained. Therefore all should try to acquire the knowledge of God.

THE COMMENTATOR'S NOTES

(प्रकेतः) प्रकृष्टप्रज्ञः=A highly learned wise man.

(विभ्वा) विभुना परमेश्वरेण सह = With the all-pervadiug God.

(योनिम्) गृहम् = Abode.

TRANSLATOR'S NOTES

प्रकेतः is derived from किती-संज्ञाने

योनिरिति गृहनाम (निघ० ३.४)

अथोषोरात्रिव्यवहारमाह

Now something about the dawn and night is taught in the second Mantra.

Mantra—2

रुशद्वत्सा रुशती श्वेत्यागादारैगु कृष्णा सदनान्यस्याः ।
समानबन्धू अमृते अनूची द्यावा वर्णं चरत आमिनाने ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः या इयं रुशद् वत्सा वा रुशती इव श्वेत्या उषा आगात् अस्याः उ सदनानि प्राप्ता कृष्णा रात्री

आरैक् । ते द्वे अमृते आमिनाने अनूची यावा समानबन्धू इव वर्णं चरतः ते यूयं युक्त्या सेवध्वम् ॥

TRANSLATION

The white shining dawn, the mother of the sun has arrived, dark night sought her own abode. Both allied to the sun, immortal (by flow or cycle) succeeding each other and mutually effacing each other's complexion, traverse the heaven,

PURPORT

O men, you should know the nature of the night and the dawn. The dawn takes possession of the place where there was night before. The sun born from or after these has two mothers (so to speak). They (night and dawn) follow each other like kith and kin.

THE COMMENTATOR'S NOTES

(रुशद्वत्सा) रुश उज्ज्वलितः सूर्यो वत्सो यस्याः सा = Who has the sun as her child.

(अनूची) अन्योन्यवर्तमाने = Related to each other, following one another.

(आमिनाने) परस्परं प्रक्षिपन्तौ पदार्थाविव । = Like two articles, throwing each other.

(वर्णम्) वरणीयं श्रेष्ठं ज्ञानम् आनन्दं च

The same subject is continued.

Mantra—4

समानो अध्वा स्वस्रोरनन्तस्तमन्यान्या चरतो देवशिष्टे ।
न मेथेते न तस्थतुः सुमेके नक्तोषासा समनसा विरूपे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! ययोः स्वस्रोः अनन्तः समानः अध्वा अस्ति ये देवशिष्टे विरूपे समनसा इव वर्तमाने सुमेके

नक्तोषसा तम् अन्यान्या चरतः ते कदाचित् न मेथेते न च तस्थतुः (ते यूयं यथावत् जानीत) ।

TRANSLATION

O men ! You should know accurately the nature of the dawn and night. They are like sisters whose path is unending, they travel it alternately guided by the radiant sun, combined in purpose, though of different forms, night and dawn stand in the law of God. They obstruct not each other, neither do they stand still.

PURPORT

As two persons who are of contradictory temperaments, behave all friends as restrained and controlled by a dispenser of justice, in the same manner, the night and dawn act as ordained by the laws of God.

THE COMMENTATOR'S NOTES

(देवशिष्टे) देवस्य जगदीश्वरस्य शासनं नियमं प्राप्ते = As ordered by the laws of God.

(सुमेके) नियमे निक्षिप्ते = Controlled.

पुनरुषोविषयमाह

The attributes of Usha (Dawn) are taught in the fourth Mantra.

Mantra—5

भास्वती नेत्री सूनृतानामचेति चित्रा वि दुरो न आवः ।
प्रार्प्या जगद्व्यु नो रायो अख्यदुषा अजीगर्भुवनानि विश्वा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः मनुष्याः ! युष्माभिः या भास्वती सूनृतानां नेत्री चित्रा उषा नः दुरः वि आवः या नः अस्मभ्यं जगत्

प्राप्य रायः विश्रस्यत् उ इति वितर्के विश्वा भुवनानि सा अचेति (अवश्यं विज्ञायताम्) ॥

TRANSLATION

Brilliant guide of the speakers of the pleasant truth, the many-tainted wonderful dawn should be known well by us. She has opened the doors of light having illuminated the world, she has made all our riches manifest. The Usha (Dawn) manifests the world that had been in a way swallowed up by the night.

PURPORT

The dawn that illuminates the whole world awakens all beings, impels them to discharge their duties and thus helps them in earning riches and protects them like mother, should never be wasted in laziness. It should be properly utilised for meditation and planning the course of life etc.

TRANSLATOR'S NOTES

The Dawn of Divine illumination which is got by concentrating on the heart centre may also be taken in spiritual interpretation.

पुनस्तमेव विषयामाह

Mantra—5

जिह्मश्ये॒३॑चरि॑तवे म॒घोन्या॑भो॒गय॑ इ॒ष्टये॑ रा॒य उ॑ त्वम् ।
द॒भ्रं पश्य॑द्भ्य उर्वि॒या वि॒चक्ष॑ उ॒षा अ॑जीग॒र्भुव॑नानि॒ विश्वा॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! त्वं या उर्विया मघोनी उषा विश्वा भुवनानि अजीगः जिह्मश्येचरितवे विचक्षे आभोगये इष्टये रायेधनानि पश्यद्भ्यः दभ्रम् उ (ह्रस्वम् अपि वस्तु) प्रकाशयति तां विजानीहि ॥

TRANSLATION

The dawn that is full of the wealth of wisdom (through meditation) many-formed arouses to exertion the man bowed in sleep-one man to enjoyment of happiness, one to the performance of Yajna where all are united, another for the prosperity of the State or acquirement of wealth, she has enabled those who were almost sightless (on account of dark) to see distinctly. The Ushas has awakened the whole world and illuminated it. You must know well the nature of this dawn.

PURPORT

Only those men and women who get up early in the morning at the time of the dawn (in the last part of the night) and having got up do not waste their time till they go to bed, egjoy happiness and not others.

THE COMMENTATOR'S NOTES

(जिह्मश्ये) जिह्मः शेते स जिह्मशयितः तस्मै शयने वक्रत्वं प्राप्ताय जनाय। जहातेः सन् वदाकारलोपश्च (उणा० १.१४०) अनेनायं सिद्धः।

= One bowed down in sleep.

(मघोनी)प्रशस्तानि मघानि धनानि प्राप्तानि यस्यां सा।

= Full of the wealth of wisdom (through meditation).

(दभ्रम् ह्रस्वं वस्तु। दभ्रमितिह्रस्वनामसु पठितम्। (निघ० ३.२)

The same subject is continued :

Mantra—6

क्षत्राय त्वं श्रवसे त्वं महीया इष्टये त्वमर्थमिव त्वमित्यै।
विसदृशा जीविताभिप्रचक्ष उषा अजीगर्भुवनानि विश्वा॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

(हे विद्वन् सभाध्यक्ष राजन्) यथा उषा: स्वप्रकाशेन विश्वाभुवनानि अजीग: तथा त्वम् अभिप्रचक्षे क्षत्राय त्वं श्रवसे त्वम् इष्टये महीयै त्वम् इत्यै विसदृशा अर्थम् इव जीविता (सदा साध्नुहि) ।।

TRANSLATOR

O learned President of the Assembly or Council of of ministers ! As the dawn illuminates all worlds by her light, in the same manner, you should accomplish all life's tasks for the well-known vocal dealings, for studying all sciences, for food, for desirable honourable good policy, for unification or acquisition of wealth and various means of maintaining life which are in accordance with Dharma.

PURPORT

As good men shining with Vidya (knowledge) and humility, accomplish all good works by manifesting the attributes of all objects that are at hand, in the same manner, the king and other officers of the State should enjoy complete bliss by being endowed with knowledge, justice and Dharma (righteousness) and by protecting a good and vast Government.

THE COMMENTATOR'S NOTES

(महीयै) पूज्यायै नीतये

= For honourable policy.

(विसदृशा) विविधधर्म्मव्यवहारैः स्तुत्यानि

= Similar on account of various dealings in accordance with Dharma.

(अभिप्रचक्षे) अभिगत प्रसिद्ध वागादिव्यवहाराय

= For well-known dealings with speech etc.

अथोषो दृष्टान्तेन विदुषी व्यवहारमाह —

The duties of a learned lady are taught by the illustration of the dawn in the seventh Mantra.

Mantra – 7

एषा दिवो दुहिता प्रत्यदर्शि व्युच्छन्ती युवतिः शुक्रवासाः ।
विश्वस्येशाना पार्थिवस्य वस्व उषो अद्येह सुभगे व्युच्छ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत)

यथा शुक्रवासाः (शुद्धवीर्या) विश्वस्य पार्थिवस्य वस्वः ईशाना व्युच्छन्तीएषा दिवः युवतिः दुहिता उषा प्रत्यदर्शि (वारं वारम् अदर्शि) तथा हे सुभगे उषः अद्य दिने इह व्युच्छ (दुःखानि विवासय) ॥

TRANSLATION

As this dawn-daughter of the shining sun, young, white-robed, the mistress of all earthly treasure, is beheld dissipating the darkness, so O auspicious learned lady giver of happiness, dispel all our miseries today in this world behaving like the beautiful and charming dawn, full of vitality and putting on clean clothes.

PURPORT

When a good young girl who has observed Brahmacharya upto the age between 20 to 24, beautiful and full of vitality, giver of happiness and suitable is married by a good learned man who has observed Brahmacharya, it is only then the married couple enjoy all kinds of happiness, shining well like the dawn.

THE COMMENTATOR'S NOTES

(व्युच्छन्ती) विविधानि तमांसि विवासयन्ती
= Dispelling all darkness.
(शुक्रवासाः) शुक्रानि शुद्धानि वासांसि यस्याः सा शुद्धवीर्या वा

= Putting on spotless clean clothes or full of vitality.

(उषः) सुखे निवासिनि विदुषि

= Learned lady making the husband and others to dwell in happiness.

उषा is derived from उच्छ-विवासे or उष-दाहे ।

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—8

परायतीनामन्वेति पाथ आयतीनां प्रथमा शश्वतीनाम् ।
व्युच्छन्ती जीवमुदीरयन्त्युषा मृतं कं चन बोधयन्ती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुभगे ! यथा इयम् उषाः शश्वतीनांपरायतीनाम् उषसाम् अन्त्या आयतीनां प्रथमा व्युच्छन्ती जीवम् उदीरयन्ती कंचन मृतम् इव (अपि) बोधयन्ती सती पाथः अनु एति (तथा एव त्वं पतिव्रताभव) ॥

TRANSLATION

O auspicious lady, as this Usha (Dawn) following the path of the endless mornings that have passed, and first of the endless mornings that are to come (eternal in the form of the flow or the cycle) being the dispenser of darkness arouses living beings and awakens every one that lay as dead, so you should also be a chaste lady (Pati Vrata) dispelling the darkness of ignorance and leading women towards the path of righteousness.

PURPORT

Women who desire to have true happiness should gladden all by following the eternal Dharma adopted by all good, pious and chaste ladies of the past, present and future ages, delighting their husbands, charming, begetting virtuous progeny, bringing them up properly and giving them good education and wisdom.

THE COMMENTATOR'S NOTES

(व्युच्छन्ती) तमो नाशयन्ती = Dispelling darkness.

(उदीरयन्ती) कर्मसु प्रवर्तयन्ती

= Arousing or impelling to do their work.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—9

उषो यदग्निं समिधे चकर्थ वि यदावश्चक्षसा सूर्यस्य ।
यन्मानुषान्यक्ष्यमाणां अजीगस्तद्देवेषु चकृषे भद्रमप्नः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे उषर्वद् वर्तमाने यत् (या) त्वं सूर्यस्य चक्षसा समिधे अग्निं चकर्थ यत् (या) दुःखानि विश्राव: यत् (या) यक्ष्यमाणान् मानुषान् अजीगः (प्रीणासि) तत् (सा) त्वं देवेषु (पतिषु) भद्रम् अप्नः चकृषे (कुर्याः) ।

TRANSLATION

O Dawn-like good lady, you who kindle the electric fire in the light of the sun, who gladden the persons who perform the Yajna (non-violent sacrifice) who dissipate all miseries or put an end to all sufferings, beget good children, giving happiness to all, serving your husband.

PURPORT

As the dawn associated with the sun gladdens all beings, being united with them, in the same manner, only the learned, chaste and pious ladies who always keep their husbands satisfied and delighted can beget good children and not wicked or ignoble wives.

THE COMMENTATOR'S NOTES

(अग्निम्) विद्युदग्निम्
= Fire in the form of electricity.

(अजीगः) प्रसन्नान् करोति = Gladdens.

(अप्नः) अपत्यम् = Progeny.

(अप्न इत्यपत्यनाम निघ० २.२) Tr.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—10

कियात्या यत्समया भवाति या व्यूषुर्याश्च नूनं व्युच्छान् ।
अनु पूर्वाः कृपते वावशाना प्रदीध्याना जोषमन्याभिरेति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्त्रि यत् (यथा) याः पूर्वाः उषसः ताः सर्वान् पदार्थान् कियाति समयाः वि ऊषुः याः च विउच्छान् वावशाना प्रदीध्याना सती कृपते नूनम् आभवाति तद्वत् अन्याभिः सह जोषम् अनुएति (तथा मया पत्या सह वर्तस्व) ॥

TRANSLATION

For how long a period is it that the dawns have arisen, for how long a period will they rise still desirous to bring us light; ushas pursues the fnnctions of those that have gone before, and shining brightly, proceeds with the others, that are to follow. O my noble wife ! You should also behave with me lovingly like the auspicious Usha (Dawn).

PURPORT

The question is how long does Usha last ? The answer is some five Ghatikas (a measure of time equal to 24 minutes

before the rise of the Sun. The second question is which women attain happiness ? The answer is those who associate themselves with other learned ladies and with their husbands, are admirable on account of their virtues. Those who are kind-hearted, please their husbands and those who are agreeable to their husbands, are always happy and full of joy.

THE COMMENTATOR'S NOTES

(वावशाना) भृशं कामयमाना

= Desiring much.

(जोषम्) प्रीतिम् = Love or affection.

(जुष-प्रीतिसेवनयो: इति धातु पाठे) Tr.

पुन: प्रभातविषयमाह ।

The same subject is continued :

Mantra—11

ईयुष्टे ये पूर्वतरामपश्यन्व्युच्छन्तीमुषसं मर्त्यास: ।

अस्माभिरू नु प्रतिचक्ष्याभूषो ते यन्ति ये अपरीषु पश्यान् ।।

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे मर्त्या: व्युच्छन्तीं पूर्वतराम् उषसम् ईयु: ते अस्माभि: सह (सुखम्) अपश्यन् या उषा अस्माभि: प्रतिचक्ष्या अभूत् (भवति) सा नु सुखप्रदा भवति) । उ ये अपरीषु पूर्वतरा पश्यान् ते ओ (एव) (सुखं) यन्ति (प्राप्नुवन्ति) ।।

TRANSLATION

Those mortals who behold the pristine Ushas (dawn) awakening from sleep enjoy happiness with us. The dawn

that is visible to us, is giver of delight. Those who will behold the dawn in future times will also attain happiness.

PURPORT

Those persons who get up early in the morning before the appearance of the dawn and after daily oblations meditate on God, become wise and righteous. Those husbands and wives who talk with each other lovingly after meditating on God, enjoy happiness of various kinds.

THE COMMENTATOR'S NOTES

(व्युच्छन्तीम्) निद्रां विवासयन्तीम्
= Awakening from sleep.

पुनरुषः प्रसंगेन स्त्रीविषयमाह

The attributes of a good lady are taught by the illustration of the dawn in the 12th Mantra.

Mantra—12

यावयद्द्वेषा ऋतपा ऋतेजाः सुम्नावरी सूनृता ईरयन्ती ।
सुमङ्गलीर्बिभ्रती देववीतिमिहाद्योषः श्रेष्ठतमा व्युच्छ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे उषः (उषर्वत्) यावयद् द्वेषा ऋतपाः ऋतेजाः सुम्नावरी या सुमङ्गलीः सुनृता ईरयन्ती श्रेष्ठतमा देववीतिं बिभ्रती त्वम् इह अद्य व्युच्छ ॥

TRANSLATION

O learned lady shining like the dawn, you who are remover of all hostility and animosity, guardian of truth, manifested in truth, giver of happiness, most auspicious, utterer of the true and pleasant words of the teachings of the Vedas, most excellent, bearing the policy or good conduct of scholars destroy all miseries to-day.

PURPORT

As the dawn gladdens all living beings by dispelling darkness, by manifesting light. giving delight to all righteous persons and pain to thieves and other wicked persons, in the same manner, noble learned wives full of the light of Vidya (Knowledge) and Dharma (righteousness) and endowed with peace and other Virtues give birth to good children by Union with the husbands and adorn their family by dispelling tke darkness of ignorance with the spread of good education and by causing the rise of the sun of knowledge.

THE COMMENTATOR'S NOTES

(यावयद् द्वेषाः) यावयन्तिदूरीकृतानि द्वेषांसि-अप्रियकर्माणि यया सा = Who has removed all hostile acts and animosity.

(देववीतिम्) विदुषां वीतिं विशिष्टांनीतिम् । =The good policy of learned persons.

TRANSLATOR'S NOTES

Shri Sayanacharya, Prof. Wilson, Griffith and other translators have taken the word उषाः (Ushas) only in the sense of the dawn, while as Rishi Dayananda Sarasvati has taken it in the sense of a learned lady like the dawn who dispels darkness of ignorance and gives happiness to her husband and others. The adjectives used in this and other mantras like यावयद् द्वेषाः, ऋतपा, ऋतेजाः, सूनृता ईरयन्ती, सुमङ्गली: etc. bear out his interpretation. They are not applicable to the natural dawn and Sayanacharya and others had to give a fat-fetched meaning to these words qualifying the dawn. For instance the word यावयत् द्वेषाः which clearly means-free from or removing hostility or animosity, has heen interpreted by Sayanacharya as यावयन्ति अस्मत्तः पृथक् कृतानि द्वेषांसि द्वेष्टॄणि राक्षसादीनि यया सा i.e. she who has kept away Rakshasas etc. This is evidently a farfetched interpretation.

Prof. Wilson has translated it as "The beings hostile to acts of devotion now withdraw, and has added in the foot

note "Rakshasas and other malignant spirits, vanish with the dawn Griffith has translated it as "foe-Chaser".

Evil spirits vanish when Dawn appears, translating सुमङ्गली: as सौमङ्गल्योपेता पत्या कदाचिदपि न वियुक्तेत्यर्थः. Wilson translates it as the enjoyer of felicity and Griffith as 'Auspicious'.

It is clear that the adjective सुमङ्गली: even as interpreted by Sayanacharya is applicable more to a learned married lady than to the natural dawn. Rishi Dayananda Sarasvati's interpretation is therefore quite authentic on the Brahmana passages like उषा: पत्नी: (शत० ६. १. ३). Shri Kapali Shastri has tried to give a spiritual interpretation to this and other mantras of the hymn taking उषा: to be the Divine Dawn of illumination. He has interpreted सुनृता ईरयन्ती शोभनास्सत्यावाच: प्रेरयन्ती i.e. impelling pleasant and true speech which is better than Sayanacharya's farfetched interpretation as पशु पक्षिमृगादीनां वचांसि ईरयन्ती प्रेरयन्ती उत्पादयन्ती ।

This adjective is clearly applicable to a learned lady, uttering true and sweet words.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—13

शश्वत्पुरोषा व्युंवास देव्यथो अद्येदं व्यावो मघोनी ।
अथो व्युच्छादुत्तराँ अनु द्यूनजरामृता चरति स्वधाभिः ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे स्त्रि ! त्वं पुरादेवी मघोनी अजरा अमृता उषा इव उवास अथ उ यथा उषा उत्तरान् अनुद्यून् च स्वधाभिः शश्वत् विचरति व्युच्छात् अथ इदं वि आव: (तथा त्वं भव) ।

TRANSLATION

O noble lady, you should be like the Ushas which dawned continually in former times, the source of wealth

through various activities, she still rises in this world, so will she give light hereafter, through future days. You should give right knowledge to all like the dawn being exempt from decay or death in the form of the soul which is your real nature and moving with the attributes and articles upheld by you.

PURPORT

O good lady, as the dawn being eternal in the causal form or the cycle (flow) illuminates all objects at all times, in the same manner, being eternal in the form of the soul, you should illuminate all good dealings with wisdom and good education and always enjoy happiness being devoted to your husband and having good luck in auspicious wife-hood.

पुनस्तमेव विषयमाह ।

The same subject is continued ;

Mantra—14

व्य१ञ्जिभिर्दिव आतास्वद्यौदप कृष्णां निर्णिजं देव्याव: ।
प्रबोधयन्त्यरुणेभिरश्वैरोषा याति सुयुजा रथेन ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे स्त्रिय: ! यूयं यथा प्रबोधयन्ती देवी उषा अंजिभि: दिव: आतासु सर्वान् पदार्थान् व्यद्यौत् निर्णिजं कृष्णाम् अपाव: अरुणेभि: अश्वै: सह वर्तमानेन सुयुजा रथेन आयाति (तद्वत् वर्तध्वम्) ॥

TRANSLATION

O good ladies ! As the divine Ushas (dawn) lights up with her beams or manifesting attributes coming from the sky all objects in different directions and throws off the gloomy or dark form of the night and awakening (those who sleep) comes in her charming form with purple rays that are like the steeds, so you should also behave.

PURPORT

As the dawn pervades all directions, so girls should pervade in (be well-versed in) all knowledge. As the dawn shines well in her charming form, so should the girls shine beautifully on account of their good character and sweet temperament etc. As the dawn dispels all darkness and creates light, so they should dispel the darkness of ignorance or folly and should shine on account of their civilised good manners and other virtues.

THE COMMENTATOR'S NOTES

(अंजिभिः) प्रकटीकरणैर्गुणैः
= With manifesting attributes.

(आतासु) व्याप्तासु दिक्षु आता इति दिङ्नामसु (निघ० १.६) = In all directions.

(निर्णिजम्) रूपम् निर्णिक् इति रूपनाम (निघ० ३.७)
= Form.

(अश्वैः) व्यापनशीलैः किरणैः = With pervading rays.

(रथेन) रमणीयस्वरूपेण = With charming form.

TRANSLATOR'S NOTES

अंजू - व्यक्तिम्रक्षणकान्तिगतिषु अत्र प्रथमार्थग्रहणम्
अशूङ् - व्याप्तौ रथो रंहतेः गतिकर्मणः रममाणोऽस्मिन्तिष्ठतीति (निरुक्ते ९. २. ११) ।

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—15

आवहंन्ती पोष्या वार्याणि चित्रं केतुं कृणुते चेकिताना ।
ईयुषीणामुपमा शश्वतीनां विभातीनां प्रथमोषा व्यश्वैत् ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्त्रियः ! यूयं यथा उषा पोष्या वार्याणि आवहन्ती चेकिताना चित्रं केतुं कृणुते विभातीनाम् ईयुषीणां शश्वतीनां प्रथमा उपमा व्यश्वैत् (तथा शुभगुणकर्मसु विचरत) ॥

TRANSLATION

O good ladies ! You should move in good virtues and deeds as the dawn who bringing with her life sustaining blessings and awakening them who sleep imparts (to the world) her wonderful radiance or rays; she is the similitude of the numerous dawns that have gone by, the first of the brilliant (dawns that are to come) has appeared to-day, you should also be like her.

PURPORT

O men, you should know for certain that as all works begin with the appearance of the dawn, so all domestic activities begin with good women.

THE COMMENTATOR'S NOTES

(केतुम्) किरणम् = Ray.
(चेकिताना) भृशं चेतयन्ती = Awakening well.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—16

उदीर्ध्वं जीवो असुर्न आगादप प्रागात्तम आ ज्योतिरेति ।
आरैक्पन्थां यातवे सूर्यायागन्म यत्र प्रतिरन्त आयुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यस्याः उषसः सकाशात् नः (अस्मान्) जीवः असुः आगात् ज्योतिः प्र आगात् तमः अप एति यातवे

पन्थाम् आरैक् तथा यतः वयं सूर्याय अगन्म (प्राणिनः) यत्र आयुः प्रतिरन्ते (तां विदित्वा) उत् ईर्ध्वम् ॥

TRANSLATION

O men ! artise; inspiring life revives, darkness has departed. Ushas has opened the road for the sun to travel. Let us go to that state where men increase their vitality of lives. You should know thoroughly the nature of the dawn and be fully awake.

PURPORT

The dawn of the morning awakens all living beings and dispels darkness. The dawn in the evening makes men retire from active works and leads to sleep. She guards all like the mother. So should a chaste and learned lady behave.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—17

स्यूमना वाच उदियर्ति वह्निः स्तवानो रेभ उषसो विभातीः ।
अद्या तदुच्छ गृणते मघोन्यस्मे आयुर्नि दिदीहि प्रजावत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघोनि स्त्रि ! त्वम् अस्मे गृणते पत्ये च प्रजावत् आयुः अस्ति तत् अद्य निदिदीहि यः तव रेभः स्तवानः वह्निः (वोढा पतिः) त्वदर्थं विभातीः उषसः सूर्यः इव स्यूमनाः प्रियाः वाचः उदियर्ति तं त्वम् उच्छ ॥

TRANSLATION

O lady possessor of the wealth of wisdom, bestow upon us that food, whence progeny may be obtained (by taking it properly to increase vitality). Provide that to your noble husband who is a devotee of God and Who is full of splendour like the fire who studies well and utters the well-

connected and pleasant words of the Vedas full of the knowledge of various sciences. He delights you as the sun gladdens the charming dawns You must give him all delight.

PURPORT

When husband and wife live in happiness dealing with each other in a friendly manner, having received wisdom and good education and having collected good food and wealth, illuminating the Dharma (righteousness) and justice, it is only then that the full delight of the domestic life is obtained by them.

THE COMMENTATOR'S NOTES

(स्यूमनाः) स्यूमनः सकलविद्यायुक्ता अत्राकारादेशः
= Full of all knowledge or well-connected.

रेभ इति स्तोतृनाम (निघ० ३.१६)
= A devotee or admirer.

(वह्निः) पावकवद् वोढा विद्वान्
= A learned person who is full of splendour like the fire.

पुनरुष: प्रसंगेन स्त्रीपुरुषविषयमाह ।

Then again the duties of men and women are taught by the illustration or context of the Ushas (dawn).

Mantra—18

या गोमतीरुषसः सर्ववीरा व्युच्छन्ति दाशुषे मर्त्याय ।
वायोरिव सूनृतानामुदर्के ता अश्वदा अश्नवत्सोमसुत्वा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं या सूनृतानाम् उदर्के वायोः इव वर्तमानाः गोमतीः उषसः (विदुष्यः स्त्रियः) दाशुषे मर्त्याय व्युच्छन्ति अश्वदाः सर्ववीराः प्राप्नुत यथा सोमसुत्वा अश्नवत् तथा एताः प्राप्नुत ॥

TRANSLATION

O men ! as a man who performs Yajna with Soma (nourishing herb) or tries to earn riches, achieves health and wealth, in the same manner, learned women who have cows and rays of knowledge give them to men of charitable disposition and alleviate all sufferings, get for marriage such women who give happiness to all who have true and sweet speech and who take only pure food, give horses and other animals in charity and beget heroic children mighty like the wind, being full of vitality themselves.

PURPORT

It is the duty of the Brahmacharis to marry after Samavartana (return to home afte the completion of education at the Gurukula) such suitable Brahmacharinies as are endowed with Vidya (knowledge) good manners, good character and beauty and who are lovely and charming like the admirable dawns, Let them then enjoy happiness in the married life.

THE COMMENTATOR'S NOTES

(दाशुषे) सुखं दात्रे
= For giver of happiness.

(सूनृतानाम्) वाचाम् अन्नादिपदार्थानाम्
= Of the speech (true and sweet) and food etc,

(उदर्के) उत्कृष्टतया प्राप्तौ
= On good achievement.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—19

माता देवानामदितेरनीकं यज्ञस्य केतुर्बृहती विभाहि ।

प्रशस्तिकृद्ब्रह्मणे नो व्युच्छा नो जने जनय विश्ववारे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विश्ववारे कुमारि ! यज्ञस्य केतुः अदितेः पालनाय अनीकम् इव प्रशस्तिकृद् बृहती देवानां माता सती ब्रह्मणो त्वम् उषः वत् विभाहि नः (अस्माकं) जने प्रीतिम् व्युच्छ च ॥

TRANSLATION

O girl-chooser of all that is noble and auspicious, thou who art instructress of the Yajna in the form of the honour shown to enlightened persons and other noble acts, who after marriage art the protector of thy progeny like the army, who singest the glory of God and the Veda, augmenter of great happiness, mother of highly educated truthful progeny, shine forth like thedawn, marry a suitable person whom thou lovest and firmly establish him in happiness.

PURPORT

A good man should marry only a good girl, so that the marriage may result in good progeny and augmentation of wealth. There is no greater misery in the world than one that is brought about by union with an ignoble wife. Therefore a man should marry after proper test a virtuous and auspicious girl and a girl should marry a lovely husband, endowed with noble virtues and beauty.

THE COMMENTATOR'S NOTES

(अदितेः) जातस्य अपत्यस्य "अदितिर्जातमदितिर्जनित्वम् इति मंत्रप्रामाण्यात् ।

= Of the progeny.

(अनीकम्) सैन्यवत् रक्षयित्री

= Protector like the army.

(केतुः) प्रज्ञापयित्री पताका इव प्रसिद्धा

= Famous and instructress like the flag.

The same subject is continuen.

Mantra—20

यच्चित्रमप्न उषसो वहन्तीजानाय शशमानाय भद्रम् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्य ! याः उषसः इव वर्तमानाः सत् स्त्रियः शशमानाय जनाय पुरुषाय नः (अस्मभ्यम्) च यत् चित्रं भद्रम् अप्नः वहन्ति याभिः मित्रः वरुणः अदितिः सिन्धुः पृथिवी उत अपि द्यौः च पालनीयाः सन्ति ताः तत् च भवन्तः सततं मामहन्ताम् ॥

TRANSLATION

O men, good women behaving like the dawns beget wonderful and auspicious children for the happiness of their husbands who perform Yajnas and who are admired by all on account of their noble virtues. They protect and show respect to the friends, father, mother, who are oceans of virtues and serve mother earth. you should also honour them.

PURPORT

It is only learned ladies that can truly train their children after begetting them well. Those husbands who respect their wives and those wives who respect their husbands dwell in happiness along with the members of their families. All miseries fly away from their homes.

THE COMMENTATOR'S NOTES

(अप्नः) अपत्यम् (निघ० २.२) = Off-spring.

(शशमानाय) प्रशंसिताय = Admirable.

This hymn is connected with the previous hymn, as there is mention of the men and women by the illustration of night and dawn as in that hymn.

Here ends 113th hymn of the first Mandala of the Rigveda.

अथ चतुर्दशोत्तरशततमं सूक्तम्

HYMN CXIV(114)

अस्य चतुर्दशोत्तरशततमस्य सूक्तस्यांगिरसः कुत्स ऋषिः । रुद्रोदेवता। १ जगती २।७ निचृज्जगती। ३,६,८,९, बिराड् जगती च छन्दः निषादः स्वरः। १०,४,५,११ भुरिक् त्रिष्टुप् निचृत् त्रिष्टुप् छन्दः धैवतः स्वरः।

Seer of the hymn – Angirasa Kutsa. Devata or subject–Rudra. Metres–Jagati and Trishtup of various kinds. Tunes–Nishada and Dhaivata.

अथ विद्वद्विषयमाह

Now the attributes and duties of a learned person are told.

Mantra—1

इमा रुद्राय तवसे कपर्दिने क्षयद्वीराय प्र भरामहे मतीः ।
यथा शमसद्द्विपदे चतुष्पदे विश्वं पुष्टं ग्रामे अस्मिन्ननातुरम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयम् (अध्यापकाः उपदेशकाः वा) यथा द्विपदे चतुष्पदे शम् असत् अस्मिन् ग्रामे विश्वम् अनातुरं पुष्टम् असत् तथा तवसे क्षयद् वीराय रुद्राय कपर्दिने इमाः मतीः प्रभरामहे ॥

TRANSLATION

We (teachers and preachers) offer these praises and words of advice full of Vedic wisdom to the mighty Rudra (a person who has observed Brahma Charya upto the age of 44 years) with the braided or matted hair, the master of heroes who are destroyers of all defects, in order that health may be enjoyed by bipeds and quadrupeds, and that all beings in this village and city nay, in the whole world may be well-nourished and exempt from diseases.

PURPORT

When absolutely truthful knowers of the Vedas and preachers (both men and women) make Brahmacharis and Brahamcharinis and the audience endowed with knowledge and wisdom, it is then that they make the world delighted having attained physical and spiritual strength.

THE COMMENTATOR'S NOTES

(रुद्राय) कृत चतुश्चत्वारिंशद्वर्षब्रह्मचर्याय

= For a person who has observed Brahamcharya. up to the age of 44 years.

(क्षयद्वीराय) क्षयन्तो दोषनाशका वीरा यस्य तस्मै

= For a person whose heroes are destroyers of all defects.

TRANSLATOR'S NOTES

Regarding a Rudra Brahamchari, it is stated in the Chhandogya Upanishad 3. 16.

अथ यानि चतुश्चत्वारिंशद् वर्षाणि तन्माध्यन्दिनं सवनं चतुश्चत्वारिंशदक्षरा, त्रिष्टुप्, त्रैष्टुभं सवनं तदस्य रुद्रा अन्वायत्ताः ॥

This quotation from the Chhandogya Upanished clearly coroberates Rishi Dayananda Sarasvati's interpretation of Rudra as a man who has observed Brahmacharya upto the age of 44 years.

अथ राजविषयः प्रोच्यते ।

Now the attributes and duties of a King & Judge are told.

Mantra—2

मृळा नो' रुद्रोत नो मयस्कृधि क्षयद्वीराय नमसा विधेम ते ।
यच्छं च योश्च मनुरायेजे पिता तदश्याम तव रुद्र प्रणीतिषु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रुद्र ! ये वयं क्षयद्वीराय ते (तुभ्यं) नमसा विधेम तान् नः त्वं मृड नः (अस्मभ्यं) मयः कृधि च । हे रुद्र !

मनुः पिता इव भवाव् यत् शं च योः च श्रायेजे तत् श्रश्याम वयं तव प्रणीतिषु (वर्तमानाः सततं सुखिनः स्याम)।

TRANSLATION

O dispenser of justice making wicked persons to weep. We make obeisance to you and honour you who are destroyer of inimical heroes (by offering food). Be gracious to us and grant us happiness. May we enjoy that happiness and exemption from disease that you bestow upon us like a thoughtful or wise father, following your noble directions. May we obtain freedom from disease, knowledge, exemption from miseries and acquisition of merits.

PURPORT

The officers of the State should enjoy happiness themselves and should make the people to do so. They should never show laziness in the discharge of this duty. The subjects also should always please the officers of the State by abiding by the laws of the State.

THE COMMENTATOR'S NOTES

(नमसा) श्रन्नेन सत्करणेन

= By offering food and making obeisance.

(शम्) रोगनिवारणम् (च) ज्ञानम्

= Removal of diseases and knowledge.

(योः) दुःखवियोजनम् (च) गुणप्रापणम्

= Exemption from miseries and acquisition of merits.

(रुद्र) न्यायाधीश = Dispenser of Justice.

(मनुः) मननशीलः = Thoughtful or wise.

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Manu as the name of a particular person, while it simply means a thoughtful, reflective or wise man, as the word is derived from मन-ज्ञाने or मनु-अवगमे In the

Shatapatha Brahmana 8. 6. 3. 19 it is clearly stated ये विद्वांसस्ते मनवा (शतपथ० ८. ६. ३. १६) i. e. by manus are meant learned persons.

Rishi Dayananda Sarasvati's interpretation is therefore authentic, being based upon the root-meaning and the Brahmana (Ancient Vedic Commentary).

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—3

अश्याम ते सुमतिं देवयज्यया क्षयद्वीरस्य तव रुद्र मीढ्वः ।
सुम्नायन्निद्विशो अस्माकमा चरारिष्टवीरा जुहवाम ते हविः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मीढ्व: रुद्र (सभाध्यक्ष राजन्) वयं देवयज्यया क्षयद्वीरस्य तव सुमतिम् अश्याम यः सुम्नायन् त्वम् अस्माकम् अरिष्टवीरा: विशः आचर (समन्तात् प्राप्नुयाः) तस्य ते (तव) विशः वयम् अश्याम ते (तुभ्यं) हविः जुहवाम च ॥

TRANSLATION

O President of the Assembly giver of true teaching and showerer of happiness, May we obtain through the honour and association of the enlightened persons, your wisdom and favour, who are the giver of shelter to the heroes. Promoting the happiness of the subjects whose heroes are in safety, you may receive them well from all sides and we may also receive them lovingly and pay due taxes to you with pleasure.

PURPORT

The King should always bestow happiness upon his subjects and they should please him. If a king does not protect his subjects well having received taxes, he should be known as a robber. The subjects also should be regarded as thieves if they are not loyal to the king even when

properly guarded by him. It is with the object of getting protection from him, that the subjects pay taxes to him.

THE COMMENTATOR'S NOTES

(रुद्र) रुतः सत्योपदेशान् राति-ददाति तत्सम्बुद्धौ

= Giver of true teachings (रु-शब्दे, रा-दाने) Tr.

(देवयज्यया) विदुषां संगत्या सत्कारेण च

= With the association and honour of the enlightened persons.

(यज-देवपूजा संगतिकरणदानेषु)

(हविः) ग्रहीतुं योग्यं करम्

= Tax that is to be received from the subjects.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—4

त्वेषं वयं रुद्रं यज्ञसाधं वङ्कुं कविमवसे नि ह्वयामहे ।
आरे अस्मद्दैव्यं हेळो अस्यतु सुमतिमिद्वयमस्या वृणीमहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयम् अवसे यं त्वेषं वंकुं कविं यज्ञसाधं देव्यं रुद्रं निह्वयामहे तथा वयं यस्य सुमतिम् आवृणीमहे स इत् (एव) सभाध्यक्षः हेडः अस्मत् आरे अस्यतु ॥

TRANSLATION

We invoke and tell our pleasure and pain for our preservation to the illustrious President of the Assembly who is restrainer of all enemies, who is accomplisher of Yajna in the form of the protection of his subjects, who is crooked or tactful to wicked foes, expert among enlightened persons and exceedingly wise. May he remove far from us such unrighteous persons as insult righteous scholars. We earnestly solicit his noble intellect.

PURPORT

As the subjects obey the orders of the King, the officers of the State should also go according to the noble wishes of the subjects.

THE COMMENTATOR'S NOTES

(रुद्रम्) शत्रुरोद्धारम् = Restrainer of enemies.

(यज्ञसाधम्) यो यज्ञं प्रजापालनं साध्नोति तम्
= The accomplisher of Yajna in the form of protection of the subjects.

(वंकुम्) दुष्टशत्रून् प्रति कुटिलम् ।
= Crooked insulter of un-righteous foes.

(हेडः) धार्मिकाणाम् अनादरकर्तॄन् अधार्मिकान् जनान् ।
= Unrighteous insulters of righteous persons.

TRANSLATOR'S NOTES

हेडृ-अनादरे ।

वंकि-कौटिल्ये ।

अथ वैद्यविषयमाह

Now the attributes of a Vaidya (Physician) are told.

Mantra—5

दिवो वराहमरुषं कपर्दिनं त्वेषं रूपं नमसा नि ह्वयामहे ।
हस्ते बिभ्रद्भेषजा वार्याणि शर्म वर्म छर्दिरस्मभ्यं यंसत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं नमसा यो हस्ते भेषजा वार्याणि बिभ्रत् सन् शर्म वर्म छर्दिः अस्मभ्यं यंसत् तं कपर्दिनं (वैद्यं) दिवो वराहम् अरुषं त्वेषं रूपं च निह्वयामहे ॥

TRANSLATION

We invoke with reverence and food, a good physician who is radiant and has braided hair, who is brilliant, holding

in his hands excellent medicaments; may he grant us health and happiness, defensive armour and glorious weapons and arms.

PURPORT

Those persons who are friendly to good physicians, taking nourishing diet self-controlled and good mannered, enjoy happiness being healthy and having attained kingdom.

THE COMMENTATOR'S NOTES

(दिवः) विद्यान्यायप्रकाशितव्यवहारान्
= Dealings illuminated with knowledge and justice.
(वराहम्) मेघम् इव = Like the cloud.
(वराह इति मेघ नाम न० १. १०) Tr.
(कपर्दिनम्) कृतब्रह्मचर्यं जटिलं विद्वांसम्
= A scholar who has observed Brahmacharya and has matted hair.
(छर्दिः) दीप्तियुक्तं शस्त्रास्त्रादिकम्
= Glorious weapons and arms.

पुनर्वैद्योपदेशकौ कथं वर्तेयातामित्युपदिश्यते ।

How should Vaidyas and preachers behave is taught in the 6th Mantra.

Mantra—6

इदं पित्रे मरुतामुच्यते वचः स्वादोः स्वादीयो रुद्राय वर्धनम् ।
रास्वा च नो अमृत मर्तभोजनं त्मने तोकाय तनयाय मृळ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अमृत विद्वन् वैद्य राजोपदेशक वा त्वं नः (अस्मभ्यं अस्माकं वात्मने तोकाय तनयाय च स्वादोः स्वादीयः मर्तभोजनं रास्वा यत् इदं मरुतां वर्धनं वचः मित्रे रुद्राय त्वया उच्यते तेन अस्मान् मृड ॥

TRANSLATION

O Learned Vaidya or preacher, remover of the fear of death, grant us food, good for mortals which is the sweetest of the sweet, grant it to our sons. (Both grown up and infants) Bestow happiness upon us by words of praise addressed by you to Rudra (President of the Assembly) which are increasers of the joy of the priests, performing Yajna in every season.

PURPORT

It is the duty of a Vaidya and preacher to be free from diseases and benefit all men By giving them proper medicines and sermons and thus to protect them.

THE COMMENTATOR'S NOTES

(मरुताम्) ऋतौ ऋतौ यजतां विदुषाम्
= Of the priests performing Yajna in every season.

(रुद्राय) सभाध्यक्षाय
= For the President of the Assembly.

(तोकाय) ह्रस्वाय बालकाय = Infant child

(तनयाय) यूने पुत्राय = For a grown up son.

TRANSLATOR'S NOTES

मरुत इति ऋत्विङ् नाम (निघ० ३. १८) Priests.

तनय इत्यपत्यनाम (निघ० २. २) = Grown up son.

तोकाय-ह्रस्वाय बालकाय = For a small child.

तोकमित्यपत्यनाम (निघ० २. २)

अथ न्यायाधीशः कथं वर्त्तेतेत्युपदिश्यते

How should a Judge behave is taught in the seventh Mantra.

Mantra—7

मा नो॑ म॒हान्त॑मु॒त मा नो॑ अर्भ॒कं मा न॒ उक्ष॑न्तमु॒त मा न॑ उक्षि॒तम् ।
मा नो॑ वधीः पि॒तरं॒ मोत मा॒तरं॒ मा नः॑ प्रि॒यास्त॒न्वो॑ रुद्र रीरिषः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रुद्र ! त्वं नः अस्माकं महान्तं मा वधीः उत (अपि) नः अर्भकं मा वधीः । नः उक्षन्तं मा वधीः उत (अपि) नः उक्षितं मा वधीः । नः पितरं मा वधीः । नः प्रियाः तन्वः (तनूः) मा वधीः (अन्यायकारिणः दुष्टान् च) रीरिषः ।

TRANSLATION

(1) O Rudra (Dispenser of Justice) please do not unjustly injure or harm those amongst us who are old or young, who are capable of begetting or who are begotten, nor a father, nor a mother, nor afflict our dear ones, but punish the unjust and the wicked.

(2) The prayer is also addressed to God as Dispenser of Justice who by giving just punishment to the wicked, causes them to weep. In Aryabhininaya, Rishi Dayananda has taken the Mantra as prayer to God. In the Bhavartha (purport) there is a clear hint to that effect.

PURPORT

O men ! You should also try to be like God who impartially gladdens righteous persons by giving the fruit of their good deeds and causes pain to the sinners by giving the fruit of their sins.

THE COMMENTATOR'S NOTES

(रुद्र) [१] न्यायाधीश दुष्टरोदयितः
= O dispenser of Justice, causing the wicked to weep by meting out just punishment for their evil deeds.

[२] न्यायकारिन् दुष्टरोदयितः
= God as dispenser of Justice.

पुनः राजजनाः कथं वर्तेरन्नित्युपदिश्यते

How should the officers of the State behave is taught in the 8th Mantra.

Mantra—8

मा नस्तोके तनये मा न आयौ मा नो गोषु मा नो अश्वेषु रीरिषः ।
वीरान्मा नो रुद्र भामितो वधीर्हविष्मन्तः सदमित्त्वा हवामहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रुद्र ! हविष्मन्तः वयं यतः सदं त्वाम् इत् (एव) हवामहे तस्मात् भामितः त्वं नः तोके तनये मा रीरिषः नः आयौ मा रीरिषः । नः गोषु मा रीरिषः । नः अश्वेषु मा रीरिषः । नः वीरान् मा वधीः ॥

TRANSLATION

(1) O Rudra (Chastiser of the wicked and unjust, President of the Assembly) May thou not cause any suffering to our infants and grown up sons grand sons and others. Mayest thou not cause harm to our horses and other animals. Mayest thou not wrathfully deprive us of our valorous men. Doing good deeds that are benevolent, we constantly invoke thee who art possessed of knowledge and wisdom.

(2) Rishi Dayananda Sarasvati has interpreted the Mantra spiritually taking Rudra as God the Chastiser of the wicked and unjust, in the Aryabhivinaya. The prayer is then addressed to God as above.

PURPORT

The officers of the State should never kill any one unjustly. The cows and other animals should be always protected. The subjects should enjoy happiness constantly with the help of the King. All should thus pray to God unitedly. O God : May we never harm our sons and daughters by bad deeds like Child-marriage. May not our sons also do anything that is disagreeable to us. May we never kill cattle, cows and other animals.

THE COMMENTATOR'S NOTES

(हविष्मन्तः) हवींषि प्रशस्तानि जगदुपकरणानि विद्यन्ते येषां ते ।

= Doing noble benevolent deeds.

(सदम्) स्थिरं वर्तमानं ज्ञानम् आप्तम्

= Possessing permanent knowledge and wisdom.

पुनः राजप्रजाजनाः परस्परं कथं वर्तेरन्नित्युपदिश्यते

How should the King and his subjects deal with one another is taught in the ninth Mantra.

Mantra—9

उप॑ ते॒ स्तोमा॑न्पशु॒पा इ॒वाक॑रं॒ रास्वा॑ पितर्मरुतां सु॒म्नम॒स्मे ।
भ॒द्रा हि ते॑ सुम॒तिर्मृ॑ळ॒यत्त॒माथा॑ व॒यमव॒ इत्ते॑ वृणीमहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतां पितः ! हि अहं पशुपाः इव स्तोमान् ते उपाकरम् अतः त्वम् अस्मे (मह्यम्) सुम्नंरास्व अथ या ते (तव) मृळयत्तमा भद्रा सुमतिः यत् ते (तव) अवः अस्ति तां तत् च वयं यथा वृणीमहे तथा इत् (त्वम् अपि अस्मान् स्वीकुरु) ॥

TRANSLATION

O Protector of the priests or performers of the Yajnas in every season : I restore to the admirable jewels and other articles (got from thee) as a shepherd (returns his sheep to their owner) Bestow happiness upon me, thy auspicious benignity is the cause of constant delight and good intellect, therefore, we especially solicit thy protection.

PURPORT

The subjects should learn politics from the officers of the State and they (officers of the State) should learn the way of dealing with the subjects from the people and should observe the principles of Sanatana Dharma (eternal righteousness) after knowing their duties well.

THE COMMENTATOR'S NOTES

(स्तोमान्) स्तुत्यान् रत्नादिद्रव्यसमूहान्

= Admirable gems and other articles.

(मरुताम्) ऋत्विजाम् (निघ० ३.१) = Of the priests.

पुनः राजप्रजाधर्म उपदिश्यते

Again the duties of Kings end their subjects are taught in the tenth Mantra.

Mantra—10

आरे ते गोघ्नमुत पूरुषघ्नं क्षयद्वीर सुम्नमस्मे ते अस्तु ।
मृळा च नो अधि च ब्रूहि देवाधा च नः शर्म यच्छ द्विबर्हाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे क्षयद् वीर देव पूरुषघ्नं गोघ्नं च निवार्य ते अस्मे च सुम्नम् अस्तु । अद्य (अथ) त्वं नः (अस्मान) मृड अहं च त्वां मृडानि त्वं नः (अस्मान) अधि ब्रूहि । अहं त्वां च अधि ब्रुवाणि । द्विबर्हाः त्वं नः शर्म यच्छ । अहं वः शर्म यच्छामि सर्वे वयम् आरे (धर्मात्मनां निकटे दुष्टात्मभ्यः दूरे च वसाम)॥

TRANSLATION

O cause of inhabitation of heroes, let a man-killing and cow-killing person be kept away from us. By so doing, let the felicity be ours. Make us happy and may I make thee happy. Speak O brilliant hero to me and let me speak to thee. Thou who art augmenter of dealing in this and the next world, grant us home and happiness, O Self-refulgent God.

PURPORT

Men should remain at a distance from the killers of men and the animals, and they should be kept at a long distance. The King and subjects should accomplish the task of this world and the next by teaching mutually, by starting an assembly and by protecting one another.

THE COMMENTATOR'S NOTES

(आरे) समीपे दूरे च = Far and near.

(शर्म) गृहसुखम् = The happiness of home.

(द्विबर्हाः) द्वयोर्व्यवहारः परमार्थयोर्वर्धकः

= The accomplisher of the works of this world and the next.

TRANSLATOR'S NOTES

आरे-दूरसमीपयोः = Far and nigh.

बृहि-वृद्धौ (धातु.) शर्मेति गृहनाम (निघ० ३. ४)

शर्मेति सुखनाम (निघ० ३. ६)

पुनरध्यापकोपदेशकव्यवहारमाह

The duties of the teachers and preachers are taught further in the 11th Mantra

Mantra—11

अवो॑चाम॒ नमो॑ अस्मा अव॒स्यवः॑ शृणोतु॑ नो॒ हवं॑ रु॒द्रो म॒रुत्वा॑न् ।

तन्नो॑ मि॒त्रो वरु॑णो मामहन्ता॒मदि॑तिः॒ सिन्धुः॑ पृथि॒वी उ॒त द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अवस्यवः वयम् अस्मै [सभाध्यक्षाय] नमः अवोचाम स मरुत्वान् रुद्रः नः [अस्माकं] हवं च शृणोति । हे मनुष्याः यत् नः नमः मित्रः वरुणः अदितिः सिन्धुः पृथिवी उत द्यौः वर्धयन्ति तत् भवन्तः मामहन्ताम् ॥

TRANSLATION

Desirous of protection, we say Namaste, (we bow before thee) to the learned and mighty Rudra (President of the Assembly). May he listen to our invocation. May Prana, a noble person, earth, ocean and heaven make us grow. You also make us respectable everywhere.

TRANSLATOR'S NOTES

Rishi Dayananda Sarasvati has taken the following meanings of the word रुद्र (Rudra) which is the subject of this hymn, taking into consideration the adjectives, used or the description.

[१] कृतचतुश्चत्वारिंशद्वर्षब्रह्मचर्यः
= A man who has observed Brahmacharya upto the age of 44 years.

[२] दुष्टान् शत्रून् रोदयिता (राजा सभाध्यक्षो वा)
= A king or President of the Assembly who causes enemies to weep.

[३] दुष्टान् रोदयिता कर्मफलप्रदानेन रुद्रः-परमेश्वरः
= God the Dispenser of Justice.
= According to the above derivation from रुदिर्-अश्रुविमोचने the word रुद्र has been interpreted as दुष्टान् शत्रून् रोदयिता सेनापतिः = Commander of an army.

[४] रुत्-रोगं द्रावयतीति रुद्रः-वैद्यः ।
= A vaidya or physician who drives away all diseases.

[५] रुतः-सत्योपदेशान् राति-ददातीति रुद्रः-उपदेशको ऽध्यापकोवा अत्र रुद्रशब्दः रु-शब्दे, रा-दाने इति धातुभ्यां निष्पन्नो गृह्यते ।
= A Preacher or a teacher who utters true words giving good teachings.

[६] रुद्रः-दुष्टरोदयिता न्यायाधीशः ।
= A Judge who causes the wicked or unjust persons to weep by meting out proper punishment.

Let us see by the way of companison what Sayanacharya, Prof. Wilson and others say about Rudra and Maruts whose father he is said to be in this and in some other hymns.

Shri Sayanacharya has also given similar derivations of the word Rudra in his commentary on this hymn 1. 114.

[१] रोदयतिसर्वम् अन्तकाले इति रुद्रः ।

[२] रुत्-संसाराख्यं दुःखं तद्द्रावयति अपगमयतीति रुद्रः ।

[३] रुतः शब्दरूपा उपनिषदः ताभिर्द्रूयते गम्यते प्रतिपाद्यत इति रुद्रः ।

[४] यद् वा रुत् शब्दात्मिका वाणी तत्प्रतिपाद्या आत्म-विद्या वा ताम् उपासकेभ्यो राति ददातीति वा रुद्रः ।

This hymn is connected with the previous hymn, as there is mention of Brahmacharis, a learned person, the members or the President of the Assembly as in that hymn.

Here ends the commentary on the 114th hymn and sixth Varga of the first Mandala of the Rigveda.

अथपंचदशोत्तरशततमं सूक्तम्

HYMN CXV (115)

अस्य षड्ऋचस्य पंचदशोत्तरशततमस्य सूक्तस्यांगिरसः कुत्स ऋषिः । सूर्यो देवता । १, २, ६ निचृत् त्रिष्टुप् छन्दः । ४, ५ त्रिष्टुप् छन्दः । धैवतः स्वरः ॥

Seer of the Hymn – Kutsa Angiras. Devata or subject matter - Soorya. Metre – Trishtup of various kinds. Tune - Dhaivata.

तत्रादावीश्वरगुणा उपदिश्यन्ते ।

In the first Mantra, the attributes of God are taught.

Mantra—1

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यत् अनीकं देवानां मित्रस्य वरुणस्य अग्नेः चित्रं चक्षुषः उत् अगात् यः (जगदीश्वरः) सूर्यः इव विज्ञानमयः जगतः तस्थुषः च आत्मा यः अन्तरिक्षं द्यावा पृथिवी च आप्राः (पूरितवान् अस्ति) (तम् एव यूयम् उपाध्वम्) ॥

TRANSLATION

O men, you should adore only that God who is wonderful, who cannot be attained by eyes and other senses, who is the Illuminator of the sun, the moon, the fire or electricity etc. He has filled up the heaven, the earth and the firmament. He is the Creator and the Spirit of all the movable objects. He the Divine Sun is always before us.

PURPORT

No visible and finite object can be God. None except the omnipotent God can create this world; nor except the

omnipresent, Infinite, All blissful innermost Spirit of all beings can uphold the universe, can be the witness of all sins and merits, can give the fruit of all actions. Without communion with Him, none can attain Dharma (righteousness) Arth a (wealth) Kama (fulfilment of noble desires) and Moksha (emancipation). Therefore He alone should be regarded as adorable by all.

THE COMMENTATORS'S NOTES

(चक्षुः) दर्शकं ब्रह्म = God the illuminator of all.

(अनीकम्) चक्षुरादीन्द्रियैरप्राप्तम्

= Not attained by the eyes and other senses.

(सूर्यः) सवितेव ज्ञानप्रकाशः

= Who like the sun is full of and giver of the light of knowledge.

(आत्मा) अतति सर्वत्र व्याप्नोति सर्वान्तर्यामी

= Omnipresent and Innermost Soul of all.

पुनरीश्वरकृत्यमाह ।

The attributes of God are told in the 2nd Mantra.

Mantra—2

सूर्यो देवीमुषसं रोचमानां मर्यो न योषामभ्येति पश्चात् ।
यत्रा नरो देवयन्तो युगानि वितन्वते प्रति भद्राय भद्रम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! येन ईश्वरेण उत्पाद्य स्थापितः अयं सूर्यः रोचमानां देवीम् उषसं पश्चात् मर्यः योषां न अभ्येति यत्र अस्मिन् विद्यमाने (मार्तण्डे) देवयन्तः नरः युगानि विज्ञाय भद्राय भद्रं प्रति वितन्वते । तम् एवं सकलस्रष्टारं यूयं विजानीत ॥

TRANSLATION

O men, know that God to be the Creator of the whole world, in whose creation this sun follows the divine and brilliant usha (dawn) as a man follows a young and elegant woman, in whose (of the sun) presence, leading knowers of the Mathematics and astronomy teachingthe same to others and desirous of being enlightened, calculate the years or four ages named Krita, Treta, Dvapara and Kali for the sake of doing good to others.

PURPORT

O learned persons, why should not that God be adored by all who has created the sun and established it in every world and on the basis of which (Sun) all calculations in Mathematics are made ?

THE COMMENTATOR'S NOTES

(नरः) नयनकर्तारो गणकाः

= Leading Mathematicians or astronemers.

(युगानि) वर्षाणि कृतत्रेताद्वापरकलिसंज्ञानि वा

= Years or four ages named Krita, Treta, Dvapara and Kali.

पुनः सूर्यकृत्यमाह ।

The functions of the sun are told in the third Mantra.

Mantra—3

भद्रा अश्वा॑ ह॒रितः॒ सूर्य॑स्य चि॒त्रा एत॑ग्वा अनु॒माद्या॑सः ।
न॒म॒स्यन्तो॑ दि॒व आ पृ॒ष्ठम॑स्थुः॒ परि॒ द्यावा॑पृथि॒वी य॑न्ति स॒द्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

भद्राः अनुमाद्यासः नमस्यन्तः विद्वांसः जनाः ये सूर्यस्य चित्राः एतग्वाः (अश्वाः किरणाः) हरितः द्यावापृथिवी सद्यः परियन्ति दिवः पृष्ठम् आस्थुः (समन्तात् तिष्ठन्ति) (तान् विद्यया उपकुर्वन्तु) ॥

TRANSLATION

Auspicious (benevolent) and admirable learned humble persons should know and utilise properly the swift and wonderful rays of the sun which go to (penentrate into) various objects and quickly circumambulate earth and heaven.

PURPORT

It is the duty of men to approach good and absolutely truthful persons, bow down before them, and receive from them the knowledge and practical application of mathematics and other subjects and accomplish their works with the help of dealings done in the light of the sun.

THE COMMENTATOR'S NOTES

(अश्वाः) महान्तो व्यापनीलाः किरणाः

= Great and pervading rays.

(हरितः) दिशः। हरित इति दिङ्नाम (निघ० १.६)

= Directions.

(एतग्वाः) एतान् प्रत्यक्षान् गच्छन्तीति एतग्वाः

= Going to and penentrating into the visible objects.

पुनस्तत्कृत्यमाह।

The functions of the sun are taught further in the fourth Mantra.

Mantra- 4

तत्सूर्यस्य देवत्वं तन्महित्वं मध्या कर्तोर्विततं सं जभार।
यदेदयुक्त हरितः सधस्थादाद्रात्री वासस्तनुते सिमस्मै॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यदा तत् सूर्यस्य मध्यमा विततं सत् ब्रह्म एतस्य देवत्वं महित्वं कर्तोः संजभार (प्रलयसमये संहरति) आत् (यदा सृष्टिं करोति) तदा सूर्यम् अयुक्त

(उत्पाद्य कक्षायां स्थापयति) सूर्यः सधस्थात् हरितः किरणैः व्याप्य सिमस्मै वासः तनुते (यस्य तत्वात्) रात्री (जायते) तत् (एव) ब्रह्म यूयम् उपाध्वं, तत् एव जगत्कर्तृ विजानीत ॥

TRANSLATION

O men ! God who is within the sun withdraws the divinity, majesty and work of the solar world, at the time of dissolution. When (God) creates the universe, He having generated establishes the sun in his axis. He pervades the directions with his rays from the same place and clothes the whole world (gives light and shelter). It is by God's ordained law that the night extends the veiling darkness over all after the sunset. You must adore only that one God and know Him to be the Creator of the world.

PURPORT

O good men ! You should know that the sun upholds the earth and other worlds by His attracting gravitating Power, illuminates them and is greater than these worlds. But he (sun) can not generate, uphold or gravitate without the creative, upholding and gravitative power of God. None except God is able to create, uphold and dissolve these worlds.

THE COMMENTATOR'S NOTES

(कर्तोः) कर्म = Work, act.

सधस्थात् समानस्थानात् = From the same place.

(सिमस्मै) सर्वस्मै लोकाय = For the whole world.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—5

तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्योरुपस्थे ।
अनन्तमन्यद्रुशदस्य पाजः कृष्णमन्यद्धरितः सं भरन्ति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यस्य सामर्थ्यात् मित्रस्य वरुणस्य अभिचक्षे द्योः उपस्थे (स्थितः सन्) सूर्यः (अनेकविधं रूपं) कृणुते अस्य सूर्यस्य अन्यत् रुशत् पाजः रात्रेः अन्यत् कृष्णं रूपं हरितः (दिशः) संभरन्ति (तत् अनन्तं ब्रह्म सततं सेवध्वम्) ॥

TRANSLATION

O men ! You should serve or worship only that One God by whose Power, the sun displays his various form (of brightness) in the middle of the heavens, so that Prana, Udana and other vital breaths may enable all beings to see all objects, His rays extend, on one hand, his infinite and brilliant power, on the other, by their departure bring on the blackness of night.

PURPORT

Learned persons should always teach men to worship that One God only and none else by whose Power, the sun causes the division of day and night distinguishing the bright from the black.

THE COMMENTATOR'S NOTES

(मित्रस्य) प्राणस्य

= Of the Prana (a vital breath.)

(वरुणस्य) उदानस्य

= Of the Udana (another kind of the vital breath.)

प्राणो मित्रम् (जैमिनीयोपनिषद् ब्राह्मणे ३. ३. ६)
प्राणोदानौ वै मित्रावरुणौ (शतपथ १. ८. ३. १२ ॥ ३. ६. १. १६)

प्राणोदानौ मित्रावरुणौ (शतपथ ३. २. २. १३)

Thus it is clear that Rishi Dayananda Sarasvati's interpretation of मित्र (mitra) and (वरुण) as quoted above is based upon the authority of the Brahmanas and is not imaginary.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—6

अद्या देवा उदिता सूर्यस्य निरंहसः पिपृता निरवद्यात् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देवाः ! सूर्यस्य उपासनेन उदिता प्रकाशमानाः सन्तः यूयं निः अवद्यात् अंहसः निः पिपृत यत् मित्रः वरुणः अदितिः सिन्धुः पृथिवी उत द्यौः प्रसाध्नुवन्ति तत् नः (अस्मान्) सुखयति तत् अद्य भवन्तः मामहन्ताम् ॥

TRANSLATION

O truthful learned persons, being enlightened by the Communion with God-the Divine Sun-the Light of Lights, deliver us from all heinous crimes and sins. May that which Prana, Udana, (two kinds of vital breaths) firmament, Ocean, earth and heaven accomplish, make us happy and respectable everywhere. You may admire them.

PURPORT

Men should always keep themselves away from sins, should observe Dharma (righteousness) should have communion with God and having thus attained peace should accomplish Dharma, Artha (wealth) Karma (fulfilment of noble desires) and Moksha (emancipation).

This hymn is connected with the previous hymn as by the word सूर्य is meant here God and sun.

THE COMMENTATOR'S NOTES

(उदिता) उत्कृष्टप्राप्तौ

= On the sublime attainment.

(सूर्यस्य) जगदीश्वरस्य = Of God.

(अवद्यात्) गर्ह्यात्

= Worthy of condemnation, despicable.

Here ends the commentary on the 115th hymn and seventh Varga of the first Mandala of the Rig Veda.

अथ षोडशोत्तरशततमं सूक्तम्

HYMN CXVI (116)

अस्य पंचविंशत्यृचस्य सूक्तस्य कक्षीवान् ऋषिः । अश्विनौ देवते । १, १०, २२, २३ विराट् त्रिष्टुप् छन्दः । २, ८, ९, १२, १३, १४, १५, १८, २०, २४, २५ निचृत् त्रिष्टुप् छन्दः । ३, ४, ५, ७, २१ त्रिष्टुप् छन्दः । धैवतः स्वरः । ६, १६, १९ भुरिक् पंक्तिश्छन्दः । ११ पंक्तिः १७ स्वराट् पंक्तिश्छन्दः । पंचमः स्वरः ॥

Seer of the hymn - Kasheevan. Devata or subject - Ashvins. Metres - Trishtup and Pankti of various kinds. Tunes-Dhaivata and Panchama.

अथ शिल्पविषयमाह ।

Some thing relating to art is told in the first Mantra.

Mantra—1

नासत्याभ्यां बर्हिरिव प्र वृञ्जे स्तोमाँ इयर्म्यभ्रियेव वातः ।
याव॑र्भगाय विमदाय जायां सेनाजुवा न्यूहतू रथेन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनुष्याः) यथा नासत्याभ्यां (शिल्पिभ्यां) योजितेन (रथेन) यौ सेनाजुवा अर्भाय विमदाय जायाम् इव संभारान् न्यूहतुः (तथा प्रयत्नवान्) स्तोमान् बर्हिः इव प्रवृंजे वातः अभ्रिया इव सद्यः इयर्मि ॥

TRANSLATION

O men; as by the vehicle in the form of an aeroplane yoked or driven by absolutely truthful artisans of righteous nature, commanders of the Army carry various articles to distant places, as a mother arranges everything for a child who is source of great joy, so I who am industrious, cut into pieces necessary articles for proper utilisation as the

water shatters the earth and hillocks etc. or as the wind scatters the clouds full of water ?

PURPORT

When water, air and pieces of earth are used methodically in various cars or vehicles, what wonderful works can they not accomplish.

THE COMMENTATOR'S NOTES

(बर्हिः) परिबृंहकं छेदकम् उदकम् बर्हिरित्युदकनाम (निघ० १-१२) = Water.

(विमदाय) विशिष्टो मदो हर्षो यस्मात् तस्मै
= For the source of great joy.

(स्तोमान्) मार्गाय संमूढान् पृथिवीपर्वतादीन्
= Earth and stones etc. used for building roads.

(नासत्याभ्याम्) अविद्यमानासत्याभ्यां पुण्यात्मभ्यां शिल्पिभ्याम्
= By absolutely truthful righteous artisans.

अथ युद्धविषयमाह ।

Now something absout the warfare is told in the second Mantra.

Mantra—2

वीळुपत्मभिराशुहेमभिर्वा देवानां वा जूतिभिः शाशदाना ।
तद्रासभो नासत्या सहस्रमाजा यमस्य प्रधने जिगाय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शाशदाना नासत्या (सभासेनापती) भवन्तो यथा वीळुपत्मभिः आशुहेमभिः वा देवानां जूतिभिः वा स्वकार्याणि नि ऊहथुः तथा तत् आचरन् रासभः प्रधने आजा संग्रामे यमस्य सहस्रं जिगाय (शत्रोः असंख्यातान् वीरान् जयेत्) ॥

TRANSLATION

O absolutely truthful and destroyers of the foes, O President of the Assembly and commander of the Army, as you accomplish your works with mighty and quick-going articles or with the activities of the battle whenever necessary, done by learnd persons, doing like that or following into your foot-steps, a man possessing the knowledge about the earth, water and fire etc. can conquer in battle thousands of enemies.

PURPORT

As the fire burns the forest and water shatters the earth, so enemies should be conquered by rapid and effective weapons.

THE COMMENTATOR'S NOTES

(वीळुपत्मभिः) बलेन पतनशीलैः

= Mighty or flying with force. (वीळु इतिबलनाम निघ० २.६)

(शाशदानौ) छेदकौ = Destroyers of enemies.

(रासभः) आदिष्टोपयोजनपृथिव्यादिगुण - समूहवत्पुरुषः । रासभावश्विनोरित्यादिष्टोपयोजननाम (निघ०) ।

= A man utlising the earth, water, fire etc. knowing their attributes.

(यमस्य) उपरतस्य मृत्योरिव शत्रुसमूहस्य

= Of death-like band of enemies.

अथ नौकादिनिर्माणविद्योपदिश्यते ।

Now the science of building boats and ships is taught.

Mantra—3

तुग्रो' ह भुज्युमश्विनोदमेघं रयिं न कश्चिन्ममृवाँ अवाहाः ।

तमूहथुर्नौभिरात्मन्वतीभिरन्तरिक्षप्रुद्भिरपोदकाभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना सेनापती युवां तुग्रः शत्रुहिंसनाय यं भुज्युम् उदमेघं कश्चित् ममृवान् रयिं न (इव) अवाहाः तं ह अपोदकाभिः अन्तरिक्षप्रुद्भिः आत्मन्वतीभिः नौभिः ऊहथुः (वहेतम्) ॥

TRANSLATION AND EXPLANATION

A man desirous of possessing and enjoying wealth, riches, necessaries of life, comforts and victory should fulfil his desires with the help of physical sciences. By constructing ships of wood, iron etc. and by using fire and water (for generating steam for propulsion) he may make voyages on the seas backwards and forwards and in this way he may amass wealth. Such a man never dies in want and without assets, for he has laboured as a man. Men should, therefore, spend all their efforts in building ships and boats for going and coming from one country to another by water. The ships are to be constructed with metals such as iron, copper, silver or with wood etc. and by the use of heat and light-producing fire. These substances when properly used enable men to go from one country to another with ease and comfort. The ships which carry men on their forward and return Voyages on the sea should be strong and able to stand (on the waters). The officers of the State and the merchants should make voyage by means of ships whenever the exigencies of business might require it. (Pt. Ghasi Ram ji's translation in Introduction to the Vedic Commentary).

THE COMMENTATOR'S NOTES

(तुग्रः) शत्रुहिंसकः सेनापतिः

= A commander of the Army who destroys his enemies.

(अश्विना) वायुविद्युताविव बलिष्ठौ

= Mighty like the wind and lightning.

(आत्मन्वतीभिः) प्रशस्ताः आत्मन्वन्तः विचारवन्तः क्रियाकुशलाः पुरुषाः विद्यन्ते यासु ताभिः

= Having men who are thoughtful and experts.

पुनस्तमेव विषयमाह

The same subject is continued :

Mantra—4

तिस्रः क्षपस्त्रिरहातिव्रजद्भिर्नासत्या भुज्युमूहथुः पतङ्गैः ।
समुद्रस्य धन्वन्नार्द्रस्य पारे त्रिभी रथैः शतपद्भिः षळश्वैः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या (सभासेनापती) युवां तिस्रः क्षपः अहा (दिनानि) अति व्रजद्भिः पतंगैः सहयुक्तैः शतपद्भिः त्रिभिः रथेभिः भुज्युं समुद्रस्य धन्वन् आर्द्रस्य पारे त्रिः ऊहथुः (गमयेताम्) ॥

TRANSLATION AND EXPLANATION

The three kinds of cars, the ships etc. should be provided with means of comfort and they should be able to move at such a great speed that they may cross the watery ocean, the land, the upper region in three days and three nights, rushing on their course as if they were provided with innumerable feet. They should have six mechanisms, fire chambers for securing swift motion. Let men travel comfortably in three regions. Men can enjoy the best comforts by acting in this way, but not otherwise.

PURPORT

Oh when men shall be able to cross the ocean etc. within three days and three nights, what happiness is there that they may not attain ?

THE COMMENTATOR'S NOTES

(क्षपाः) रात्रीः = Nights.

(समुद्रस्य) सम्यग्द्रवन्ति आपो यस्मिन् तस्य अन्त-

रिक्षस्य = Of the firmament.

(धन्वन्) धन्वनः बहुसिकतस्य स्थलस्य
= Of a sandy place or desert.

(त्रिभिः) भूम्यन्तरिक्षजलेषु गमयितृभिः
= Enabling to travel on earth, the water and the firmament.

(षडश्वैः) षट् अश्वाः आशुगमकाः कलायन्त्रस्थितिप्रदेशा येषु ते = With six mechanisms.

TRANSLATOR'S NOTES

क्षपेतिरात्रिनाम (निघ० १.७)
समुद्र इत्यन्तरिक्षनाम (निघ० १.३)

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—5

अनारम्भणे तदवीरयेथामनास्थाने अग्रभणे समुद्रे ।
यदश्विना ऊहथुर्भुज्युमस्तं शतारित्रां नावमातस्थिवांसम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विनौ यत् (यौ) युवाम् अनारम्भणे अनास्थाने अग्रभागे समुद्रे शतारित्रां नावम् ऊहथुः तम् आतस्थिवांसं भुज्युम् अवीरयेथाम् विक्रमेथाम् (तत् तां वयं सदा सत्कुर्याम) ॥

TRANSLATION

Ye men ! in the ocean full of water and in the upper region where there is no means of support for hand, where none can stand, you should travel for success in your undertakings, by building ships and aerial cars in the way des-

cribed above. Such cars when moved by the properly yoked Ashvins (fire and water or electricity and wind) bring success to the undertakings. There should be a hundred iron bars (i. e. apparatus) for supporting the cars on land, or water and in the air and keeping them steady and for taking the bearings. These apparatus should be fixed to the land conveyances, ships and aerial cars. These three kinds of cars should be constructed for making them steady. Such cars secure permanent and abiding enjoyments.

PURPORT

The officers of the State should travel in a supportless path (firmament or sky) by aircrafts. Unless the soldiers are protected well, it is not possible to get victory. Such a great ship should be built where there are a hundred or more oars. Men should build the largest possible ships or steamers. In the same manner, a man desirous of speedy transport, should build vehicles which may go to the earth as well as to the firmament or middle regions.

THE COMMENTATOR'S NOTES

(समुद्रे) अन्तरिक्षे सागरे वा
= In the firmament or the Ocean.

(अश्विनौ) विद्याप्राप्तिशीलौ = Learned men and women.

(भुज्युम्) भोगसमूहम् = Enjoyment

TRANSLATOR'S NOTES

अश्विनाविति पदनाम (निघ० ५. ६)
पद-गतौ गतेस्त्रयोऽर्थाः – ज्ञानं गमनं प्राप्तिश्च अत्र प्राप्त्यर्थं ग्रहणं कृत्वा विद्याप्राप्तिशीलौ
इति महर्षि दयानन्द व्याख्या ।
भुज–पालनाभ्यवहारयोः
पुनस्तमेव विषयमाह

Mantra—6

यमश्विना दुदथुः श्वेतमश्वमुघाश्वाय शश्वदित् स्वस्ति ।
तद् वां दात्रं महि कीर्तेन्यं भूत् पैद्वो वाजी सदमिद्धव्यो अर्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवाम् अघाश्वाय (वैश्याय) यं श्वेतम् अश्वं भास्वरं विद्युदाख्यं ददथुः (दत्तः) येन शश्वत् स्वस्ति प्राप्य वां कीर्तेन्यं महि दात्रम् इत् (एव) गृहीत्वा पैद्वः वाजी तत् सदं रचयित्वा अर्यः च हव्यः भूत् तत् इव (एव) विधताम् ॥

TRANSLATION

All men should exert themselves in this way, because it helps to secure enjoyments. These cars mentioned above are to be constructed by the use of the white steam which the scientific men generate by properly employing the aforesaid Ashvins (water and fire) for the purpose of swift locomotion. Those conveyances are always a source of comfort. This power of the Ashvins (Water and fire etc.) is fit to be bestowed as a gift and as it is conductive to happiness, it is invigorating. It is full of great capabilities and most praiseworthy. It is productive of excellent good to others. This fire is a swift horse which causes these cars to move rapidly on their tracks. We should employ this fire, the cause of swift locomotion, to our use. The merchants should use it in particular.

PURPORT

Those Presidents of the Assembly and Commanders of the Army, who protect the traders well and send them to distant lands for business, become prosperous and enjoy happiness constantly.

THE COMMENTATOR'S NOTES

(अश्विना) जलपृथिव्याविव आशु सुखदातारौ
= Quick givers of happiness like the earth and water.

(अश्वम्) अध्वव्यापिनमग्निम्
= Fire which pervades the path, here the meaning of electricity has been taken.

(अघाश्वाय) हन्तुम् अयोग्याय शीघ्रं गमयित्रे
= For a vaishya (Trader) who is not to be killed and who makes things move rapidly by the use of steam and electricity etc.

(पैद्वः) सुखेन प्रापकः = Conveyer with ease.

(वाजी) ज्ञानवान् = Full of knowledge or wisdom.

TRANSLATOR'S NOTES

अग्निर्वा अश्वः श्वेतः (शतपथ० ३. ६. २. ५)

So the meaning of अश्व as अग्नि (fire in the form of electricity) given by Rishi Dayananda is well authenticated. पैद्वः is from पद-गतौ गतेस्त्रयोऽर्थाः – ज्ञानं गमनं प्राप्तिश्च here the third meaning has been taken. वाज is derived from वज-गतौ here the first meaning of गति as ज्ञान or knowledge has been taken. It is note-worthy that while Sayanacharya, Venkata Madhava, Prof. Wilson, Griffith and some other commentators have taken श्वेत अश्व to be a white horse, Rishi Dayananda Sarasvati on the clear authority of the Shatapath Brahmana ३. ५. २. ५ अग्निर्वा अश्वः श्वेतः (शतपथ ३. ६. २. ५) has taken it for fire in the form of electricity.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—7

युवं नरा स्तुवते पज्रियाय कक्षीवते अरदतं पुरंधिम् ।
कारोतराच्छफादश्वस्य वृष्णः शतं कुम्भाँ असिञ्चतं सुरायाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरा युवं (युवां) पज्रियाय कक्षीवते (विद्यार्थिने) पुरन्धिम् अरदतम् । वृष्णः अश्वस्य कारोतरात् शफात् सुरायाः पूर्णान् शतं कुम्भान् असिचतम् ॥

TRANSLATION

O learned leaders, President of the Assembly and commanders of the army, you give to a student who is an enquirer after truth a devotee of God and obedient and disciplined much and various knowledge and power of action. You give him good guidance of the path of wisdom. From the mighty room of fire which is like a horse, you fill hundreds of jars of the distilled juice from the place of the sprinkling of water, which is like the hoof of the horse and which pleases active artisans.

PURPORT

A student who is endowed with peaceful disposition, humility, self-control and other virtues is able to manufacture various conveyances, having become a great artisan or expert in various arts and industries, who is trained by absolutely truthful instructors as for both in the theory and and practice of arts. When artisans manufacture vehicles, sprinkle water, kindle the fire below and move the cars with steam etc., they are able to travel to distant lands by the use of electricity etc. which are like horses.

THE COMMENTATOR'S NOTES

(कक्षीवते) प्रशस्तशासनयुक्ताय
= Obedient who gets and obeys good orders.

(कारोतरात्) कारान् व्यवहारान् कुर्वतः शिल्पिनः उ वितर्के तरति येन
= From which a man pleases active or industrious artisans.

(शफात्) खुरात् इव जलसेकस्थानात्

= From the place of sprinkling which is like a hoof.

(अश्वस्य) तुरंगस्येव अग्निगृहस्य

= Of the room of fire which is like a horse.

(सुरायाः) अभिषुतस्य रसस्य

= Of the distlled juice.

TRANSLATOR'S NOTES

सुरा इत्युदकनाम (नि० १.१२) = Water or juice.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—8

हिमेनाग्निं घ्रंसमवारयेथां पितुमतीमूर्जमस्मा अधत्तम् ।
ऋबीसे अत्रिमश्विनावनीतमुन्निन्यथुः सर्वगणं स्वस्ति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवां हिमेन (उदकेन) अग्निं घ्रंसं च अवारयेथाम् अस्मै पितुमतीम् ऊर्जम् अधत्तम् ऋबीसे अत्रिम् अवनीतं सर्वगणं स्वस्ति च उत् निन्यथुः (ऊर्ध्वं नयतम्) ॥

TRANSLATION

O men and women who are performers of the Yajnas, quench with cold water the blazing fire and remove the darkness of night with the day's light. Give to men strength by feeding them on nourishing food. You extricate a man fallen below in the dark of ignorance and worldly passions and restore him to every kind of welfare.

PURPORT

It is the duty of great scholars to remove the heat by the water purified by Yajna and by the preservation of the

forests. They should make men strong by supplying them invigorating and purified food. They should make all men enjoy happiness and remove three-fold misery by the performance of the Yajnas.

THE COMMENTATOR'S NOTES

(घ्रंसम्) दिनम् घ्रंस इत्यहर्नाम (निघ० १.९) = Day.

(ऋबीसे) दुर्गतभासे व्यवहारे

= In a bad dealing or State.

(अत्रिम्) अत्तारम् । अदेस्त्रिनिश्च । उणा० ६.६९ अत्र चकारात् त्रिबनुवर्तते । तेन अद् धातोस्त्रिप् ।

= Eater of fruits or enjoyer of worldly pleasures.

(अश्विना) यज्ञानुष्ठानशीलौ

= Performers of Yajnas.

TRANSLATOR'S NOTES

By three fold or three kinds of miseries are meant आध्यात्मिक Spiritual, internal or individual misery caused by illness or ignorance etc.

आधि भौतिक दुःख Social misery caused by the absence of love and sympathy आधि दैविक दुःख = Cosmic misery caused by storm, over rain, absence of rain, fire, floods etc.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—9

परावृतं नासत्यानुदेथामुच्चाबुध्नं चक्रथुर्जिह्मवारम् ।
क्षरन्नापो न पायनाय राये सहस्राय तृष्यते गोतमस्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्निवायुवद् वर्तमानौ नासत्या अश्विनौ युवां जिह्म-वारम् उच्चा बुध्नम् अवतम् अनेन (कार्यसिद्धि) चक्रथुः

(कुरुतम्) तं पदा नुवेथां यो गोतमस्य याने तृष्यते पायनाय अपः क्षरन् एव सहस्राय राये जायेत तादृशं निर्मिमाथाम् ॥

TRANSLATION

O learned President of the assembly and commander of the Army who are truthful and are like fire and air, you should send the protecting army to distant places, keeping it properly under the charge of efficient high officers and fit to keep awaywicked enemies. In the chariot of the persons who is the greatest devotee of God and sincere admirer of of wise men, let there be proper arrangements for quenching the thirst of travellers and let there be abundant wealth for the fulfilment of all legitimate desires.

PURPORT

It is the duty of the artisans to have a reservoir of sweet water in the vehicles like the aeroplanes which may be impelled with the help of fire in the form of electricity. Let all requisite articles be placed there and travelling to distant countries let people earn much wealth and utilise it for Charitable purposes.

THE COMMENTATOR'S NOTES

(नासत्या) अग्निवायू इव वर्तमानौ

= Those who are like fire and air.

(गोतमाय) अति शयेन गौः स्तोता गोतमस्तस्य

= Of the greatest devotee of God and sincere admirer of wise men.

TRANSLATOR'S NOTES

(गौरिति स्तोतृनाम निघ० ३.१६)

(अतिशयेन स्तौति परमात्मानं ज्ञानिनो विदुषश्च सः

The same subject is continued :

Mantra—10

जुजुरुषो नासत्योत वव्रिं प्रामुञ्चतं द्रापिमिव च्यवानात् ।
प्रातिरतं जहितस्यायुर्दस्रादित्पतिमकृणुतं कनीनाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या राजधर्मसभापती युवां च्यवानात् द्रापिम् इव वव्रिं प्रामुंचतम् (दुःखात् पृथक् कुरुतम्) उत (अपि) जुजुरुषः विद्यावयोवृद्धात् आप्तात् अध्यापकात् कनीनां शिक्षाम् अकृणुतम् आत् समये प्राप्ते) एकैकस्याः इत् (एव) एकैकं पतिं च । हे दस्रौ (वैद्यौ इव प्राणदातारौ) जहितस्य आयुः प्रातिरतम् ॥

TRANSLATION

O truthful Presidents of the Raja Sabha (Council of ministers) and Dharma Sabha (Religious Assembly) as they remove an armour from a renegade. keep a distributor of wealth or charitable person from all misery. Make arrangements for the education of the Brahmacharinis who are full of splendour from absolutely truthful aged and experienced for their marriage with suitable husbands (one for one). O givers of new life like the Vaidyas or physicians who are destroyers of all diseases, augment the life span of a man of renunciation (by providing him with all necessities).

PURPORT

It is the duty of the officers of the State and preachers to eliminate the troubles of charitable persons. They should protect all students whether boys and girls and arrange to impart them wisdom and good education. They should prevent by law the marriage of boys before 25th year and of the girls before 16th and should allow their marriage by self selection (Svayamvara system) upto the minimum age of 48 in the caseof men and 24 in the case of women. In this way, they should help the growth of their physical and spiritual power.

THE COMMENTATOR'S NOTES

(वव्रिम्) संविभक्तारम्
= A man of charitable disposition distributing wealth and articles among the needy.

(द्रापिम्) कवचम् = Armour.

(च्यवानात्) पलायमानात्
= From a run-away or renegade.

(जहितस्य) हातुः = Of a man of renunciation.

पुनस्तमेव विषयमाह ।
The same subject is continued.

Mantra—11

तद्वां नरा शंस्यं राध्यं चाभिष्टिमन्नासत्या वरूथम् ।
यद्विद्वांसा निधिमिवापगूळ्हमुद्दर्शतादूपथुर्वन्दनाय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरा नासत्या विद्वांसा धर्मराजसभास्वामिनौ वां युवां युवयोः यत् शंस्यं राध्यं च अभिष्टिमत् वरूथम् अपगूढं (गृहाश्रमसंबंधि कर्म अस्ति तत् निधिम् इव दर्शतात् वन्दनाय उत् (ऊपथुः ऊर्ध्वं सततं वपेथाम्) ॥

TRANSLATION

O leaders of Dharma (righteousness) O absolutely truthful presidents of the Dharma Sabha (Religious Assembly) and Raja Sabha (Council of Ministers) glorious and admirable is your work which is the bringer of welfare and good happiness that you being highly learned, manifest or reveal in charming form like the treasure,knowledge pertaining to the obvious duties of household life etc. for your respectable progeny and for aquiring praise from all quarters.

PURPORT

O man, you should not regard any treasure giver of greater happiness like the treasure of knowledge. Without this, it is not possible to get desirable progeny and happiness. You should also know that there is no development or advancement of knowledge without genuine or bonafide criticism.

THE COMMENTATOR'S NOTES

(वन्दनाय) अभितः सत्कारार्हायै अपत्याय प्रशंसायै च
= For respectable progeny and praise from all sides.

(राध्यम्) राद्धुं संसाद्धुं योग्यम्
= Worthy to be accomplished.

(अपगूळ्हम्) अवगतं संवरणम् – आच्छादनं यस्मात् तत्
= Without veil-clear, obvious or evident.

TRANSLATOR'S NOTES

It is wrong on the part of Shri Sayanacharya, Prof. Wilson and others to take Vandana as the name of a particular Rishi while as it is derived from वदि-अभिवादनस्तुत्योः and means–admirable and respectable.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—12

तद्वां नरा सनये दंसं उग्रमाविष्कृणोमि तन्यतुर्न वृष्टिम् ।
दध्यङ् ह यन्मध्वाथर्वणो वामश्वस्य शीर्ष्णा प्र यदीमुवाच ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरा वां (युवयोः) सकाशात् दध्यङ् आथर्वणः अहं सनये तन्यतुः वृष्टिं न (इव) यत् उग्रं दंसः

आविष्कृणोमि यत् (यः) विद्वान् वां मह्यं च अश्वस्य शीर्ष्णा मध्वीं ह प्रोवाच तत् युवां लोकं सततम् आविष्कृणवाथाम् ॥

TRANSLATION

O leaders (teachers and preachers) pursuing a good and wise policy, having acqired knowledge from you, I who am the son of a man of non-violent nature and one who approaches the upholders of Dharma (righteousness) and Vidya (wisdom) reveal for the enjoyment of happiness, as the lightning manifests or produces rain, your sublime and mighty deed. You should also manifest or bring before the public that great scholar who has taught you and me the sweet knowledge of the Shastras, with the noble action like that of the Acharya who pervades (is expert in) all sciences.

PURPORT

As no one can get happiness without the rain, so none can get delight and increase his intellectual power, without the help of knowledge and great scholars. Without them knowledge and happiness, Dharma and other objects of life cannot be accomplished. Therefore this act of acquiring knowledge and association with great scholars must be done by all.

THE COMMENTATOR'S NOTES

(दंसः) कर्म = Deed.

तन्यतुः) विद्युत् = Lightning.

(दध्यङ्) दधीन विद्याधर्मधारकान् अंचति प्राप्नोति सः
= Who approaches the upholders of Vidya (wisdom) and Dharma (righteousness).

(शीर्ष्णा) शिरोवत् कर्मणा
= By the sublime deed that is like the head in the body.

TRANSLATOR'S NOTES

(आथर्वणः) अहिंसकस्यापत्यं दंस इति कर्मनाम (निघ० २. १)

The word दध्यङ् is derived from डु धाञ्-धारणपोषणयो and अञ्चु-गति पूजनयोः hence the above meaning given by Rishi Dayananda Sarasvati. It is wrong on the part of Sayanacharya and others to take it as the name of a particular sage and to associate absurd myth with it.

आथर्वण is from अ+थर्व हिंसायाम् (काशकृत्स्न धातु पाठे) अथर्वणः अपत्यम् आथर्वणः ।

Therefore the above meaning has been given by Rishi Dayananda.

पुनस्तमेव विषयमाह

The same subject is centinued.

Mantra--13

अजोहवीन्नासत्या करा वां महे यामन्पुरुभुजा पुरंन्धिः ।
श्रुतं तच्छासुरिव वध्रिमत्या हिरण्यहस्तमश्विनावदत्तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या पुरुभुजा अश्विनौ (अध्यापकौ) यः पुरन्धिः (विद्वान्) वध्रिमत्याः करा महे यामन् अजोहवीत् तौ युवां (सर्वेभ्यः विधा-जिज्ञासुभ्यः) यत् हिरण्य-हस्तं श्रुतं तत् दत्तम् (सततं दद्यातम्) ॥

TRANSLATION

O absolutely truthful and revealers of truth by dispelling the darkness of ignorance, enjoying much bliss, a highly learned person for the achievement of happiness takes in marriage the hand of a virtuous virgin from whom he gets development of various faculties and he acquires much knowledge from you as from a noble teacher. Please impart

that (technical and other) knowledge which enables a man to earn much gold and other kinds of wealth with one's hand to all the seekers of knowledgs.

PURPORT

O Scholar ! as a learned man accomplishes all household duties having taken the hand of a learned lady, in the same manner, you should propagate or diffuse knowledge having gathered around you intelligent students. As students get delight and bliss by acquiring knowledge from a good teacher, in the same way, learned husbands and wives should always enjoy happiness, by imparting good education to others' and their own children.

THE COMMENTATOR'S NOTES

(यामन्) याम्ने-सुखप्राप्तये । अत्र या धातोरौणादिको मनिन्

= For the achievement of happiness.

(पुरन्धिः) बहुविधायुक्तः = Endowed with much knowledge.

(वध्रिमत्याः) वध्रयः-प्रशस्ता वृद्धयो विद्यन्ते यस्यास्तस्याः सत्स्त्रियः

= Of a good woman who causes development of various faculties.

(हिरण्यहस्तम्) हिरण्यं हस्ते यस्मात् तं बोधम्

= The knowledge that enables a man to aquire much gold or other kinds of wealth.

TRANSLATOR'S NOTES

There is not a single word in the text to show that Vadhriwati was the wife of an impotent husband and that Ashvins gave her a son named Hiranya hasta and yet Sayanacharya prefaces his commentary with these words—

वध्रिमतीनाम कस्य चिद्राजर्षेः पुत्री नपुंसकभर्तृका ।

सा पुत्रलाभार्थम् अश्विनावाजुहाव ॥

How should men deal with others is told in the fourteenth Mantra.

Mantra – 14

आस्नो वृकस्य वर्तिकामभीके युवं नरा नासत्या मुमुक्तम् ।
उतो कविं पुरुभुजा युवं ह कृपमाणमकृणुतं विचक्षे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पुरुभुजा नासत्या नरा अश्विनौ युवं (युवाम्) अभीके वृकस्य आस्नः (आस्यात्) वर्तिकाम् इव (सर्वान् मनुष्यान् अविद्याजन्यदुःखात्) अमुमुक्तम् (मोचयतम्) उत-उ खलु अपि युवं सर्वा विद्या विचक्षे कृपमाणं कविम् अकृणुतम् ॥

TRANSLATION

O absolutely truthful leaders of men, teachers and preachers, you liberate all men from the misery caused by ignorance as a quail is liberated from the mouth of wolf. You are benefactors of many, you make a man wise and kind-hearted to impart true wisdom to all.

PURPORT

It is the duty of all learned persons to lead men to the desirable act of the acquisition of knowledge and to keep them away from all unjust acts, having kindness to all beings. It is by doing this, that they enjoy happiness.

THE COMMENTATOR'S NOTES

(अभीके) कामिते व्यवहारे = Desired act.
(विचक्षे) विख्यापयितुम् = To impart knowledge.
(पुरुभुजा) पुरून् बहून् जनान् सुखानि भोजयितारौ = Benefactors of many men.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—15

चरित्रं हि वेरिवाच्छेदि पर्णमाजा खेलस्य परितक्म्यायाम् ।
सद्यो जङ्घामायसीं विश्पलायै धने हिते सर्तवे प्रत्यधत्तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विनौ युवाभ्याम् आजा परितक्म्या खेलस्य चरित्रं वेः इव पर्णं सद्यः अच्छेदि । हिते धने विश्पलायै आयसीं जंघां सर्तवे हि प्रत्यधत्तम् ॥

TRANSLATION

O President of Assembly and Commander of the Army, you immediately cut off the evil character or mischief of the army of the enemies in the battle at night like the wing of a bird. Then you give the strong army (made of iron-so to say) for the protection or preservation of the beneficial wealth and for carrying on the policy that protects the people.

PURPORT

It is the duty of the noble king and othe officers of the State who are engaged in bringing about the welfare of the subjects, to cut off in battle the evil character or mischief of the wicked, like the wing of a bird. The subjects should be protected well, for, protection is the recompense of the revenue received from the people.

THE COMMENTATOR'S NOTES

(चरित्रम्) शत्रुशीलम्

= The evil character or mischief of the enemies.

(परितम्यायाम्) रात्रौ । परितक्म्याः रात्रिः परितः

एनां तक्मे । तक्मेत्युष्णनाम तकत इति सतः (नि० ११. २५)

= Army that kills the wicked.

(जङ्घाम्) हन्ति यया ताम्

= For the policy that protects the people.

(खेलस्य) शत्रुखंडस्य

= Of the unit of the army of the foes.

TRANSLATOR'S NOTES

While Sayanacharya, Prof. Wilson and others take it as a reference to the cutting off the foot of a queen named Vishpala the wife of Khela, and to the giving of an iron leg by Ashvins, Shri Kapali Shastri has tried to explain it spiritually in the words like अत्र पादच्छेदः दिव्याध्वनि गच्छन्त्या गतिमंगम् असुरकृतं लक्ष्ययति। तथा रात्रिः अन्यैरलक्षित एव कृतः अश्विनोऽनुग्रहः इति द्योतययति आयसी जंघाम् । इति गमन बलवीर्यद्योतनाय विश्पला-विशां पालयित्रीति - स एव ।

This spiritual interpretation is certainly better than that of Sayanacharya and his followers.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—16

शतं मेषान्वृक्ये चक्षदानमृज्राश्वं तं पितान्धं चकार ।
तस्मा अक्षी नासत्या विचक्ष आधत्तं दस्रा भिषजावनर्वन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः वृक्ये शतं मेषान् दद्यात् या ईदृक् उपदिशेत् यः स्तेनेषु ऋज्राश्वः स्यात् तं चक्षदानम् ऋज्राश्वं पिता अन्धम् इव दुःखारूढं चकार । हे नासत्या दस्रा भिषजौ इव वर्तमानौ अश्विनौधर्मराज सभाधीशौ युवां यः (अविद्यावान् कुपथगामी जारः रोगी वर्तते) तस्मै अनर्वन्

(अविदुषे) विचक्षे अक्षी (व्यवहारपरमार्थ विद्यारूपे अक्षिणी) आधत्तम् (समन्तात् पोषयतम्) ।

TRANSLATION

A King who is the protector of his subjects like their father, causes a man who cuts into pieces hundreds of sheep and gives them to a female thief and who having a trained horse tells others by his discourses to do such evil deeds, to suffer in prison etc. like a blind man. O ye absolutely truthful Ashvins (President of the Dharma Sabha — Religious assembly and Rajya Sabha — Council of Ministers) who are like expert physicians destroyers of all diseases. you give eyes of secular and spiritual knowledge to the person who is ignorant,licentious, debautchee and suffering from various diseases, so that he may clearly see the path of righteousness and tread uponit.

PURPORT

It is the duty of a King with his council of Ministers to put into prison like blind persons those who are violent, thieves and debauchees and to make them lovers of Dharma and knowledge by arranging lectures for their benefit and reform and to make them healthy by supplying proper medicines and wholesome food.

THE COMMENTATOR'S NOTES

(वृकये) वृकस्य स्तेनस्य स्त्रियं स्तेन्यै

= For the wife of a thief or female thief.

(चक्षदानम्) व्यक्तोपदेशम् । अत्र चक्षिङ् धातोः औणादिकः आनक् प्रत्ययोऽडुगागमश्च बाहुलकात्

= Preacher or instigator.

(अनर्वन्) अनर्वणे अविद्यमानज्ञानाय

= For an ignorant person, not possessing wisdom or knowledge.

TRANSLATOR'S NOTES

चक्षिङ्-व्यक्तायां वाचि दर्शनेऽपि (धातुपाठेऽदादि: उणा०) अनर्वा is derived from ऋ-गतिप्रापणयो: गतेस्त्रयोऽर्था:-ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणम् स्नामदिपद्यर्तिपृशकिभ्यो वनिप् (उणादि० ४, ११३) इति वनिप् । ऋच्छतीत्यर्वा so अनर्वा means an ignorant person.

वृक इति स्तेननाम (निघ० ३. २४)

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—17

आ वां रथं दुहिता सूर्यस्य कार्ष्मेवातिष्ठदर्वता जयन्ती ।
विश्वे देवा अन्वमन्यन्त हृद्भिः समु श्रिया नासत्या सचेथे ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे नासत्या (सभासेनेशौ) सूर्यस्य दुहिता इव कार्ष्म इव वां (युवयो:) जयन्ती सेना अर्वता युक्तं रथम् आतिष्ठत् (समन्तात् तिष्ठतु) । यं विश्वेदेवा: हृद्भि: अनु अमन्यन्त ताम् उ श्रिया युक्तां सेना युवां सं सचेथे ॥

TRANSLATION

O President of the assembly and commander of the Army who are illuminators of true knowledge, May your conquering army which is like the daughter of the Sun i. e. Dawn and useful like wooden articles, ascend your cars which are followed by horsemen. When you are associated with this glorious army, all enlightened persons heartily aploud and support you.

PURPORT

O Officers of the State, you shou'd manifest the justice of Dharma (righteousness) like the sun by organising an army which is praised by all learned persons and which is equipped with all powerful arms and requisite materials.

THE COMMENTATOR'S NOTES

(सूर्यस्य दुहिता) सूर्यस्य दूरेहिता कन्या इव कान्तिः उषाः

= The Dawn who is like the Daughter of the Sun.

(काष्मेंव) यथा काष्ठादिकं द्रव्यम्

= Like the wooden articles.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra – 18

यद्यातं दिवोदासाय वर्तिर्भरद्वाजायाश्विना हयन्ता ।
रेवदुवाह सचनो रथो वां वृषभश्च शिंशुमारश्च युक्ता ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे हयन्ता युक्ता अश्विना (सभासेनाधीशौ) युवां दिवोदासाय भरद्वाजाय यत्वर्तिः रेवत् अयातं (प्राप्नुतम्) यं च वा (युवयोः) वृषभः शिंशुमारः सचनः रथः उवाह (तं तत् च सततं संरक्षतम्) ॥

TRANSLATION

O active President of the Assembly and Commander of the Army who practise Yoga (concentration of mind and self-control) what wealth with house and other things you give to a man who is the giver of the light of justice and knowledge and whose soldiers are mighty and strong and

your charming chariot that destroys the wicked going away from the path of Dharma (righteousness and duty) and which is endowed with all the parts of the Army and therefore showerer of victory protect them well.

PURPORT

It is the duty of the King and officers of the State to use all that they have, for the protection and preservation of their kingdom with justice.

THE COMMENTATOR'S NOTES

(दिवोदासाय) न्यायविद्याप्रकाशस्य दात्रे
= For the giver of justice and knowledge.

(भरद्वाजाय) भरन्त: पुष्यन्त: पुष्टिमन्तो वाजा: वेगवन्तो योद्धारो यस्य तस्मै
= For the person whose soldiers are mighty, strong and quick moving

(वृषभ:) विजयवर्षक: = The showerer of victory.

TRANSLATOR'S NOTES

The word दिवोदास is derived from two roots दिवु-क्रीड़ा विजिगीषा व्यवहार द्युतिस्तुति मोदमदस्वप्नकांति गतिषु here the meaning of द्युति or light has been taken particularly the light of justice and knowledge दासृ-दाने ।

Therefore the meaning given above by Rishi Dayananda Sarasvati is on the basis of the roots from which the word is derived. It is certainly wrong on the part of Shri Sayanacharya, Prof. Wilson and others taking Divodas and Bharadwaja as the name of a particular historical person as it is opposed to the fundamental principle of the Vedic Terminology.

पुनस्तमेव विषयमाह

The same subject is continued,

Mantra—19

रयिं सुक्षत्रं स्वपत्यमायुः सुवीर्यं नासत्या वहन्ता ।
आ जह्नावीं समनसोप वाजैस्त्रिरह्नो भागं दधतीमयातम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे समनसा वहन्ता नासत्या अश्विनौ (सभासेनेशौ) युवां सनातनन्यायसेवनात् रयिं सुक्षत्रं स्वपत्यम् आयुः सुवीर्यं वाजैः सह वर्तमानां जह्नावीम् अह्नः भागं त्रिः दधतीं (सेनायै) उपायातम् (सम्यक् प्राप्नुतम्) ॥

TRANSLATION

O President of the Assembly and Commander of the Army who are endowed with good knowledge, absolutely truthful and conferers of happiness bearing the observance of eternal justice, strength and wealth, good progeny, long life, and vitality, approach your army which withstands the foes' army heroically, which follows a well-regulated time-table dividing it into three parts (morning, after noon and evening or night) and discharging its duties properly at apportioned time.

PURPORT

No one can earn and preserve wealth and health without knowledge. truth and justice and none can enjoy happiness without them. Therefore it is possible to preserve the State, with the observance of Dharma (righteousness and duty) only.

THE COMMENTATOR'S NOTES

(जह्नावीम्) जहत्याः त्याज्यायाः शत्रुसेनायाः इमां विरोधिनीं सेनाम् । अत्र जहातेर्द्वेऽन्त्यलोपश्च [उणा० ३. ३६] इति हाधातोर्नुस्ततस्तस्येदमित्यण् । पृषो-

दरादित्वाद्वर्णव्यत्ययः ।

= Withstanding the foe's army herocially.

पुनस्तमेव विषयमाह

Mantra—20

परि॑विष्टं जाहु॒षं वि॒श्वतः॑ सीं सु॒गेभि॒र्नक्त॑मूहथू॒ रजो॑भिः ।
विभि॒न्दुना॑ नासत्या॒ रथे॑न॒ वि पर्व॑ताँ अजर॒यू अ॑यातम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या युवां यथा अजरयू [सूर्याचन्द्रमसौ] रजोभिः [लोकैः] सह नक्तं पर्वतान् (मेघान्) वहतः तथा विभिन्दुना रथेन [सैन्यम्] ऊहथुः । विश्वतःसीं परिविष्टं जाहुषं [राज्यं प्राप्य पर्वततुल्यान् शत्रून्] व्ययातम् ॥

TRANSLATION

O absolutely truthful President of the Assembly and Commander of the Army, as un-aging sun and moon with worlds and easy paths uphold mountains and clouds, so with the chariot that destroys enemies. you maintain the army. Having attained a desirable kingdom drive away enemies even if they are like mountains.

PURPORT

As the members of the Council of Ministers having obtained kingdom with righteous means conquer even the enemies that are in forts or in mountains and thus show their great influence and splendour, in the same manner, the sun and the moon illuminate all objects of the world. As there is darkness in the absence of the sun and the moon, in the same manner, there is the darkness of injustice in their absence.

THE COMMENTATOR'S NOTES

[जाहुषम्] जाहुषां गन्तव्यानामिदं गमनम् । अत्र ओहाङ् गतौ इत्यस्मात् औणादिक: उसि: तत: तत्-तस्येदमित्यण् ।।

= Attainment or desirable State.

[पर्वतान्] मेघान् शैलान्वा

= The clouds or the mountains. (पर्वत इति मेघनाम—निघ० १. १०) ।

[विभिन्दुना] विविधभेदकेन = Dessroyer of enemies.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—21

एकस्या वस्तोरावतं रणाय वशमश्विना सनये सहस्रा ।
निरहतं दुच्छुना इन्द्रवन्ता पृथुश्रवसो वृषणावरातीः ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषणौ इन्द्रवन्ता अश्विना (सभासेनेशौ) यथा तमः मेघान् च सूर्यः जयति तथा एकैकस्याः सेनायाः रणाय प्रेषणेन वस्तोः (दिनस्य मध्ये) स्वसेनाम् आवतम् वशं प्रापय्य सहस्रा सनये पृथुश्रवसः अरातीः दुच्छुनाः [शत्रुसेनाः] निरहतम् ।।

TRANSLATION

O wealthy President of the Assembly and Commander of the Army, who are benevolent like the sun and the moon, who are mighty showeres of powerful arms, as the sun conquers darkness and clouds, in the same manner, protect your army by sending it in day time to fight your adversaries and desire that it should conquer them. For the enjoy-

ment of Kingdom, overcome and bring under your control the army of the wicked foes, who cause you suffering and not happiness and possess much grain.

PURPORT

As by the rise of the sun and the moon, all living beings get delighted, in the same manner, all righteous persons enjoy happiness in good State, by righteous dealing and by the removal of the enemies and unrighteousness.

THE COMMENTATOR'S NOTES

[अश्विना] सूर्याचन्द्रमसाविव सभासेनेशौ
= The President of the Assembly and commander of Army who are benevolent like the sun and the moon.

[दुच्छुनाः] दुर्गतं शुनं सुखं याभ्यस्ताः । अत्र वर्ण-व्यत्ययेन सस्य तः । शुनमिति सुखनाम [निघ० ३. ६] = Causing misery, devoid of happiness.

TRANSLATOR'S NOTES

About Ashvinau it is stated in the Nirukta Chapter VI. तत् काविश्वनौ ? द्यावापृथिव्यावित्येके । अहोरात्रावि-त्येके सूर्याचन्द्रमसावित्येके । [निरुक्ते ६. १] ।

So by the analogy of the Sun and Moon, the meaning of the President of the Assembly and Commander of the Army has been taken.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—22

अरस्यं चिदार्चत्कस्यावृतादा नीचादुच्चा चक्रथुः पातवे वाः ।

शयवे चिन्नासत्या शचीभिर्जसुरये स्तर्यं पिप्यथुर्गाम् ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या युवां शचीभिः शरस्य सकाशादागतात् नीचात् अवतात् चित् [अपि] आर्चत्कस्य सकाशात् आगतात् उच्चावतात् प्रजाः पातवे बलम् आचक्रथुः चित् [अपि] शयवे जसुरये स्वयं वाः गा च पिप्यथुः ॥

TRANSLATION

O men of true knowledge, with your wisdom, you use your power to protect the people from a wicked mean person engaged in doing ignoble deeds, coming from a man of violent nature and also through a good man coming from one who respects all righteous persons and who himself is engaged in doing noble deeds. For a person who sleeps well (as a result of proper exertion in day time) and for a destroyer of wicked persons, you multiply good water for the use of boats and land for distribution among the industrious needy men-

PURPORT

O men, you should honour a man who is destroyer of his enemies and respector of his friends and give him plots of land. As air and sun cause growth by drawing up water from the earth and trees and by raining it down, in the same manner, you should uplift the world by noble deeds.

THE COMMENTATOR'S NOTES

[शरस्य] हिंसकस्य = Of a man of violent nature.

[जसुरये] हिंसकाय = Here for the destroyer of enemies.

TRANSLATOR'S NOTES

शर is derived from शॄ-हिंसायाम् क्रया०

जसुरये is from जसु-हिंसायाम् पुराः

अवतात् is from अव-रक्षणगति कान्ति प्रीतितृप्त्यवगम

प्रवेश श्रवण स्वाम्यर्थ याचन क्रियेच्छा व्यवहार दीप्त्यालिंगन हिंसादानभागवृद्धिषु

= Here two meanings of हिंसा and रक्षण have been taken in different contexts.

अथाध्यापकोपदेशकौ किं कुर्यातामित्याह

What should teachers and preachers do is taught in the 23rd Mantra.

Mantra—23

अवस्यते स्तुवते कृष्णियाय ऋजूयते नासत्या शचीभिः ।
पशुं न नष्टमिव दर्शनाय विष्णाप्वं ददथुर्विश्वकाय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या उपदेशकाध्यापकौ युवां शचीभिः अवस्यते स्तुवते ऋजूयते कृष्णियाय विश्वकाय दर्शनाय पशुं नष्टम् इव विष्णाप्वं ददथुः ॥

TRANSLATION

O absolutely truthful preachers and teachers, from your refined words imparting good teachings, you give to a man who desires his protection, is admirer of Dharma (righteousness aud duty), is a man of upright nature, is of attractive nature and kind to all beings, true knowledge to be attained by learned persons, so that he may see well the path of Dharma, as a lost animal is restored to its master.

THE COMMENTATOR'S NOTES

(कृष्णियाय) कृष्णम् आकर्षणम् अर्हाय

= For a man of attractive nature on account of his extra-ordinary virtues.

(विष्णाप्वम्) विष्णान् विद्याव्यापिनो विदुषः आप्नोति बोधस्तम्।
= Knowledge to be attained by learned persons.

(विश्वकाय) विश्वस्य अनुकम्पकाय For a person kind to all.

PURPORT

It is the duty of absolutely truthful preachers and teachers to impart true knowledge of all sciences to the hearers and students endowed with peacefulness and other virtues and intelligent. They should give them the knowledge of all objects from earth to God as cows and other animals are shown. Here no kind of laziness and deception should be resorted to as they are abominable.

TRASLATOR'S NOTES

It is very wrong on the part of Shri Sayanacharya, Prof. Wilson, Griffith and others to take Krishna, and Vishvaka as the proper nouns denoting some particular persons, instead of taking them, as denoting certain attributes as clearly explained by Rishi Dayananda Sarasvati.

पुनस्तमेव विषयमाह।

The same subject is continued :

Mantra – 24

दश रात्रीरशिवेना नव द्यूनवनद्धं श्नथितमप्स्व१न्तः।
विप्रुतं रेभमुदनि प्रवृक्तमुन्निन्यथुः सोममिव स्रुवेण॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या युवां यथा शचीभिः अशिवेन (अमङ्गलकारिणा युद्धेन) सह वर्तमानौ शिल्पिनौ अवनद्धं श्नथितम् उदनि प्रवृक्तं नौकादिकं दश रात्रीः नवघून् अप्सु अन्तः

संस्थाप्य पुनः ऊर्ध्वंनयतः एवं स्रुवेण सोमम् इव रेभम् उत् निन्यथुः ॥

TRANSLATION

O absolutely truthful preachers and teachers, you raise up or uplift a devotee of God and an admirer of wisemen, as two artisans when an auspious battle is going on, have the boat or steamer in the water for ten nights and nine days, bound with tight bonds, take it out like Soma and other oblations with a ladle.

PURPORT

As armies within the water or submarines can not be killed by the enemies, in the same manner, men established in wisdom and sermons on true Dharma can not be troubled by the misery caused by ignorance. As artisans take the boat or steamer to and fro at appropriate time and conquer their enemies, in the same manner, you should conquer ignorance by imparting education. As a substance when put in the Yajna. becomes purifier of air and water, in the same manner, good sermon purifies.

THE COMMENTATOR'S NOTES

(रेभम्) स्तोतारम् रेभम् इति स्तोतृनाम (निघ० ३. १६) ।

= Devotee of God or admirer of wisdom and Dharma (righteousness).

पुनस्तमेव विषयमाह ।

The same subject is continued,

Mantra—25

प्र वां दंसांस्यश्विनाववोचमस्य पतिः स्यां सुगवः सुवीरः ।
उत पश्यन्नश्नुवन्दीर्घमायुरस्तमिवेज्जरिमाणं जगम्याम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विनौ अहं वां (युवयोः) दंसांसि प्रावोचं तेन सुगवः सुवीरः पश्यन् उत (अपि) दीर्घम् आयुः अश्नुवन् अस्य पतिः स्याम् । परिव्राजकः अस्तम् इव जरिमाणं देहंत्यक्त्वा सुखेन इत्जगम्याम् ॥

TRANSLATION

O highly learned and active teachers and preachers, I have thus told your noble acts like the teaching and preaching etc. May I be the master of this place having good cattle and noble progeny retaining my sight and seeing the real nature of truth and untruth and enjoying a long life. As a Sanyasi gives up his home, in the same manner, having given up worn out body caused by old age, let me enjoy the bliss of emancipation.

THE COMMENTATOR'S NOTES

(दंसांसि) उपदेशाध्यापनादीनि कर्माणि
= Good actions like the preaching and teaching etc.

(अस्तम्) गृहम् = Home.

TRANSLATOR'S NOTES

दंसइति कर्मनाम (निघ० २. १)
अस्तमिति गृहनाम (निघ० ३. ४)

PURPORT

Men shou'd preserve the world by doing the deeds done by absolutely truthful righteous people and having augmented their age and acquired knowledge with the observance of Dharma and self-control and having got good helpers. They should cast off their old and shattered bodies by the practice of Yoga and should enjoy the bliss of emancipation.

This hymn is connected with the previous hymn, as there is mention of the attributes of the earth and attributes of the President of the Assemblies and commander of the Army.

Here ends the commentary on the 116th Hymn and 12th Varga of the first Mandala of the Rigveda.

अथ सप्तदशोत्तरशततमं सूक्तम्

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अस्य पंचविंशत्यृचस्य सूक्तस्य कक्षीवान् ऋषिः । अश्विनौ देवते । १ निचृत् पंक्तिश्छन्दः । ६.२२ विराट् पंक्तिः । २१, २५, ११ भुरिक् पंक्तिश्छन्दः । पंचमः स्वरः । २, ४, ७, १२, १६, १७, १८, १६ निचृत् त्रिष्टुप् । ८, ६, १०, १३, १४, १५, २०, २३ विराट् त्रिष्टुप् । ३, ५, २४ त्रिष्टुप् छन्दः । धैवतः स्वरः ॥

The seer of theHymn-Kaksheevan. Devata or subject-Ashvinau. Metres-Pankti and Trishtup of various kinds. Tunes-Panchama and Dhaivata.

अथ राज धर्म विषयमाह ।

The duties of a King are taught in the first Mantra.

Mantra—1

मध्वः सोमस्याश्विना मदाय प्रत्नो होता विवासते वाम् ।
बर्हिष्मती रातिर्विश्रिता गीरिषा यातं नासत्योप वाजैः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना नासत्या युवाम् इषा प्रत्नः होता वाजैः मदाय वां (युवयोः) मध्वः सोमस्य या बर्हिष्मती रातिः विश्रिता गोः च अस्ति तां विवासते इव उपयातम् ॥

TRANSLATION

O absolutely truthful President of the assembly and Commander of the Army, a man who is the Scholar of ancient lore(Veda) giver of happiness to all, volutarily serves you for the enjoyment of bliss by the elimination of all diseases with the virtues like knowledge and others He gladly accepts your gift of sweet Soma (juice of some nourishing and invigorating herbs, which augments all physical

and mental faculties and which is resorted to by truthful learned persons and he delights in your true and pleasant speech. Please come to us.

PURPORT

O President of the Assembly and commander of the Army, enjoy all desirable happiness by acquiring knowledge by serving absolutely truthful persons and by bearing their attributes and their noble acts, by taking Soma and other medicinal juices for the removal of all Physical diseases and ignorance of medical and other subjects by the study of various sciences.

THE COMMENTATOR'S NOTES

(प्रत्नः) प्राचीनविद्याध्येता = A Scholar of ancient lore.

(बर्हिष्मती) प्रशस्तवृद्धियुक्ता = Augmenter of all faculties.

(वाजैः) विज्ञानादिभिर्गुणैः

= By virtues like knowledge and others.

TRANSLATOR'S NOTES

The word बर्हिः is derived from बृह-वृद्धौ वाज is derived from वज-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च here the first meaning of knowledge has been taken.

पुना राजधर्ममाह ।

The same subject is continued :

Mantra—2

यो वामश्विना मनसो जवीयान्रथः स्वश्वो विश आजिगाति ।
येन गच्छथः सुकृतो दुरोणं तेन नरा वर्तिरस्मभ्यं यातम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरा अश्विना (सभासेनेशौ) यः सुकृतः स्वश्वः मनसः जवीयान् रथः अस्ति स विशः आजिगाति वां (युवां) येन रथेन वर्तिः दुरोणं गच्छथः तेन अस्मभ्यं यातम् ॥

TRANSLATION

O leaders of justice, O President of the Assembly and Commander of the Army, please come to our abode with that car which has been well manufactured, which is swifter than the mind of a man, drawn by electric forces or horses which appears before men and with which you repair to the dwelling of the virtuous.

PURPORT

It is the duty of the King and officers of the State to please their subjects by approaching them on the cars drawn by electric forces. They should do only such acts as increase their glory and reputation.

THE COMMENTATOR'S NOTES

(स्वश्वः) शोभना अश्वा वेगवन्तो विद्युदादयस्तुरंगा वा यस्मिन्

= Having electric forces or good rapid horses.

(सुकृतः) सुष्टु साधनैः कृतो निष्पादितः

= Manufactured by good means.

अथाध्ययनाध्यापनाख्यमाह ।

Now the subject of reading and teaching is dealt with.

Mantra—3

ऋषिं नरावंहसः पाञ्चजन्यमृबीसादत्रिं मुञ्चथो गणेन ।
भिन्नता दस्योरशिवस्य माया अनुपूर्वं वृषणा चोदयन्ता ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरौ वृषणा चोदयन्ता अशिवस्य दस्योः मायाः भिनन्ता अनुपूर्वं पांचजन्यम् अत्रिं गणेन ऋषिम् ऋबीसात् अंहसः मुंचथः ॥

TRANSLATION

O leaders of knowledge, Showerers of joy, urging upon all to acquire knowledge and other virtues, destroying the devices of the malignant wicked persons, you liberate a man who is free from the spiritual, mental and physical miseries, a follower of eternal Vedic Principles, one who has attained the Yogic Siddhis (accomplishments) by the practice of Pranayama etc. from all ignorance. sins and obstacles that come in the way of his study and diffusion of knowledge, along with other teachers and students.

PURPORT

It is the greatest duty of the King and other officers of the State, to protect the propagators or diffusers of knowledge from all miseries and to establish them in happiness, to remove all robbers, thieves and other wicked persons. They should accomplish the four objects of human life. i. e. Dharma (righteousness) Artha (Wealth) Kama (fulfilment of noble desire) and Moksha (emancipation) being themselves endowed with Vidya (wisdom) and Dharma, and to induce all to propagate them.

THE COMMENTATOR'S NOTES

(अंहसः) विद्याध्ययननिरोधकाद् विघ्नाख्यात् पापात्

= From all sin and obstacles that obstruct the acquirement of knowledge.

(पांचजन्यम्) पंचसु जनेषु प्राणादिषु भवं, प्राप्त योगसिद्धिम्

= One who has attained the Yogic Siddhis (accomplishments) by the practice of Pranayama etc.

[ऋबीसात्] नष्टविद्याप्रकाशात् अविद्यारूपात् । ऋवीसमपगतभासम् अपहृतभासम् अन्तर्हितभासं गत-भास वा [निरु० ६.३५]

= From ignorance where the light of knowledge is lost.

(अत्रिम्) अविद्यमानानि आत्ममनः शरीरदुःखानि येन = Free from the spiritual, mental and physical miseries.

(अनुपूर्वम्) अनुकूलाः पूर्वे वेदोक्ता आप्तसिद्धान्ता यस्य = Following the eternal Vedic principles.

TRANSLATOR'S NOTES

The word पंचजनाः means according to Nighantu and Nirukta all men as stated in the Nighantu पंचजनाइति मनुष्यनामसु (निघ० २.३) and पंचजना: चत्वारो वर्णा निषादपंचमा इत्यौपमन्यवः (निरुक्ते ३.२.८) So it may mean benefactor of all humanity. Rishi Dayananda himself has given the meaning of पंचानाम् in Rig 1. 176. 3 as ब्राह्मणक्षत्रियवैश्यशूद्र निषादानाम् in his commentary on Rig 2. 34. 14 he has said. प्राणापान व्यानोदानसमानान् It is noteworthy that चोदयन्ता used in the Mantra has been explained by Sayanacharya also as प्रेरयन्तौ but he adds निवारयन्तौ Though every grammarian knows that the two words are opposite to each other. Rishi Dayananda explains it correctly as विद्यादिशुभगुणेषु प्रेरयन्तौ Who is more faithful to the text is for impartial scholars to judge.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—4

अश्वं न गूळ्हमश्विना दुरेवैर्ऋषिं नरा वृषणा रेभमप्सु ।
सं तं रिणीथो विप्रुतं दंसोभिर्न वां जूर्यन्ति पूर्व्या कृतानि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरा वृषणा अश्विना दुरेवैः दंसोभिः पीडितम् अश्वम् इव विप्रुतं रेभम् अप्सु सुनिष्ठितं तम् ऋषिं न सुखेन गूढं संरिरीथः (यतः) वां (युवयोः) पूर्व्या कृतानि (एतानि कर्माणि) न जूर्यन्ति ॥

TRANSLATION

O leaders of happiness, showerers of knowledge, President of the Assembly and Commander of the Army, you protect a man who praises all sciences and virtues, is well-versed in the Vedas which are repositaries of all knowledge, a seer revealing the secret wisdom, himself a great mystic, troubled by ignorant and stupid people like a horse troubled and hidden by hard-hearted persons. Such acts done by you for the preservation and propagation of knowledge never fade away. (They make you immortal).

PURPORT

There is simile used in the Mantra. The King and officers of the State should protect the diffusers of knowledge who are troubled by ignorant and wicked persons, as a horse troubled and stolen away by robbers or thieves and kept in a hidden place is restored to its owner. They are honoured, adored and served, for their actions like the propagation of electricity and other sciences are and immortal and undecayable. They do not fade away.

THE COMMENTATOR'S NOTES

(अश्वम्) विद्युतम् = Electricity.

(रेभम्) सकलविद्यागुणस्तोतारम्

= Praiser or admirer of all the sciences and virtues.

(अप्सु) विद्याव्यापकेषु वेदादिषु सुनिष्ठितम्

= Well versed in and devoted to the study of the Vedas etc. which are repositories of all knowledge.

(विप्रुतम्) विविधानां व्यवहाराणां वेत्तारम्

= Knower of all dealings.

TRANSLATOR'S NOTES

For the meaning of the word अश्वम् विद्युतम् see Shatapath Brahmanas 3. 6. 2. 5.

अग्निर्वा अश्वः श्वेतः (शत० ३. ६. २.५)

रेभ इति स्तोतृनाम (निघ० ३.१६)

विप्रुतम् is derived from — विप्रुङ् गतोऽगतेरर्थेषु ज्ञानार्थग्रहणमत्र = Among the three meanings of गति the first of knowledge has been taken here. Though in the Vedic Lexicon Nighantu it is clearly stated in 3.16 रेभ इति स्तोतृनाम (निघ० ३.१६) Sayanacharya, Prof. Wilson, Griffith and others take it to be the name of a particular sage अप्सु is from आप्लृ-व्याप्तौ hence Rishi Dayananda Sarasvati's interpretation as विद्याव्यापकेषु परिनिष्ठितम् ।

अथ राजधर्मविषयमाह ।

The duties of a King are told in the fifth Mantra.

Mantra—5

सुषुप्वांसं न निर्ऋतेरुपस्थे सूर्यं न दस्रा तमसि क्षियन्तम् ।
शुभे रुक्मं न दर्शतं निखातमुदूपथुरश्विना वन्दनाय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे दस्रा अश्विना युवां वन्दनाय निर्ऋतेः तमसि क्षियन्तं सुषुप्वांसं न सूर्यं न शुभे रुक्मं न दर्शतं निखातम् उत ऊपथुः ॥

TRANSLATION

O destroyers of miseries, experts, in the science of agriculture, for getting admiration, you put some seeds in the field, like a person sleeping in the lap of the mother earth fearlessly at night, like the ornament, used for embellishment and like the bright sun.

PURPORT

There are three similes used in the Mantra. As people sleep well and without any anxiety when there is a good Government and after getting up do their deeds in day time as men get gold and its ornaments for ombellishment and as they do agriculture and other works, in the same manner, the king and officers of the State get delighted and are respected on getting good subjects.

THE COMMENTATOR'S NOTES

(निर्ऋतेः) भूमेः निर्ऋतिरितिपृथिवीनाम (निघ० १.१)

= Of the earth.

(तमसि) रात्रौ तम इति रात्रिनाम (निघ० १.७)

= At night.

(अश्विना) कृषिकर्मविद्याव्यापिनौ

= Experts in the science of agriculture.

(वन्दनाय) स्तवनाय

= For getting praise or admiration.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra 6

तद्वां नरा शंस्यं पज्रियेण कक्षीवता नासत्या परिज्मन् ।
शफादश्वस्य वाजिनो जनाय शतं कुम्भाँ असिञ्चतं मधूनाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पज्रियेण कक्षीवता सह वर्तमानौ नासत्या नरा वां यत् परि ज्मम् वाजिनः अश्वस्य शफात् इव विद्युद्वेगात् जनाय मधूनां शतं कुम्भान् असिचतं तत् वां (युवयोः) शंस्यं कर्म (विजानीमः) ॥

TRANSLATION

O President of the Assembly and commander of the Army, O good leaders, It is your noble act that you who are absolutely truthful being present with a noble ever alert learned teacher, you arrange hundred jars of water to be sprinkled daily on the roads for the convenience of all men and for the welfare of the hoof and speed of the horses.

PURPORT

The King and officers of the State should get the water sprinkled with hundreds of water pots everyday for the comfort and happiness of all men, so that the dust from the hoofs of the horses may not go up and men of the army may go and come conveniently without any difficulty. They should please their subjects by doing such noble deeds for the welfare and comfort of all.

THE COMMENTATOR'S NOTES

(पज्रियेण) प्राप्तव्येषु भवेन
= Noble person who is to be attained or desired by all.

(कक्षीवता) शिक्षकेन विदुषा सह
= With the learned teacher.

(शफात्) खुरात् शंकरणति प्रापयतीति शफो वेगस्तस्माद् वा अत्रान्येभ्योऽपि दृश्यत इति डः पृषोदरादित्वान्मलोपः ।

(मधूनाम्) उदकानाम् । मध्वित्युदकनाम (निघ० १. १२. ६) = From hoof or speed.

TRANSLATOR'S NOTES

The word पज्रिय is drieved from पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र प्राप्त्यर्थग्रहणम् पदधातोरौणादिकोरक् वर्णव्यत्ययेन दस्य जः, ततोभवार्थे घः ॥
कक्षीवान् has been explained by Rishi Dayananda Saraswati as बृहतः कक्षयो विद्याप्रदेशा विदिताः सन्ति यस्य सः in Rig. 1. 126.

2 So it means a very learned person-knower of many sciences.

कक्षा इत्यंगुलिनामसु (निघ० २.५) अत्र कक्षशब्दात् भवे छन्दसीति यत् । ततः प्रशंसायां मतुप् ॥

Shri Sayanacharya explains असिञ्चतम् as अपूरयतम् though that is not the meaning in धातु पाठ It is षिच्-क्षरणे तुदा० Sayanacharya has therefore to add सिचतिन्न पूरणार्थः Rishi Dayananda has given the natural and well-known meaning of sprinkling as shown above. Who is more faithful to the text is for impartial scholars to decide.

पुनरध्यापकोपदेशकगुणा उपदिश्यन्ते ।

The attributes of teachers and preachers are taught again in the seventh Mantra.

Mantra—7

युवं नरा स्तुवते कृष्णियाय विष्णाप्वं ददथुर्विश्वकाय ।
घोषायै चित्पितृषदे दुरोणे पतिं जूर्यन्त्या अश्विनावदत्तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरा अश्विनौ (युवां) कृष्णियाय स्तुवते पितृषदे विश्वकाय दुरोणे विष्णाप्वं पतिं ददथुः । चित् [अपि] जूर्यन्त्यै घोषायै पतिम् अदत्तम् ॥

TRANSLATION

O leaders, O President of the Assembly and Commander of the Army ! Please give to a King who is kind to all good people, who desires to have agriculture in his land and State, who is truthful, who sits at the feet of experienced elderly scholars, a man who is well-versed in agriculture as guardian or supervisor of that work. You also give or arrange to give a suitable worthy husband to a learned lady uttering always noble words and having cowsheds so that she may lead happy life and attain old age comfortably.

PURPORT

It is the duty of King and other dispensers of justice to supply agriculturists all requisite implements and experts in agriculture to protect and supervise their work. They should also grant true justice to their subjects and urge upon them

to be industrious. They should then receive their due revenue in accordance with Dharma from them when they accomplish their works.

THE COMMENTATOR'S NOTES

(कृष्णियाय) कृष्णं विलेखनं कृषिकर्म अर्हति यस्तस्मै

= He who desires to have agriculture.

(विश्वकाय) अनुकम्पिताय समग्राय राज्ञे

= For a king who is kind to all.

(घोषायै) घोषाः प्रशंसिताः शब्दा गवादिस्थित्यर्थाः स्थानविशेषा वा विद्यन्ते यस्यां तस्यै

= For a lady who utters noble words and has a cow-shed for the service of the cows.

(पतिम्) पालकं स्वामिनम् ।

= A guardian or husband.

पुनरत्र राजधर्ममाह ।

Again the duties of a King are told.

Mantra—8

युवं श्यावाय रुशतीमदत्तं महः क्षोणस्याश्विना कण्वाय ।
प्रावाच्यं तद्वृषणा कृतं वां यन्नार्षदाय श्रवो अध्यधत्तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषणा अश्विना युवं (युवां) महः क्षोणस्य (सकाशात्) श्यावाय कण्वाय रुशतीम् अदत्तम् । यत् वां (युवयोः) प्रवाच्यं कृतं श्रवः अस्ति तत् नार्षदाय अधि अधत्तम् ॥

TRANSLATION

O mighty highly educated leaders, President of the Assembly and commander of the Army ! You give illuminating or shining knowledge to a wise and learned person through a good teacher, who utters always words of deep

wisdom. You give to the son of a noble leader, the knowledge of the sublime shastra (which must be instructed) and of the duties to be performed.

PURPORT

The President should give proper instruction to intelligent persons and to rulers on earth. He should deal with all men lovingly and justly.

THE COMMENTATOR'S NOTES

(श्यावाय) ज्ञानिने । श्यैङ् धातोरौणादिको वन्

= For a learned person.

(रुशतीम्) प्रकाशिकां विद्याम्

= Illuminating knowledge.

(क्षोणस्य) अध्यापकस्य = Of a teacher.

(कण्वाय) मेधाविने = To a wise man.

(नार्सदाय) नृषुनायकेषु सीदति तदपत्याय

= For the son of a leader.

TRANSLATOR'S NOTES

(रुशतीम्) is from रुश-भासार्थः धातुकल्पद्रुमादौ = Illuminating or shining (knowledge) (क्षोणस्य) is derived from क्षु-शब्दे इत्यस्मादौणादिको न प्रत्ययः = Of a teacher who utters good words of wisdom. Sayanacharya gives two quite different so-called stories or myths in his commentary. In the first story, he explains क्षोण as क्षोणस्य-क्षोणाय दृष्टिराहित्येन गन्तुम् अशक्ताय एकस्मिन्नेव स्थाने निवसते कण्वाय महः तेजः – तैजसं चक्षुरिन्द्रियमदत्तम् ॥

=Gave eye-sight to Kanva who was blind & therefore could not go anywhere. क्षि-निवास गत्योः According to the other quite different story. अपर आह = He explains क्षोणः as

शब्दकारी वीणाविशेषः तस्य श्रवः (शब्दम्) अध्यधत्तम् उषसो विज्ञानार्थमधिकं कुरुतम् ।।

Which of these two quite different stories is to be relied upon ? None of them, of course as they are imaginary or ingenuous. Rishi Dayananda Sarsvati never relied upon these absurd myths and gave derivative meanings of the Vedic words and Universal teachings. Even Prof. Wilson who has mainly translated Sayanacharya's Sanskrit Commentary into English was forced to remark in his notes on volume 1, P. 358. "The blindness of Kanwa is not adverted to in any of his hymns hither to met with.

अथात्र तार विद्यामूलमाह ।

Mantra—9

पुरू वर्पांस्यश्विना दधाना नि पेदव ऊहथुराशुमश्वम् ।
सहस्रसां वाजिनमप्रतीतमहिहनं श्रवस्यं तरुत्रम् ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना पुरु वर्पांसि दधाना सन्तौ युवां पेदवे श्रवस्यम् अप्रतीतं वाजिनम् अहिहनं सहस्रसाम् आशुं तरुत्रम् अश्वं न्यूहथुः ।।

TRANSLATION

O Ashvins (artisans) you who are beautiful and assume various forms, give for quick movement a horse in the form of electricity which is present on the earth, is accomplisher of innumerable works, powerful, swift, rapid, invisible, destroyer of clouds and taking across the ocean.

PURPORT

It is not possible to go to distant countries easily and to get the news soon from distant places without the use of electricity to various steamers and telegraph etc.

THE COMMENTATOR'S NOTES

(पेद्वे) गमनाय पदधातोरौणादिक उप्रत्ययः, वर्ण-व्यत्ययेनास्येकारश्च (अश्वम्) विद्युदाख्यमग्निम्
= Fire in the form of electricity or quick movement.

(अप्रतीतम्) अदृश्यम् = Invisible.

(अवस्यम्) अवसि अन्ने पृथिव्यादौ भवम्
= Presient on earth etc.

(तरुत्रम्) समुद्रादितारकम् = That takes across the ocean.

God alone who is the Creator of electricity and the whole world is to be adored is taught in the tenth Mantra.

Mantra--10

एतानि वां श्रवस्या सुदानू ब्रह्माङ्गूषं सदनं रोदस्योः ।
यद्वां पज्रासो अश्विना हवन्ते यातमिषा च विदुषे च वाजम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुदानू अश्विना वां (युवयोः) एतानि श्रवस्या कर्माणि (प्रशंसनीयानि) सन्ति अतः वां पज्रासः यत् रोदस्योः सदनम् आंगूषं ब्रह्म हवन्ते यत् च युवां यातं तस्य वाजम् इषा च विदुषे सम्यक् प्रापयतम् ॥

TRANSLATION

O liberal givers, teachers and preachers, These your philanthropic acts are praiseworthy. Therefore please give us the knowledge of Brahma (God) Who is the Support of the sun and the earth and Supreme Teacher of all sciences, Whome all your preceptors and friends also invoke. Give the knowledge of that Supreme Being to all scholars willingly and with the constant practice of Yoga.

PURPORT

It is the duty of all men to know the means by which Brahma (God) who is the support of all, worthy of Adora-

tion by all and creator of the whole world is attained and to teach them to others and thus to attain all Bliss.

THE COMMENTATOR'S NOTES

(आंगूषम्) आंगूषाणां विद्यानां विज्ञापकमिदं (ब्रह्म) अत्र अगिगतेरुषन् ततस्तस्येदमित्यण्

= God who is the Supreme Teacher of all sciences.

(पज्रासः) विज्ञापयितॄणि मित्राणि

= Teachers and friends.

(वाजम्) विज्ञानम् = Knowledge or wisdom.

TRANSLATOR'S NOTES

The word आंगूषम् Angoosham is derived from अगि-गतौ गतेस्त्रिष्वर्थेषु अत्र ज्ञानार्थं ग्रहणम् Among the three meanings of गति the first meaning of knowledge has been taken here. Angoosham is the adjective of Brahma which therefore means as given above. पज्रासः is from पद-गतौ among the three meanings of गति- the first that of knowledge has been taken here in implied causative form लुप्तण्यन्त: It is wrong on the part of Sayanacharya to interpret it as पज्रासोऽङ्गिरसां गोत्रोत्पन्ना यजमानाः = 'Sacrificers born in Angirasa family. It simply means learned persons and their preceptors.

पुनर्विद्युद् विद्योपदिश्यते ।

The science of telegraphy is taught further in the 11th Mantra.

Mantra—11

सूनोर्मानेनाश्विना गृणाना वाजं विप्राय भुरणा रदन्ता ।
अगस्त्ये ब्रह्मणा वावृधाना सं विश्पलां नासत्या रिणीतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रदन्ता सूनोः इव मानेन विप्राय वाजं गृणाना भुरणा नासत्या वावृधाना ब्रह्मणा अगस्त्ये विश्पलां न अश्विना (मित्रत्वेन प्रजया सह) सम् अरिणीतम् (संगच्छेथाम्) ॥

TRANSLATION

O President of the Assembly and Commander of the Army who are absolutely truthful, who write so well and are nourishers of men, you should have that friendship, rsepect and love towards the subjects, as a son has towards his parents and parents towards their children. You should mingle with your subjects, give true knowledge to a wise man, growing with Vedic wisdom and imparting that to others as it protects all people, so that they may always perform noble deeds.

PURPORT

As parents please their children and children please their parents, as teachers please their pupils and pupils please their teachers, as husbands please their wives and wives please their husbands and as friends please one another, in the same manner, rulers should always please their subjects and the subjects should constantly please their rulers.

THE COMMENTATOR'S NOTES

(रदन्तौ) सुष्ठु लिखन्तौ

= Writing well. The rulers and other officers of the State should write well and should preserve all important documents. This refutes the wrong theory that in the Vedic age writing was not known.

[रद-विलेखने] Tr.

(अगस्त्ये) अगस्तिषु-ज्ञातव्येषु व्यवहारेषु साधुनि कर्मणि । अत्र अग गतौ इति धातोरौणादिकस्ति-प्रत्ययोऽसुडागमश्च । (विसेस्तिः उण० ४. १८०) (विश्पलाम्) विशां पालिकां विद्याम् ।

= The knowledge that protects all subjects.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—12

कुह यान्ता सुष्टुतिं काव्यस्य दिवो नपाता वृषणा शयुत्रा ।
हिरण्यस्येव कलशं निखातमुदूपथुर्दशमे अश्विनाहन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे यान्ता न पाता वृषणा शयुत्रा अश्विना युवां दशमे अहन् हिरण्यस्य इव निखातं कलशं दिवः काव्यस्य सुस्तुतिं कुह उत् ऊपथुः ॥

TRANSLATION

O active, never falling down showerers of noble desires, learned President of the Assembly and Commander of the Army, protecting sleeping people, like a hidden vessel full of gold, where did you show the seed of poetry full of sublime wisdom, on the tenth day ?

PURPORT

As rich men keep milk and other articles in the Vessels of gold and silver etc. and are glorified on account of their virtues, in the same manner, artists establishing the people in the paths of knowledge and justice and making them mature by the sermons on wisdom and justice, enjoying the prosperity and beauty of the kingdom and being admired by all, where do they dwell ? The answer to this question is that they dwell among or in association with the righteous and learned persons.

THE COMMENTATOR'S NOTES

(दिवः) विज्ञानयुक्तस्य = Full of wisdom.

(शयुत्रा) यौ शयून् – शयानान् त्रायतः तौ = Protecting the sleeping men and women.

TRANSLATOR'S NOTES

Sayanacharya gives two differnt interpretations of शयुत्रा which is so clear, as explained by Rishi Dayananda Saras-

vati in the manner given above. It shows the duty of the President of the Assembly and other officers of the State to make arrangements for proper watch at night so that men and women may sleep well without any anxiety. Sayanacharya takes it to mean (1) शयुना-शयने-निवासस्थाने or in dwelling. (2) शयुत्रेत्येतदश्विनोर्विशेषणम्। शयुनाम्नस्त्रायको Protector of a person named शयु This is erroneous as it is opposed to the Principles of the Vedic terminology as it is given in the Meemansa aphorisms like परन्तु श्रुति सामान्य मात्रम् (मीमांसा १-३१) There can not be proper nouns in the Vedas but only common nouns denoting certain attributes. Even Sayanacharya admits that there is no mention of Rebha in the text and yet supposes the reference to him. The exact significance of the दशमेऽह्नन् or tenth day is a matter of research yet. It may signify that after testing the ability and other virtues of the pupil, secret knowledge may be given to him.

पुनर्युवावस्थायामेव विवाहकरणावश्यकत्वमाह ।

The necessity of marriage in youth only is told in the 13th Mantra.

Mantra – 13

युवं च्यवा॑नमश्विना॒ जर॑न्तं॒ पुन॒र्युवा॑नं चक्रथुः॒ शची॑भिः ।
युवो रथं॑ दुहि॒ता सूर्य॑स्य स॒ह श्रि॒या ना॑सत्यावृणीत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या अश्विना युवं शचीभिः सह वर्तमानान् स्वसन्तानान् सम्यक् यूनः चक्रथुः । पुनः युवयोः युवतिः सूर्यस्य उषा इव दुहिता श्रिया सह वर्तमानं च्यवानं जरन्तं युवानं रथपतिं च अवृणीत । पुत्रः अपि युवा सन् युवतिं च ॥

TRANSLATION

O absolutely truthful and persons endowed with physical and spiritual power, you should make your sons full of youth, endowing them with good intellect and power of

action. Your youthful learned daughter who is charming and full of splendour and beauty like the Dawn the Daughter of the sun, should select a husband who is devoted to God and admirer of good men and charming on account of his noble virtues. Your young sons also should select for wedlock young learned and virtuous girls.

PURPORT

It is the duty of parents to tell their sons when they are endowed with thoroughly good education,wisdom, physical and spiritual power, beauty, good character and temperament, health and knowledge of Dharma and good virtues that they should marry with their free will or of their own accord and after proper test, according to the injunctions of selection of suitable match strong and young and after marriage observing self restraint. they should beget good progeny. There can not be true progress of the family line without it. Therefore all good people should do likewise.

THE COMMENTATOR'S NOTES

(जरन्तम्) स्तवानम्
= Praising God and admiring noble men.

(च्यवानम्) गच्छन्तम् = Going about or active.

(रथम्) रमणीयं पतिम् = Charming husband.

(श्रिया) लक्ष्म्या, शोभया विद्यया सेवया च
= By wealth, beauty, knowledge and the spirit of service.

TRANSLATOR'S NOTES

(जरन्तम्) is derived from जरति अर्चति कर्मा (निघ० ३.१) जरिता स्तोतृनाम (निघ० ३.१६) च्यवानम् is from च्युङ्-गतौ भ्वा. hence the meaning given by Rishi Dayanauda as गच्छन्तम् or going about, active.

श्रिया is from श्रिञ्-सेवायाम् hence the meaning of सेवया or with the spirit of service in Rishi dayananda's Commentary. What a world of difference between this interpretation based upon the Vedic Lexicon-Nighantu and Dhatu path and the

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TRANSLATION

O absolutely truthful and persons endowed with physical and spiritual power, you should make your sons full of youth, endowing them with good intellect and power of

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(श्रिया) लक्ष्म्या, शोभया विद्यया सेवया च

= By wealth, beauty, knowledge and the spirit of service.

TRANSLATOR'S NOTES

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श्रिया is from श्रिञ्-सेवायाम् hence the meaning of सेवया or with the spirit of service in Rishi dayananda's Commentary.

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PURPORT

When a man after the completion of his Brahmacharya may desire to go across the ocean for getting victory over the enemies of the State, let him go there and come back, with rapid-going vehicles.

THE COMMENTATOR'S NOTES

(तौग्र्यः) तुग्रेण बलेन निर्वृत्तः सेनावृन्दः

= Powerful and strong army.

(अश्विना) विद्यासुशीलव्यापिनौ ।

= Pervading knowledge and good character (अशूङ्-व्याप्तौ) Tr.

पुना राजधर्ममाह

The duties of a King are told further in the sixteenth Mantra.

Mantra – 16

अजोहवीदश्विना वर्तिका वामास्नो यत्सीममुञ्चतं वृकस्य ।
वि जयुषा ययथुः सान्वद्रेर्जातं विष्वाचो अहतं विषेण ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना वर्तिका (सेना) यत् सीम् वाम् अजोहवीत् तदा तां वृकस्य आस्नः इव (शत्रुमण्डलात्) अमुंचतम् । युवां जयुषा निजरथेन सानु विययथुः विश्वाचः जातं बलं विषेण अहतंच ॥

TRANSLATION

O Ashvins (President of the Assembly and Chief Commander of the army) when an army engaged in battle invokes you, you save her from the mouth of the band of enemies like the quail from the mouth of the wolf by a kind-hearted hero. You go to the top of the mountain by your triumphant chariot. With your destructive power, you annihilate the strength of the foes' army.

PURPORT

It is the duty of the King and the officers of the State to save and protect the subjects from the fear of thieves and robbers, as a kind-hearted hero saves a quail or shegoat from the mouth of a wolf. When it seems that to slay the powerful and active foes camping in the hills is impossible, they may be subdued by poisoning their food and water, as the last step.

THE COMMENTATOR'S NOTES

(वर्तिका) संग्रामे प्रवर्तमाना (सेना)

= The army engaged in the battle. (वृत्-वर्तने) Tr.

(विष्वाचः) विविधगतिमतः शत्रुमण्डलस्य

= Of the band of active and powerful enemies.

(विषेण) विपर्ययकरेण निजबलेन

= By destructive force or by poison as an alternative meaning.

TRANSLATOR'S NOTES

Besides giving the myth of a quail being saved from the mouth of a wolf when she invoked Ashvins, Sayanacharya gives another interpretation following Yaskacharya, according to which by वर्तिका is meant "Dawn" वर्तते प्रतिदिनम् आवर्तते इति वर्तिका उषाः वृक इति विवृतज्योतिष्कः सूर्य उच्यते and by वृक is meant the sun. आदित्योऽपि वृक उच्यते यदा वृक्ते (निरुक्ते ५.२१)

This interpreation is better than the Mythical absurd interpretation unless that is taken as figurative or allegorical as Rishi Dayananda Sarswati has done.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—17

शतं मेषान्वृक्ये॑ मामहानं तमः प्रणीतमशिवेन पित्रा ।
आक्षी ऋज्राश्वे॑ अश्विनावधत्तं ज्योतिरन्धाय॑ चक्रथुर्विचक्षे ॥

triumphant chariot. With your destructive power, you
annihilate the strength of the foes' army.

तदा ता वृकस्य आस्नः इव (शत्रुमण्डलात्) अमुचतम् ।
युवां जयुषा निजरथेन सानु वियथुः विश्वाचः जातं बलं
विषेण अहतंच ।।

TRANSLATION

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This interpreation is better than the Mythical absurd interpretation unless that is taken as figurative or allegorical as Rishi Dayananda Sarswati has done.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—17

शतं मेषान्वृक्ये मामहानं तमः प्रणीतमशिवेन पित्रा ।
आक्षी ऋज्राऽश्वे अश्विनावधत्तं ज्योतिरन्धाय चक्रथुर्विचक्षे ॥

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पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—17

शतं मेषान्वृक्ये मामहानं तमः प्रणीतमशिवेन पित्रा ।
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पुनस्तमेव विषयमाह

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words of wisdom to a pupil, you give sustaining joy to a blind-like ignorant person by enlightening him.

PURPORT

It is the duty of the king and the officers of the State to save people, suffering from the darkness of ignorance like the blind by giving true education. They should save them like chaste women from the clutches of unjust debauchees and goat from the clutches of the wolves.

THE COMMENTATOR'S NOTES

(शुनम्) सुखम् = Happiness or joy.

(वृकी) स्तेनस्त्री = The wife of a thief or a female thief.

(अक्षदानः) चक्षो विद्या वचो दीयते येन सः

= Giver of good words of knowledge.

TRASLATOR'S NOTES

शुनमिति सुखनाम (निघ० ३.६)

वृक इति स्तेननाम (निघ० ३.२४)

चक्षिङ् व्यक्तायां वाचि दर्शनेऽपि अदा०

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—19

मही वामूतिरश्विना मयोभूरुत स्रामं धिष्ण्या सं रिणीथः ।
अथा युवामिदह्वयत्पुरन्धिरागच्छतं सीं वृषणाववोभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषणौ धिष्ण्या अश्विनौ वां या मही उत मयोभूः ऊतिः (नीतिः) अस्ति तया स्रामं युवां रिणीथः । अथ यः पुरन्धिः युवा युवतिम् अह्वयत् तम् इत् (एव) अवोभिः सह सीम् आगच्छतम् ॥

TRANSLATION

O Ashvins (President of the Council of Ministers and Chief Commander of the Army) you who are showerers of happiness and engaged in the protection of the subjects) your great powerful protective policy is the source of happiness and joy. O wise men, drive away all injustice that is the cause of suffering. As an intelligent youthfnl husband calls his young wife with love, so we invoke you lovingly. Please do come with your protective powers.

PURPORT

The officers of the State should seperate or sift injustice from justice, should protect from all sides righteous persons who approach them in difficulties and should have true satisfaction, having discharged their duties properly.

THE COMMENTATOR'S NOTES

(स्रामम्) दुःखप्रदमन्यायम्
= Injustice that causes misery or suffering.

(रिणीथः) हिंस्तम् = Destroy.

(री-गति रेषणयोः क्र्या० रिष्-हिंसायाम्) Tr.

अथ स्त्रीपुरुषविषयमाह ।

The duties of the husband and wife are told in the Twentieth Mantra.

Mantra—20

अधेनुं दस्रा स्तर्यं१विषक्तामपिन्वतं शयवे अश्विना गाम् ।
युवं शचीभिर्विमदाय जायां न्यूहथुः पुरुमित्रस्य योषाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे दस्रा अश्विना युवं (युवां) शचीभिः विषक्तांस्तर्यं (स्तरीम्) अधेनुं गाम् अपिन्वतं विमदाय शयवे पुरुमित्रस्य योषां जायां न्यूहथुः (नितरां प्राप्नुतम्) ॥

TRANSLATION

O destroyers of distress, O men and women well-versed in Geology, you sprinkle the land, having various substances in her womb and able to cover men with happiness, but remaining un-utilised or uncultivated like a barren land; you arrange for a cheerful youngman properly sleeping at night as a result of exertion in day time, the young girl of a man having many friends.

PURPORT

O officers of the State, as you protect a beautiful, Brahmacharini learned, righteous, good natured girl by arranging her marriage with a suitable cheerful young man of jovial nature, in the same manner, having attained the kingdom, you should preserve and protect it by all legitimate means.

THE COMMENTATOR'S NOTES

(स्तर्यम्) सुखैराच्छादिकाम्
= Covering with happiness.

(विषक्ताम्) विविधैः पदार्थैर्युक्ताम्
= Possessed of various articles.

(विमदाय) विशेषमदयुक्ताय
= Full of great joy or cheerful.

(योषाम्) युवतिं कन्याम् = Youthful daughter.

TRANSLATOR'S NOTES

स्तर्यम् is derived from स्तृञ्-आच्छादने क्र्या० अवितस्ततन्त्रिभ्यईः (उणा० ३.१५८) इति ई प्रत्ययः। विषक्ताम् विपूर्वात् षंजसंगे इति धातोः (क्तः ततः स्त्रियां टाप्।

मद-तृप्तियोगे चुरा० अथवा मदी-हर्षे

योषाम्-कुमारीम् इति सायणाचार्योऽपि

It is wrong on the part of Sayanacharya, Prof. Wilson and others to take the words like विमद and पुरुमित्र as the names of particular persons instead of taking them as denoting certain attributes as the Vedic exegesis requires.

पुना राजधर्ममाह ।

The duties of a King are told again in the 21st Mantra.

Mantra—21

यवं वृकेणाश्विना वपन्तेषं दुहन्ता मनुषाय दस्रा ।
अभि दस्युं बकुरेणा धमन्तोरु ज्योतिश्चक्रथुरार्याय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे दस्रा अश्विना युवां मनुषाय वृकेण यवम् इव वपन्ता इषं दुहन्ता आर्याय बकुरेण ज्योतिः तमः इव दस्युम् अभि धमन्ता उरु राज्यं चक्रथुः (कुरुतम्) ॥

TRANSLATION

O President of the Assembly and Chief Commander of the Army, O destroyers of all miseries. you can rule over a vast State, making proper arrangements for causing the barley etc. to be sown in the fields that have been prepared by the thoughtful persons, as the bright sun dispels darkness by his ray, so dispelling the darkness of ignorance by spreading the light of knowledge and humility and by destroying thieves and robbers etc. by the shining thunderbolt, bestowing brilliant light of wisdom upon the Aryas–righteous or noble persons.

PURPORT

It is the duty of the officers of the State to restrain all wicked persons who are like thorns in the eyes of the pubiic and all voluptuous thieves and speakers of false and piercing words, to give protection to all Vaishyas (engaged in agriculture and trade) and to develop agriculture particularly. They should pay special attention to the discharge of these duties.

THE COMMENTATOR'S NOTES

(वृकेण) छेदकेन शस्त्रास्त्रादिना
= By the cutting plough.

वृको लांगलंभवतिविकर्तनात् (निरुक्ते ६. २६. २१)

(वकुरेण) भासमानेन सूर्येण = By the brigh sun.

बकुरो भास्करो भासमानो द्रवतीति (निरुक्ते ६. २६. २१)

(मनुषाय) मननशीलाय जनाय = For a thoughtful person.

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya to interpret मनुषाय as मनवे मनोरर्थम् = for the sake of Manu. Even Prof. Wilson rightly found fault with this interpretation remarking in the Notes:— "It may also be observed that the text has मनुष Manusha which the scholiast (Sayancharya) says is here a Synonym of Manu, but which more usually designates men."

(Prof. Wilson's Notes on Vol. I P. 332). Even the word Manu is used for all thoughtful persons as clearly stated in the Shatpath Brahmana 8. 6. 3. 18.

ये विद्वांसस्ते मनवः (शतपथ ८. ६. ३. १८)

This clearly corroborates Rishi Dayananda Sarasvati's interpreatition as given above.

मनुषे-मननशीलाय जनाय

The word आर्याय has been rightly interpreted by Sayanacharya as विदुषे = Learned.

पुनस्तमेव विषयमाह

The same subject is continued in the 22nd Mantra.

Mantra – 22

आथर्वणायाश्विना दधीचेऽश्व्यं शिरः प्रत्यैरयतम् ।
स वां मधु प्र वोचदृतायन्त्वाष्ट्रं यद्दस्त्रावपिकक्ष्यं वाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे दस्रौ अश्विनौ वां (युवां) यत् आथर्वणाय दधीचे अश्व्यं शिरः प्रत्यैरयतम् । स ऋतायन् वाम् अपि कक्ष्यं त्वाष्ट्रं मधु प्रवोचत् ।।

TRANSLATION

O Ashvins (President of the Assembly and Chief Commander of the Army) O destroyers of all distress, you give honour to the extra-ordinary head or brain of a mighty "Karma Yogi", to a person who is the son of a great Yogi, free from all doubt, himself the worshipper of the upholders of Vidya (Knowledge) and Dharma (righteosness) and true to his promise, he gives to you in turn, the sweet knowledge and instructions received from great scholars.

PURPORT

It is proper on the part of the Prasident of the Assembly and Commauder of the Army to have genuine faith in highly learned persons and urge upon all to engage themselves in righteous acts. It is the duty of great scholars to preach truth and keep all persons away from idleness and un-righteousness.

THE COMMENTATOR'S NOTES

(आथर्वणाय) छिन्नसंशयस्य पुत्राय

= The son of a man free from all doubt-a man of true wisdom.

(दधीचे) दधीन् विद्याधर्मधरान् अञ्चति पूजयति तस्मै

= For a worshipper or devotee of the upholders of Vidya and Dharma.

(त्वाष्ट्रम्) तूर्णंयः सकला विद्याअश्नुते तस्येदं विज्ञानम् त्वष्टा तूर्णमश्नुते इति नैरुक्ताः (निरुक्ते ८.१३)

= Knowledge received from great scholars.

(अपिकक्ष्यम्) कक्षासु विद्याप्रदेशेषु भवा बोधाः कक्ष्याः तान् प्रति वर्तते तत् ।

= Knowledge connected with various fields or departments.

Mantra—23

सदा॑ कवी सु॒म॒तिमा च॑के वां॒ विश्वा॒ धियो॑ अश्विना॒ प्राव॑तं मे ।
अ॒स्मे र॒यिं ना॑सत्या बृ॒हन्त॑मपत्य॒साचं॒ श्रुत्यं॑ रराथाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या कवी अश्विना वां सुमतिम् अस्मे बृहन्तम् अहम् आचके युवां मे (मह्यम्) विश्वाः धियः सदा प्रावतम् अस्मे बृहन्तम् अपत्यसाचं श्रुत्यं रयिं रराथाम् ॥

TRANSLATION

O wise, absolutely truthful, conveyors of knowledge. O Ashvins - Teachers and Preachers, let me always listen to the advice of your righteous intellect. Protect all my pure understanding or intellect for ever. Grant us abundant and excellent wealth (both spiritual and material) together with noble progeny.

PURPORT

It is the duty of all students and the rulers etc. who are householders to get all good knowledge and advice from absolutely truthful scholars. It is also the duty of those scholars to make them highly learned and righteous by giving them the wealth of knowledge and wisdom.

THE COMMENTATOR'S NOTES

(चके) शृणुयाम् । कै शब्दे अस्मात् लिट् व्यत्ययेनात्मनेपदम् ॥ = Let me hear.

(कवी) सर्वेषां क्रान्तप्रज्ञौ = Wise.

= Extra-ordinarily wise, exceeding all in intellectual power.

अथाध्यापककृत्यमाह ।

Mantra—24

हिरंण्यहस्तमश्विना रराणा पुत्रं नरा वध्रिमत्या अंदत्तम् ।
त्रिधां ह श्यावंमश्विना विकंस्तुमुज्जीवसं ऐरयतं सुदानू ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रराणा नरा अश्विना युवां हिरण्यहस्तं वध्रिमत्याः पुत्रं मह्यम् अदत्तम् । हे सुदानू अश्विना युवां तं श्यावं जीवसे ह किल त्रिधा उत् ऐरयतम् ।।

TRANSLATION

O liberal leaders of men, O teachers and preachers full of the wealth of knowledge, you give me back the father, the protector of the great knowledge that makes people advanced in every field and one whose hands are full of the splendour of sciences. O generous donors, you make a man good administrator, after the completion of his education for leading a useful life for a long time, by giving him physical, vocal and mental education.

PURPORT

The teachers and teacheresses should educate the boys and girls respectively with Brahmacharya, thus giving them second birth, training them well also in the means of livelihood. Then they should give them back to their parents. The pupils so trained should never forget what they have learnt sitting at the feet of their noble teachers.

THE COMMENTATOR'S NOTES

(हिरण्यहस्तम्) हिरण्यानि सुवर्णादीनि हस्ते यस्य यद् वा विद्यातेजांसि हस्तयोरिव यस्य ।।

= He who has in his hand gold and other articles or whose splendours of knowledge are like his hands.

(वध्रिमत्याः) वर्धिकायाः विद्यायाः

= Of the knowledge that makes a man advanced in every field.

(श्यावम्) प्राप्तविद्यम् = Educated.

(पुत्रम्) त्रातारम् = Protector.

(विकस्तम्) विविधतया शासितारम्

TRANSLATOR'S NOTES

तेजो वै हिरण्यम् (मैत्रायणी सं० १.११.८ काठक सं० ११.४, ८) वध्रिमती is derived from वृध-वृद्धौ वर्णव्यत्ययः पुत्र is from पूङ्-पवने त्रै-रक्षणे ।

= The Purifier and protector.

श्याव is derived from श्यैङ्-गतौ भ्वा० Among the three meanings of गति the first meaning of ज्ञान or knowledge has been taken here.

विकस्तम् is derived from वि + कस - गति शासनयोः Here the second meaning of शासन or ruling has been taken.

The same subject is continued.

Mantra—25

एतानि वामश्विना वीर्याणि प्र पूर्व्याण्यायवोऽवोचन् ।
ब्रह्म कृण्वन्तो वृषणा युवभ्यां सुवीरासो विदथमा वदेम ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषणा अश्विना वां यानि एतानि पूर्व्याणि वीर्याणि कर्माणि तानि आयवः प्रवोचन् युवभ्यां ब्रह्म कृण्वन्तः सुवीरासः वयं विदथम् आवदेम

TRANSLATION

O showerers of knowledge, virtuous men and women! These are your admirable deeds as done by the ancient-learned people that men now proclaim with great reverence. May we instruct people about the Yajna in the form of learning and teaching, acquiring good food and wealh, under your guidance and being blessed with highly educated and brave children, grand children and attendants.

PURPORT

It is the duty of men to praise and serve with food and wealth those learned persons who have engaged themselves in the propagation of Vidya and Dharma and other benevolent acts. It is not possible for any one to obtain the gems of knowledge without the association of great scholars. It is also not possible for any one to spread knowledge and good character without the association with and education from absolutely truthful learned persons who are free from deceit and other evils

As there is mention of learning and teaching etc. in this hymn, it is connected with the previous hymn.

Here ends the commentary on the 117th hymn and seventh Varga of first Mandala of the Rigveda Samhita.

अथाष्टादशोत्तरशततमं सूक्तम्
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अस्य सूक्तस्य कक्षीवान् ऋषिः। अश्विनौ देवते। १, ११ भुरिक् पंक्तिश्छन्दः। पंचमः स्वरः। २, ५, ७, त्रिष्टुप्। ३, ६ ९, १० निचृत् त्रिष्टुप्। ४, ८ विराट् त्रिष्टुप् छन्दः। धैवतः स्वरः ॥

Seer of the hymn-Kasheevan. Devata or subject matter-Ashvinau. Metres-Pankti and Trishtup of various kinds. Tunes-Panchama and Dhaivata.

अस्यादौ विद्वत्स्त्रीपुरुषौ किं कुर्यातामित्युपदिश्यते।

What should learned men and women do is taught in the first Mantra

Mantra—1

आ वां रथो अश्विना श्येनपत्वा सुमृळीकः स्ववाँ यात्ववाङ्।
यो मर्त्यस्य मनसो जवीयान्त्रिवन्धुरो वृषणा वातरंहाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषणा अश्विना। वां यः त्रिबन्धुरः श्येनपत्वा वातरंहाः मर्त्यस्य मनसः जवीयान् सुमृडीकः स्ववान् रथः अस्ति सः अर्वाङ् आयातु ॥

TRANSLATION

O mighty Ashvinau (husband and wife, experts in rrts and industries) let your wonderful car in the form of an aircraft, which flies in sky like the hawk, is swift like the mind of the man, having three ligatures or bonds up, below and middle, containing servants and necessary articles, going up like the mind, giver of abundant and good delight come down.

PURPORT

When men and women manufacture such wonderful vehicles like the aero-plane, what happiness is there which they may not be able to accomplish.

THE COMMENTATOR'S NOTES

(अश्विना) शिल्पविदौ दम्पती

= Husband and wife - knowers of arts and industries.

(त्रिबन्धुरः) त्रयः बन्धुराः – अधोमध्योर्ध्वबन्धाः यस्मिन्

= Containing three bonds or ligatures.

TRANSLATOR'S NOTES

अश्विनौ has been explained variously in the Nirukta (2.1.1) as द्यावापृथिव्यौ, सूर्याचन्द्रमसौ, अहोरात्रौ, देवानां भिषजौ (निरु.१२.१.१)

The husband and wife have been compared in the Vedas themselves to the sun and the earth द्यौरहं पृथिवी त्वम् (अथर्व १४.२७१) so it is clear that the word Ashvinau can very well be used for husband and wife who are like the sky and the earth or like the sun and the moon.

The adjectives श्येनपत्वा, मर्त्यस्य मनसो जवीयान् , वातरंहाः clearly denote that the रथ or car referred to is not ordinary chariot, but one like the aircraft, swift like the mind of a man, swift like the wind.

Prof. Wilson has translated श्येनपत्वा as Swift as a hawk मर्त्यस्य मनसो जवीयान् is translated by Prof. Wilson as "As quick as the mind of man' and by Griffith as 'Swifter than the mind of mortal वातरंहाः has been translated as 'rapid as the wind by Prof. Wilson and by Griffith "fleet as the wind त्रिबन्धुरः has been rendered into English by Griffith as "Three-seated. These adjectives justify Rishi Dayananda Saraswati's interpretation as given above, though some Western Scholars may not understand or admit it. Even Sayanacharya has given the alternative meaning of श्येन as पक्षी or bird.

पुना राज्यसहायेन स्त्रीपुरुषविषयमाह ।

The same subject is continued regarding the duties of men and women done with the help of the State.

Mantra—2

त्रिवन्धुरेण त्रिवृता रथेन त्रिचक्रेण सुवृता यातमर्वाक् ।
पिन्वतं गा जिन्वतमर्वतो नो वर्धयतमश्विना वीरमस्मे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवां त्रिबन्धुरेणत्रिवृता सुवृता रथेन अर्वाक् आयातम् । नः गाः पिन्वतम् अर्वतः जिन्वतम् अस्मे (अस्मान्) अस्माकं वीरं च वर्धयतम् ॥

TRANSLATION

Come down to us with your tri-columned, tri-angular well-constrncted vehicle with three mechanical wheels and seating good men. Serve the people of the earth, gladden our rulers or horses and make us and our heroes grow strong.

PURPORT

The officers of the State should make all men and women prosperous, possesing good materials and honest and truthful assistants. Thus they should become praise-worthy.

THE COMMENTATOR'S NOTES

(त्रिचक्रेण) त्रीणि कलानां चक्राणि यस्मिन्

= With three mechanical wheels.

(सुवृता) शोभनैर्मनुष्यैः शृंगारैर्वा सहवर्तमानेन

= Seating good men or having requisite articles for decoration and beauty.

(गाः) भूगोलस्थ भूमीः = Lands or men of the lands.

(अर्वतः) प्राप्तराज्यान् अश्वान् वा = Rulers or horses.

TRANSLATOR'S NOTES

In the Shatpath Brahman 3.3.4.7 it is stated पुमांसोऽर्वन्तः ॥ (शतपथ ३. ३. ४. ७) so the word [illegible] means heroic men besides

horses as it is derived from अर्व-गतौ गतेस्त्रयोऽर्थाः-ज्ञानं गमनं प्राप्तिश्च here the second and the third meaning has been taken.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—3

प्रवद्यामना सुवृता रथेन दस्राविमं शृणुतं श्लोकमद्रेः ।
किमङ्ग वां प्रत्यवर्तिं गमिष्ठाहुर्विप्रासो अश्विना पुराजाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे प्रवद्यामना सुवृता रथेन अद्रेः उपरि गच्छन्तौ दस्रौ अश्विना वां (युवाम्) इमं श्लोकं शृणुतम् । अंग (हे सभासेनेशौ) पुराजाः विप्रासः गमिष्ठा वां प्रति किम् अवर्तिम् आहुः किमपि न इत्यर्थः ॥

TRANSLATION

O Ashvins (The President of the Assembly and Commander of the army) travelling over the hills with your quick-moving well-constructed charming vehicles like the aeroplane, containing requisite articles, liberal and destroyers of all miseries, listen to this speech. Do the old or experienced wise men ever tell condemnatory words, regarding you ? (never. They all praise you.)

PURPORT

O King and other officers of State both men and women ! You should accept only what is told by the absolutely truthful learned persons. Men can not make progress without the teachings given by good persons. Where absolutely truthful learned and wise persons do not teach others through their imspiring sermons, men are steeped in ignorance and suffer, behaving like beasts.

THE COMMENTATOR'S NOTES

(सुवृता) शोभनैः सह वर्तमानेन

= Containing good means or requisite articles.

(अवर्तिम्) अवाच्यम् = Reproach or censuring words.

पुनस्तौ किं कुर्यताम् इत्युपदिश्यते ।

What should they (Ashvins) do is taught further in the fourth Mantra.

Mantra--4

आ वां॑ श्येनासो॑ अश्विना वहन्तु रथे॑ युक्तास॑ आशवः॑ पतङ्गाः ।
ये अप्तुरो॑ दिव्यासो॑ न गृध्रा॑ अभि प्रयो॑ नासत्या वह॑न्ति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या अश्विना ये अप्तुरः दिव्यासः गृध्राः (न इव) प्रयः अभि वहन्ति ते श्येनासः पतंगाः आशवः रथे युक्तासः सन्तः वाम् आवहन्ति ॥

TRANSLATION

O ever truthful men and women; May the fire,electricity and other things like the speedy horses which go quickly to the firmament,which are like vultures flying through the air, take you to the desired destination. May those divine things which shine like the sun and are quick like the hawks when yoked in the vehicles like the aircraft take you to the place of Yajna or non-violent sacrifice.

PURPORT

There is simile used in the Mantra twice. O men and women : As vultures and other birds easily go to the sky with their birds and come back, in the same manner, you should go to the sky with well-manufactured aero-planes and come back comfortably.

THE COMMENTATOR'S NOTES

(श्येनासः) श्येन इव गन्तारः

= Going quickly like the hawks.

(पतंगाः) सूर्य इव देदीप्यमानाः

= Shining like the sun.

(अप्तुरः) अप्सु अन्तरिक्षे त्वरन्ति

= Those which go to the firmament.

(प्रयः) प्रियमाणं स्थानम् = Desired place.

TRANSLATOR'S NOTES

आपः इति अन्तरिक्षनाम (निघ० १.३)

The word पतंग is used for the sun even in the classical Sanskrit. See पतङ्गः पक्षिसूर्यो च (अमर का. ३-२३७४) पतङ्गः पक्षिसूर्योः (मेदिनीकोषे ४२) The adjectives and similes श्येनासः आशवः आशवः. दिव्यासः, गृध्रा न, make it quite clear that the vehicle referred in the Mantra is not an ordinary chariot, but something like an aircraft which can quickly take men and women to the firmament.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—5

आ वां रथं युवतिस्तिष्ठदत्र जुष्ट्वी नरा दुहिता सूर्यस्य ।
परि वामश्वा वपुषः पतङ्गा वयो वहन्त्वरुषा अभीके ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरा (नेतारौ सभासेनाधीशौ) वपुषो जुष्ट्वी युवतिः दुहिता सूर्यस्य उषा पृथिवीम् इव वां रथम् आ अतिष्ठत् । अत्र अभीके पतंगा अरुषाः वयः अश्वाः वाम् परिवहन्तु ॥

TRANSLATION

O leaders of men (The President of the Assembly and commander of the Army) A beautiful young lady who is like the daughter of the sun (dawn) ascends your vehicle. May the fire and other shining articles which are quick-moving like the birds take you to the battle field.

PURPORT

As the rays of the sun go around in all places, as a chaste wife delights her husband and as the birds go above and below with ease, in the same manner, well-built vehicles take the heroes easily to their desired place in the battle field.

THE COMMENTATOR'S NOTES

(अरुषा:) रक्तादिगुणविशिष्टा:
= Ruddy fire and other articles.

(अभीके) संग्रामे अभीक इति संग्रामनाम
(निघ० २.१७)
= In the battle field.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—6

उद्वन्दंतुमैरतं दंसनाभिरुद् रेभं दस्रा वृषणा शचीभिः ।
निष्टौग्र्यं पारयथः समुद्रात्पुनश्च्यवानं चक्रथुर्युवानम् ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे दस्रा वृषणा युवां शचीभि: यथा तौग्र्यं च्यवानं युवानं समुद्रात् नि पारयथ: । पुनरवारं प्राप्तम् उत् चक्रथु: तथा एव वन्दनम् रेभं च उत् ऐरतम् ॥

TRANSLATION

O destroyers of all miseries, O showerers of happiness, President of the Assembly and Commander of the Army.

By your wisdom, deeds and good words, you raise up the son of a mighty king an active youngman and make him go to the other shore of the sea. (You make proper arrrngements for the safe Voyage). In the same manner, you raise up or get manufactured an admirable steamer or air-craft and make a devotee of God travel safely and comfortably.

PURPORT

As sailors take travellers across the sea and gladden them, in the same manner, it is the duty of the Royal council to make artisans and preachers get rid of all trouble and make them happy.

THE COMMENTATOR'S NOTES

(शचीभिः) कर्मभिः प्रज्ञाभिर्वा

= By wisdom and deeds.

(दंसनाभिः) भाषणैः

= By your words or speeches.

(तौग्र्यम्) बलवतो हिंसकस्य राज्ञः पुत्रं राजन्यम्

= The son of a mighty king.

(च्यवानम्) गन्तारम् = Moving swiftly or active.

TRANSLATOR'S NOTES

वन्दनम् is from वदी-स्तुत्यभिवादनयोः दंसना is derived from दसि-भाषार्थः चु. hence the meaning भाषणैः = By speeches.

तौग्र्यम् is derived form तुजि-हिंसायाम्, रेभम् is from रेभ-शब्दे च्यवनम् is from च्युङ्-गतौ hence the interpretation गन्तारम् It is wrong on the part of Sayanacharya, Prof. Wilson and others to take Vandana, Togra Rebha and Chyavana as the names of particular persons instead of taking as denoting certain attributes, as it is opposed to the fundamantal principles of the Vedic terminology as pointed out before.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—7

युवमत्रयेऽवनीताय तप्तमूर्जमोमानमश्विनावधत्तम् ।

युवं कण्वायापिरिप्ताय चक्षुः प्रत्यधत्तं सुष्टुतिं जुजुषाणा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जुजुषाणा अश्विनौ युवं (युवाम) अवनीताय अपि-

रिप्ताय अत्रये कण्वाय तप्तम् श्रोमानम् ऊर्जम् अधत्तम् ।
युवं (युवां) तस्मात् चक्षुः सुष्टुतिं च प्रति अधत्तम् ॥

TRANSLATION

O learned men and women, you who love and serve all and are loved and served by others, you bestow upon a wise man who has got rid of all three kinds of misery, strength born of tapas (austerity or meditation etc.) that protect good deeds, so that he may dispel the darkness of ignorance and gather all knowledge. You give him the eye of knowledge and true praise.

PURPORT

It is the duty of the President of the Assembly and the commander of the Army to protect those learned and righteous persons who are trying their level best for the propagation of the knowledge of the Vedas etc. and to preserve and guard the people having acquired humility from them.

THE COMMENTATOR'S NOTES

(अत्रये) अविद्यमानत्रिविधदुःखाय

= For a man who is free from all the three kinds of misery i. e. (1) Individual or physical (2) Social (3) and cosmic known as आध्यात्मिक, आधिभौतिक आधिदैविक दुःख,

(कण्वाय) मेधाविने = A wise man or genius.

(कण्व इति मेधाविनाम नि० ३.१५) Tr.

(चक्षुः) दर्शकं विज्ञानम्

= Knowledge which shows the right path.

(अपिरिप्ताय) सकलविद्योपचयनाय

= For gathering all knowledge.

लिप् धातोर्निष्ठा कपिलादित्वाल्लत्व विकल्पः

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—8

युवं धेनुं शयवे नाधितायापिन्वतमश्विना पूर्व्याय ।
अमुञ्चतं वर्तिकामंहसो निः प्रति जङ्घां विश्पलाया अधत्तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना (सकलविद्याव्यापिनौ) स्त्रीपुरुषौ युवं (युवाम्) नाधिताय पूर्व्याय शयवे धेनुम् अपिन्वतम् यम् अंहसः निः अमुंचतं तस्मात् विश्पलायाः पालनाय जंघां वर्तिकां प्रति अधत्तम् ॥

TRANSLATION

O highly learned men and women ! You endow with cultured speech a man who is wealthy, who sleeps well on account of exertion in day time and who has been trained by elderly experienced persons. You restrain a wise person from sinful activities and give him knowledge of true policy that confers happiness for the protection of the subjects and is endowed with humility.

PURPORT

O officers of the State, It is your duty to please all wealthy people and other subjects with true justice and prompt them to acquire knowledge with the observance of Brahmacharya (continence) so that no son or daughter of any family remains devoid of wisdom and good education.

THE COMMENTATOR'S NOTES

(धेनुम्) सुशिक्षितां वाचम् = Refined speech.

(नाधिताय) ऐश्वर्ययुक्ताय = Wealthy.

(वर्तिकाम्) विनयादिसहितां नीतिम्

= The policy endowed with humility.

(जंघाम्) सर्वसुखजनिकाम् । अच् तस्य जंघच

(उणादि० ५.३१) इति जनधातोरच् प्रत्ययो जंघादेशश्च ।

= Conferer of all happinees.

(विश्पलायाः) प्रजायाः = Of the subjects.

TRANSLATOR'S NOTES

नाधिताय is from नाधृ-याच्ञोपतापैश्वर्याशीः षु here the third meaning of ऐश्वर्य has been taken by the Rishi. धेनुरिति वाङ्नाम (निघ० १.११)

अथ विद्युद्विद्यां दम्पती गृह्णीयातामित्याह ।

Both husband and wife should acquire the knowledge of electricity is told in the ninth Mantra.

Mantra—9

युवं श्वेतं पेदव इन्द्रजूतमहिहनमश्विनादत्तमश्वम् ।
जोहूत्रमर्यो अभिभूतिमुग्रं सहस्रसां वृषणं वीड्वङ्गम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवं (युवां) पेदवे अर्यः इन्द्रजूतं जोहूत्रं वृषणं वीड्वंगम् उग्रम् अभिभूतिं सहस्रसां श्वेतम् अश्वम् अहिहनम् इव युवाभ्यां ददाति (तस्मै सततं सुखम् अदत्तम्) ॥

TRANSLATION

O learned men and women, you should confer always happiness upon the person who gives you for easy locomotion or going from place to place a horse in the form of electricity that is impelled by the PRESIDENT of the Assembly which is desired by all, which over-comes enemies when properly utilised in strong weapons which is irrestible by the wicked foes, which can accomplish thousands of works, which is vigorous, which makes the limbs of the body strong, which is shining like the sun-disperser of the clouds and which can shower weapons upon the wicked enemies.

PURPORT

As the sun gives happiness to all by raining down the cloud, in the same manner, knowers of arts and industries should bestow happiness upon all people. They should honour mighty brave men and women.

THE COMMENTATOR'S NOTES

(इन्द्रजूतम्) सभाध्यक्षेण प्रेरितम्
= Impelled by the President of the Assembly or the Council of Ministers.

(अश्वम्) व्यापनशीलम् = Of pervasive nature.

(अशूङ्-व्याप्तौ)

(पेदवे) गमनागमनाय = For going and coming.

पद-गतौ

TRANSLATOR'S NOTES

There is clear reference to the attributes of electricity though un-fortunately other translators have not been able to know the significance of the attributes and have taken अश्व to mean ordinary horse.

पुनस्तमेव विषयमाह

Mantra—10

ता वां नरा स्ववसे सुजाता हवामहे अश्विना नाधमानाः ।
आ न उप वसुमता रथेन गिरो जुषाणा सुविताय यातम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुजाता गिरः जुषाणा अश्विना नरा नाधमानाः वयं ययोः वाम् अवसे सुहवामहे ता युवां वसुमता रथेन नः अस्मान् सुविताय उप आयातम् ॥

TRANSLATION

O leaders, manifested in the acquisition of knowledge and other good virtues according to our requests, with love,

we earnestly call you to our succour possessing wealth of knowledge. Please come to us with your wealthy car in the form of aero-plane, to bring us felicity.

PURPORT

The Officers of the State who are pleased and served by the people should also please them constantly, so that prosperity may increase by their mutual co-operation and protection.

THE COMMENTATOR'S NOTES

(नरा) नेतारौ स्त्रीपुरुषौ

= Leading men and women.

(रथेन) रमणीयेन विमानादियानेन

= By a charming vehicle like the aero-plane etc.

रममाणोऽस्मिंस्तिष्ठतीतिरथः (निरुक्ते ६-२.१)।

पुनस्तमेव विषयमाह

The same subject is continued in the eleventh and the last Mantra of the hymn.

Mantra--11

आ श्येनस्य जवसा नूतनेनास्मे यातं नासत्या सजोषाः।
हवे हि वामश्विना रातहव्यः शश्वत्तमाया उषसो व्युष्टौ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या अश्विना सजोषाः रातहव्यः अहं शश्वत्तमाया उषसः व्युष्टौ यौ वां हवे तौ युवां हि (किल) श्येनस्य जवसा इव नूतनेन रथेन अस्मान् आयातम् ॥

TRANSLATION

O learned men and women who are absolutely truthful or in whom there is not the least element of un-truth, I full of love in my heart, invoke you at the rising of the ever

constant dawn. Please come to us with your new car in the form of an air-craft which has the speed of a hawk.

PURPORT

Men and women should get up early in the morning, should do their daily duties, should practise Yoga and meditate upon God and should begin to discharge the duties of the rulers and the subjects, as the case may be. The King and other officers should honour praiseworthy people among their subjects, and the subjects should praise only admirable officers of the State. It is not proper on the part of anyone to praise an un-righteous person or to censure or condemn a righteous person. therefore all should act according to to the injunctions of Dharma (righteousness).

This hymn is connected with the previous hymn, as there is mention of the duties of the husband and wife and king and his subjects in this hymn.

Here ends the commentary on the 118th hymn of the first Mandala of the Rigveda Samhita and Twenty-first Varga.

अथैकोनविंशत्युत्तरशततमं सूक्तम्

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अथास्य दशर्चस्य सूक्तस्य दैर्घतमसः कक्षीवान् ऋषिः। अश्विनौ देवता। १,४,६ निचृज्जगती। ३।७,१० जगती छन्दः। ८ विराड् जगती छन्दः। निषादः स्वरः। २,५,९ भुरिक् त्रिष्टुप् छन्दः। धैवतः स्वरः॥

Seer-Kaksheevan. Devata- Ashvinau. Metres- Jagati and Trishtup of various kinds. Tunes- Nishada and Dhaivata.

पुनः स्त्रीपुरुषौ कथं वर्त्तयातामित्युपदिश्यते

How should men and women behave is taught further in the first Mantra.

Mantra—1

आ वां रथं पुरुमायं मनोजुवं जीराश्वं यज्ञियं जीवसे हुवे।
सहस्रकेतुं वनिनं शतद्वसुं श्रुष्टीवानं वरिवोधामभि प्रयः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना ! प्रयः अहं जीवसे वां (युवयोः) पुरुमायं जीराश्वं यज्ञियं सहस्रकेतुं शतद्वसुं वनिनं श्रुष्टीवानं मनोजुवं वरिवोधां रथम् अभ्याहुवे॥

TRANSLATION

O learned men and women, I who try to please all by my respectful treatment, invoke you in order to support my life, your wonderful and charming car in the form of an aircraft etc. swift as mind, manufactured with much wisdom and keen intelligence, going to the place of Yajna approaching noble living beings, with thousand banners and hundred treasures, containing arrangements for much water, abundantly yielding delight and leading to quick movement. I appreciate it very highly.

PURPORT

If industrious artists desire, they can certainly manufacture such a wonderful and charming vehicle in the form of an aero-plane etc.

THE COMMENTATOR'S NOTES

(पुरुमायम्) पुर्व्या मायया प्रज्ञया निष्पादितम्

=Manufactured with much wisdom and intelligence.

मायेतिप्रज्ञानाम (निघ० ३,९)

(वनिनम्) वनं बृहदुदकं विद्यते यस्मिन् तम् वनमित्युदक नाम (निघ०१.१२) (श्रुष्टीवानम्) श्रुष्टौः क्षिप्रगतीः वनति भाजयति यः तम्। श्रुष्टीति क्षिप्रनाम। वनधातोर्ण्यन्तादच्।

=Leading to quick movement.

(प्रयः) प्रीणाति यः सः। औणादिकोऽन् प्रत्ययः

=He who pleases or satisfies all

पुनर्मनुष्याः किं कुर्युरित्युपदिश्यते

What should men do is taught further in the second Mantra.

Mantra—2

ऊर्ध्वा धीतिः प्रत्यस्य प्रयामन्यधायि शस्मन्त्समयन्त आ दिशः।
स्वदामि घर्मं प्रति यन्त्यूतय आ वामूर्जानी रथमश्विनारुहत्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना वां (युवयोः) अस्मिन् प्रयामनि ऊर्जानी ऊर्ध्वा धीतिः च यैः जनैः अधायि ते दिशः सम् आयन्त। यं रथं शिल्पी आरुहत् तं युवाम् आरोहेताम्। यं घर्मम् ऊतयः न यन्ति तं युवां प्रतियन्तु। यं घर्मम् अहं स्वदामि अस्य स्वादं युवां प्रतियातम्॥

TRANSLATION

O President of the Assembly and commander of the Army, those liberal men who have adopted a heroic policy and uplifting meditation, when you march, come well. You should ascend the car which an artisan rides on. Let there be protection in the enjoyment of the bright and fragrant thing. You should also take the shining and fragrant article that I take.

PURPORT

O men : You should always take well-cooked food which is the destroyer of all dissases and invigorating. When you go on tour, you should take with you all necessary articles and love one another and protect mutually. Never give up good policy and conduct any where.

THE COMMENTATOR'S NOTES

(दिशः) ये दिशन्ति - अतिसृजन्ति ते जनाः

= Men of liberal disposition. (दिश-अतिसर्जने)

(घर्मम्) प्रदीप्तं सुगन्धियुक्तं भोज्यं पदार्थम् ॥

= An eatable that is shining and fragrant.

(ऊर्जानी) पराक्रमयुक्तानीतिः = A heroic policy.

पुनः स्त्री पुरुष कृत्यमाह

Mantra—3

सं यन्मिथः पस्पृधानासो अग्मत शुभे मखा अमिता जायवो रणे।
युवोरह प्रवणे चेकिते रथो यदश्विना वहथः सूरिमा वरम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना ! तत् (यः) विद्वान् चिकिते युवयोः रथो मिथोयुद्धे साधकतमः अस्ति यं वरं सूरिं युवां वहथः । तेन अह सह वर्तमानाः यत् शुभे प्रवणे रणे पस्पृधानासः मखाः अमिता जायवः सम् अगमत (संगच्छन्ताम्) तस्मै आप्रयतन्ताम् ॥

TRANSLATION

O learned men and women, O President of the Assembly and Commander of the Army; let us always try to be victorious in battles with the help of a learned leader who knows well the science and technique of war, whom you always take with you as he is an expert and noble wise man. Accompanied by such wise men and brave soldiers contending for victory, let us overcome our enemies, not defeated or thrown away by them and being benevolent like Yajnas.

PURPORT

When officers of the State send their armies to conquer their foes, then some wealthy grateful faithful experts in the art and technique of war must accompany them. All armies and their soldiers should fight after their consent, so that their victory may be certain. When the war ceases and all heroes return to their camps, then these experts in the military science should deliver them discourses for instilling in them the spirit of their duty and victory, so that being inspired, they may surely conquer their enemies.

THE COMMENTATOR'S NOTES

(मखाः) यज्ञा इवोपकर्तारः

= Benevolent like the Yajnas.

(जायवः) शत्रून् विजेतारः

= Conquerors of their enemies

(प्रवणे) प्रवन्ते गच्छन्तिवीरा यस्मिन्

= In the battle.

TRANSLATOR'S NOTES

मख इत्येतद् यज्ञनामधेयं छिद्रप्रतिषेधसामर्थ्यात् छिद्रं खमित्युक्तम् तस्यमेति प्रतिषेधः । मा यज्ञं छिद्रं करिष्यतीति (गोपथ ब्राह्मण २.२.५)यज्ञो वै मखः (तैत्तिरीय

संहिता ५.१.६.३ काण्व संहिता ३१.७ शतपथ ६. ५. २.१) मख इति यज्ञनाम (निघ० ३.१७)

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—4

युवं भुज्युं भुरमाणं विभिर्गतं स्वयुक्तिभिर्निवहन्ता पितृभ्य आ ।
यासिष्टं वर्तिर्वृषणा विजेन्यं दिवोदासाय महि चेति वामवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषणा अश्विना युवां भुरमाणं भुज्युं विभिः गतम् इवं स्वयुक्तिभिः पितृभ्यः निवहन्ता सन्तौ यत् वा महि अवः वर्तिः सैन्यं च अस्ति तत् च संगृह्य दिवोदासाय विजेन्यम् आयासिष्टम् ॥

TRANSLATION

O President of the Assembly and Commander of the Army, O showerers of happiness, you supply methodically to the brave soldiers who are protectors of your State, enjoyable or delicious and nourishing food like the one picked up by birds. What ever protecting and conquering army you have got, you put it under the charge of the Chief Commander who is giver of the light of knowledge,

PURPORT

It is the duty of the Commanders of the Army to feed and train well the army that is strong brave and loyal, so that it may be utilised for conquering the enemies whenever a battle becomes inevitable.

THE COMMENTATOR'S NOTES

(पितृभ्यः) राज्यपालकेभ्यः वीरेभ्यः

= For the brave soldiers who are protectors of the State.

(दिवोदासाय) विद्याप्रकाशदात्रे सेनाध्यक्षाय

= For the Chief Commander who is giver of the light of knowledge.

TRANSLATOR'S NOTES

The word दिवोदास is derived from दिवु-क्रीडा विजिगीषा व्यवहार द्युतिस्तुतिमोदमद स्वप्न कान्तिगतिषु Here the meaning of द्युति or light has been taken. दास is derived from दासृ-दाने ग्वा० Therefore the meaning of giver has been taken.

It is wrong on the part of Sayanacharya, Prof. Wilson and others to take it as the name of a particular King, instead of taking it as a derivative noun, denoting certain attributes.

पुनस्तमेव विषयमाह

Mantra—5

युवोरश्विना वपुषे युवायुजं रथं वाणी येमतुरस्य शर्ध्यम् ।
आ वां पतित्वं सख्याय जग्मुषी योषावृणीत जेन्या युवां पती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवोः शर्ध्यं युवायुजं रथम् अस्य मध्ये स्थितौ वाणी वपुषे येमतुः वां (युवयोः) सख्याय जेन्यापती युवां पतित्वं जग्मुषी योषा सती हृद्यं पतिम् आवृणीत ॥

TRANSLATION

O Ashvins (President of the Assembly aud Commander of the Army), the preachers of true knowledge occupy the Charming and strong Car in the form of an air craft drivern by you, as they are engaged in bringing about the welfare of the State. A Brahmacharini selects a suitable bridgroom for constant friendship in married life and she regards you who are excellent leaders, as protecters of the State.

PURPORT

As a youthful learned woman gets a husband dear and suitable to her, after the completion of her Bramacharya

and serves him well and as a young man who has observed Brahmacharya (continence) enjoys delight having got an agreeable and suitable wife, in the same manner, the President of thr Assembly and the Commander of the Army should behave lovingly and faithfully.

THE COMMENTATOR'S NOTES

(वाणी) उपदेशकौ = Good speakers or preachers.

(जेन्या) जनेषु नयन-कर्तृषु = Good leaders.

(अश्विना) सभासेना धीशौ
= The President of the Assembly and commander of the Army.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—6

युवं रेभं परिषूतेरुरुष्यथो हिमेन घर्मं परितप्तमत्रये ।
युवं शयोरवसं पिप्यथुर्गवि प्र दीर्घेण वन्दनस्तार्यायुषा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना ! यथा युवम् अत्रये परिसूतेः प्राप्तविद्यं परितप्तं रेभं विद्वांसं जनं हिमेन घर्मम् इव उरुष्यथः । युवं गवि शयोः अवसे पिप्यथुः वन्दनः दीर्घेण आयुषा युवाभ्यां तारि (तथा वयम् अपि) प्रयतेमहि ॥

TRANSLATION

O married men and women, you protect a man who has received knowledge from a twice-born preceptor for the attainment of happiness, in which there is absence of physical, social, and cosmic misery. You protect him as they guard a person suffering from heat with snow. You protect an admiring scholar who is accustomed to sleep well at night on account of exertion in day time and multiply his

protection on earth. You give a long life to a praise-worthy person. Let us also try like this.

PURPORT

O married men and women, as cold is removed by heat, in the same way, dispel the darkness of ignorance with the light of knowledge, so that physical, social and cosmic miseries may have an end. You must act in this world like the sun and the moon which nourish the universe or as righteous officers of the State protect even sleeping persons by keeping far away thieves and robbers.

THE COMMENTATOR'S NOTES

(रेभम्) सकलविद्यास्तोतारम्

= The admirer of all good sciences.

(अत्रये) अविद्यमानान्याध्यात्मिकादित्रीणि दुःखानि यस्मिन् तस्मै सुखाय ।

= He who has no misery anywhere.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—7

युवं वन्दनं निर्ऋतं जरण्यया रथं न दस्रा करणा समिन्वथः ।

क्षेत्रादा विप्रं जनथो विपन्यया प्र वामत्र विधते दंसना भुवत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे करणा दस्रा अश्विनौ स्त्रीपुरुषौ-युवां जरण्ययायुक्तं निर्ऋतं वन्दनंविप्रं रथं न समिन्वथः क्षेत्रात् उत्पन्नमिव आजनथः यः अत्र वां (युवयोः) गृहाश्रमे सम्बन्धः प्रभुवत् तत्र विपन्यया युक्तानि दंसना (कर्माणि) विधते (विधातुं प्रवर्तमानान् उत्तमाम् ([illegible]) [illegible]म् ॥

TRANSLATION

O active learned men and women who are destroyers of miseries, you should get an offspring that is endowed with knowledge, absolutely truthful and highly intelligent. You must get him like a good vehicle in the form of an air-craft or something produced in the field. You must be engaged in doing praiseworthy noble deeds, with this object in view.

PURPORT

It is the duty of thoughtful parents to train their children well by making them observe the rules of Brahmacharya from birth onward and to urge upon them to engage themselves in proper activities.

THE COMMENTATOR'S NOTES

(निऋतम्) निरन्तरम् ऋतम् अस्मिन्
= Honest and absolutely truthful.

(जरन्यया) जरणान् विद्यावृद्धान् अर्हति यया विद्यया तया युक्तम् ॥
= Eudowed with good knowledge.

(विपन्यया) स्तोतुं योग्यया धर्म्यया नीत्या युक्तानि
= Endowed with praise worthy rightheous policy.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—8

अगच्छतं कृपमाणं परावति पितुः स्वस्य त्यजसा निबाधितम् ।
स्वर्वतीरित ऊतीर्युवोरह चित्रा अभीके अभवन्नभिष्टयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विनौ स्त्री पुरुषौ भवन्तौ स्वस्य पितुः परावति स्थितं त्यजसः निबाधितं कृपमाणं (परिव्राजं) नित्यम् अगच्छतम् । इतः एव युवयोः अभीके अह चित्राः अभिष्टयः स्वर्वतीः ऊतीः अभवन् ॥

TRANSLATION

O learned men and women,you should go to a kind Sanyasi who has given up worldly happiness and is leading a life of austerity, far away from his own father or teacher in order to preach truth everywhere. By his association and teaching, your noble desires will be fulfilled and you will get wonderful protections leading you to happiness.

PURPORT

It is the duty of all to achieve the accomplishment of Dharma (righteousness) Artha (wealth) Kama (fulfilment of noble desires and Moksha emancipation) by apporaching a great sanyasi who is highly learned, free from all attachment and jealousy, showing kindness to all, absolutely truthful and renouncer of all falsehood, self-controlled, a great Yogi knowing the reality and liberated while in this life itself, wandering all over the world for preaching truth. No one can acquire true knowledge without association with and listening sermons of such a truly great man.

THE COMMENTATOR'S NOTES

(त्यजसा) संसारसुखत्यागेन ।

= By the renouncement of worldly happiness.

(इतः) अस्माद् वर्त्तमानाद्यतेः

= From this Sanyasi.

(अभीके) समीपे

TRANSLATOR'S NOTES

(अभीके उत्तराणिपदानि (निघ० ३.२९)

(पद-गतौ) गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च

Here by taking the third meaning of प्राप्ति or appraachment, the idea of nearness is clear.

In this Mantra, there is clear reference to the duties of Sanyasi. It is wrong therefore to say that the Vedas do not sanction the fourth or the Sanyasa Ashrama as some modern Scholars maintain.

पुनस्तमेव विषयमाह ।

Mantra—9

उत स्या वां मधुमन्मक्षिकारपन्मदे सोमस्यौशिजो हुवन्यति ।
युवं दधीचो मन आ विवासथोऽथा शिरः प्रति वामश्व्यं वदत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विनौ (मांगलिकौ राजप्रजाजनौ) युवं (युवां) यः औशिजः (परिव्राड्) मदे प्रवर्तमाना मक्षिका स्या मक्षिका यथा अरपत् तथा वां मधुमत् हुवन्यति तस्य सोमस्य दधीचः सकाशात् मनः आविवासथः । अथ उत स वां प्रीत्या एतत् अश्व्यं शिरः सततं प्रतिवदत् ॥

TRANSLATION

O auspicious men belonging to the State and the Public you should get knowledge from that great Sanyasi who is the son of a noble and charming person and who sings sweet words to you, like a murmuring honey-seeking bee in an exhilirating state. He is impeller of Dharma (righteousness) and instructor of those who uphold knowledge and Dharma. Let him lovingly impart that sublime teaching like the head to you that is given by great scholars.

PURPORT

O men ! You should listen to the teaching of a highly learned and Yogi Sanyasi who is always devoted to God and having reflected and meditated upon it, you should enjoy happiness, as the bees having picked up juice from various flowers are delighted.

THE COMMENTATOR'S NOTES

(सोमस्य) धर्मप्रेरकस्य

= Impeller or promptor of Dharma (righteousness).

(औशिजः) कमनीयस्य पुत्रः

= The son of a noble or desirable person.

(मनः) विज्ञानम् = Knowledge.

(अश्व्यम्) अश्वेषु व्याप्तविद्येषु साधु

= That is good among great scholars.

(दधीच:) विद्याधर्मधारकान् अंचति विज्ञापयति तस्य सकाशात्

= From a Sanyasi who instructs the upholders of a knowledge and Dharma.

TRANSLATOR'S NOTES

षू-प्रसवैश्वर्ययो: Here the first meaning प्रसव has been taken in the sense of impelling औशिज: is derived from वश-कान्तौ to desire. Hence it means-one who is the son of a desirable or noble person दधीच: is from धा-धारणपोषणयो: and अंचुगतिपूजनयो: hence the meaning as विद्याधर्मकारन् अंचति विज्ञापयति तस्य Among the three meanings of गति the first i. e. ज्ञान or knowledge has been taken here.

अशूङ्-व्याप्तौ

अथ तडित्तारविद्योपदेश: क्रियते

Now there is the instruction given about the electric wire or telegraphy.

Mantra—10

युवं पेदवे पुरुवारमश्विना स्पृधां श्वेतं तरुतारं दुवस्यथः ।
शर्यैरभिद्युं पृतनासु दुष्टरं चर्कृत्यमिन्द्रमिव चर्षणीसहम् ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे अश्विना युवं पेदवे स्पृधां पृतनासु चर्कृत्यं श्वेतं पुरुवारं दुष्टरं चर्षणीसहं शर्यैः अभिद्युम् इन्द्रम् इव तरुतारं दुवस्यथ: ॥

TRANSLATION

O Ashvins (highly learned President of the Assembly and commander of the Army) who utilise electric or telegraphic wire for quick movement which can accomplish many

good works, which is desired by many, which can go or convey message to distant places, which has electric light which can not be easily transgressed by enemies going rapidly like the rays of the sun and able to overcome foes by conquering secretly the instructions regarding conquering enemies and which is connected with various machines.

PURPORT

As men can accomplish many desired purposes by the utilisation of the telegraph, in the same manner many righteous works can be accomplished by acquiring the knowledge of various sciences, from the association of the great Sanyasis. By these two, worldly and other worldly happiness can be achieved. therefore the science of electricity must be learned with great labour.

This hymn is connected with the previous hymn, as there is the mention of the King and his subjects, the duties of Sanyasi and knowledge etc, as in that hymn.

Here ends the 119th hymn and 21st Varga of the first Mandala of the Rigveda.

अथ विंशत्युत्तरशततमं सूक्तम्

HYMN CXX (120)

अथास्य द्वादशर्चस्य विंशत्युत्तरशततमसूक्तस्य उशिक् पुत्रः कक्षीवान् ऋषिः। अश्विनौ देवते। १, १२ पिपीलिका मध्यानिचृद् गायत्री। २- भुरिग् गायत्री १० गायत्री ११, पिपीलिका मध्या विराड् गायत्री छन्दः। षड्जः स्वरः। ३ स्वराट् ककुप् उष्णिक्। ५, आर्षी उष्णिक्। ६ विराट् आर्षी उष्णिक्। ८ भुरिक् उष्णिक् छन्दः। ऋषभः स्वरः। ४ आर्षी अनुष्टुप्। ७ स्वराट् आर्षी अनुष्टुप्। ९ भुरिक् अनुष्टुप् छन्दः। गन्धारः स्वरः॥

The seer of the hymn-Kakshivan. Devata or subject-Ashvinau. Metres-Gayatri, Ushnik and Anushtup of various kinds. The-Shadja, Rishabha and Ghandara.

तत्रादौ प्रश्नोत्तर विधिमाह

In the first Mantra, the method of question and answer is tauhgt.

Mantra—1

का रा॑धद्धोत्रा॑श्विना वां को वां जोष॑ उभयोः॑।

कथा वि॑धात्यप्र॑चेताः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विनौ वाम् (उभयोः) का होत्रा सेना (विजयं राधत्) वां जोषे कथा (कः) अप्रचेताः (पराजयं) विधाति॥

TRANSLATION

O Ashvinau (The President of the Assembly and Commander of the Army) or householders husband and wife, which is the conquering and subduing army that can make you victorious? Who is the ignorant person that can defeat or put obstacles in your loving dealing?

PURPORT

The President of the Assembly and Commander of the Army) should deal lovingly with the brave and learned persons. Then they can defeat their enemies and subdue them, getting victory over them. No work can be accomplished with the help of foolish persons and therefore a man should always keep friendship with learned persons.

THE COMMENTATOR'S NOTES

(होत्रा) शत्रुबलम् आदातुं विजयं च दातुं योग्या सेना ।
= The army that can subdue enemies and achieve victory over them.

(अश्विना) गृहाश्रमधर्मव्यापिनौ स्त्रीपुरुषौ
= Husband and wife pervading in or discharging the duties of a householder's life.

(जोषे) प्रीतिजनके व्यवहारे = In a loving dealing.

TRANSLATOR'S NOTES

अश्विनौ is from अशूङ्-व्याप्तौ

जोषे is from जुषी-प्रीति सेवनयोः

होत्रा is from हु-दानादनयोः आदाने च

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra--2

विद्वांसाविद्दुरः पृच्छेदविद्वानित्थापरो अचेताः ।
नू चिन्नु मर्ते अक्रौ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा अचेताः अविद्वान् विद्वांसौ दुरः पृच्छेत् इत्था अपरः विद्वान् इत् (एव) नु पृच्छत् । अक्रौ मर्ते चित् (अपि) नु पृच्छेत् (यतः) अयम् आलस्यं त्यक्त्वा पुरुषार्थे प्रवर्तेत) ॥

TRANSLATION

An ignorant person devoid of wisdom should put questions to a learned wise man regarding destroying enemies (internal and external) learned person should also put such questions to him in order to gain more knowledge. Question should also be put to a lazy person so that he may give up indolence and may become industrious.

THE COMMENTATOR'S NOTES

(दुरः) शत्रून् हिंसितुं हृदयहिंसकान् प्रश्नान् वा ।

= Questions about destroying the internal or external enemies or piercing the heart of the wicked.)

(अक्रौ) अकर्तरि । अत्र नञुपपदात् कृधातोः इष् कृपादिभ्य इति बहुलवचनात् कर्तरि इक् ।।

= A man who is not active or does not discharge his duties well.

PURPORT

As learned persons behave or act upon the advice of the wise, so should others also do. Having put questions to learned persons and having ascertained what is truth and what is un-truth, men should act righteously and should give up falsehood. None should show laziness in this, because none can attain knowledge without putting questions to the wise. None should believe in the teaching given by ignorant or un-educated persons.

अथाध्यापकोपदेशकौ विद्वांसौ किं कुर्यातामित्युपदिश्यते

What should lerrned teachers and preachers do is taught in the third mantra.

Mantra—3

ता विद्वांसा हवामहे वां ता नो विद्वांसा मन्म ।

प्रार्चद्दयमानो युवाकुः ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यौ विद्वांसा अद्य नः मन्म वोचेतं ता विद्वांसा वां वयं हवामहे यः वयमानः युवाकुः जनः ता प्रार्चत् (तं सत्कुर्यातम्) ॥

TRANSLATION

We accept you as teachers and preachers who are great scholars able to solve our problems or answer all our questions satisfactorily. Please tell us about the Vedic Wisdom to-day. You should also honour the person who is kind to all beings and who endowing with good knowledge honours you.

PURPORT

A man should serve a good teacher or preceptor with body, mind and speech. The man who conceals knowledge deceitfully, should be dishonoured. So all should honour great scholars and disrespect the ignorant, so that respected scholars be always engaged in spreading knowledge and dishonoured ignorant persons may also be compelled to acquire knowledge.

THE COMMENTATOR'S NOTES

(मन्म) मन्तव्यं वेदोक्तं ज्ञानम्

= The Vedic Wisdom that is to be reflected upon.

(मन-ज्ञाने दिवा०) Tr.

(युवाकुः) यः यावयति मिश्रयति संयोजयति सर्वाभिः विद्याभिः सह जनान्

= Who makes men endowed with the knowledge of all Sciences.

(यु-मिश्रणामिश्रणयोः)

= Here the first meaning of मिश्रण is taken.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—4

वि पृच्छामि पाक्या३ न देवान्वषट्कृतस्याद्भुतस्य दस्रा ।
पातं च सह्यसो युवं च रभ्यसो नः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे दस्रौ अश्विनौ (अध्यापकोपदेशकौ) अहं युवं (युवाम्) सह्यसः रभ्यसः पाक्या देवान् एव वषट् कृतस्य अद्भुतस्य विज्ञानाय (प्रश्नान्) विपृच्छामि युवां च तान् समाधत्तम् । यतः अहं भवन्तौ सेवे युवां च नः (अस्मान्) पातम् ॥

TRANSLATION

O teachers and preachers, destroyers of all miseries, I ask you questions like the scholars who are mighty, quick, industrious, of mature wisdom with knowledge and the practice of Yoga, for acquiring the knowledge of wonderful industrial productions. Please answer our questions. As we serve you, you may also protect us.

THE COMMENTATOR'S NOTES

(पाक्या) विद्यायोगाभ्यासेन परिपक्वधियः अत्राकारादेशः ।

= Men of mature wisdom on account of knowledge and the practice of Yoga.

(वषट्-कृतस्य) क्रियानिष्पादितस्य शिल्पविद्याजन्यस्य ।

= Of the Industrial production.

(रभ्यसः) अतिशयेन रभस्विनः सततं प्रौढपुरुषार्थान्

= Constantly industrious.

PURPORT

Scholars should instruct all persons, the aged as well children about the principles of all sciences so that they get protection aod achieve progress. They (People) should serve them and ask them questions with humility and get

their answers with the solution of their problems. Thus benefiting mutually, all may enjoy happiness.

पुनस्तमेव विषयामाह

The same subject is continued :

Mantra—5

प्र या घोषे भृगवाणे न शोभे यया वाचा यजति पज्रियो वाम् । प्रैषयुर्न विद्वान् ॥५॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विनौ पज्रियः इषयुः विद्वान् न यया वाचा वां प्रयजति तया अहं शोभे या विदुषी स्त्री भृगवाणे घोषे यजति न दृश्यते तया अहं तां प्रयजेयम् ॥

TRANSLATION

O Ashvins-teachers and preachers, may I shine with that refined speech with which a man desirous of acquiring good knowledge and wisdom honours you like a scholar. I respect a learned lady who honours deserving virtuous persons, with the noble speech used by men of mature wisdom.

PURPORT

O teachers and preachers, you should always be engaged in bringing about the welfare of all, like absolutely truthful persons. A learned lady should also do likewise. Let all men shine constantly being endowed with knowledge, Dharma (righteousness) and good temperament and character. No scholar should marry an un-educated woman and no highly educated womans hould marry an un-educated man. But men and women of like nature and education should marry one another.

THE COMMENTATOR'S NOTES

घोषेउत्तमायां वाचि = In good speech.

(भृगवाणे) यो भृगुः परिपक्वधीर्विद्वान् इव आचरति तस्मिन् । भृगुशब्दादाचारे क्विप् ततो नामधातोर्व्यत्ययेनात्मनेपदे शानच् छन्दस्युभयथेति शानच् आर्धधातुकत्वाद् गुणः

= Behaving or acting like a man of mature wisdom.

(पज्रियः) यः पज्रान् प्राप्तव्यान् अर्हति सः

= He who deserves to acquire good knowledge.

(इषयुः) इष्यते सर्वैः जनैः विज्ञायते यत् तद् याति प्राप्नोति इति ।।

= He who acquires the desirable wisdom.

TRANSLATOR'S NOTES

It is absurd and ridiculous on the part of Sayanacharya and his followers to interpret the word घोषे as घोषाख्याय पुत्रे सुहस्त्याख्ये ऋषौ = In the son of Ghosha by name Suhastya, while as the Vedic Lexicon Nighantu clearly tells us in 1.11 घोष इति वाङ्नाम (निघ० १.११). Griffith's note is "Ghosha-Sayana says that Suhastya, the son of Ghosha is intended. About Pajniyah also he remarks—

One of the descendants of the Angirasas here according to Sayana, the Rishi Kakshivan.

Then Griffith adds a note which is remarkable showing how often the Western scholars have given merely conjectural meanings of the Vedic words, not under standing them. "In this Hymn, as in the preceding, there are several very obscure passages which can only conjecturally be translated and explained.

(Griffith's translation of the Hymns of the Rigveda Vol. 1 P.164).

The word पज्रियः has been explained by Rishi Dayananda in Rig. 1. 116. 7 as पद-धातोः औणादिको रक् वर्णव्यत्ययेन दस्य जः, ततो भावार्थे घः ।। (ऋ० १.११६.७) पद-गतौ गतेस्त्रयोऽर्थाः—ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणं कृतं महर्षिणा ।

Though there is no mention of Kakshivan or any other particular sage in the Mantra, Sayanacharya has taken it to mean (without any authority).

पज्रा: – अंगिरस: तेषां कुलोत्पन्न: कक्षीवान्

It is therefore to be rejected.

पुनरध्ययनाध्यापनविधिरुच्यते

The method of learning and teaching is now told in the sixth Mantra.

Mantra– 6

श्रुतं गा॑यत्रं तक॑वानस्याहं चि॒द्धि रि॒रेभा॑श्विना वाम् ।
आक्षी शु॑भस्पती॒ दन् ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे अक्षी इव वर्तमानौ शुभस्पतीअश्विना वां (युवयो:) सकाशात् तकवानस्य चित् (अपि) गायत्रं श्रुतम् आदन् अहं हि रिरेभ ॥

TRANSLATION

O teachers and preachers who are like the eyes of men, showing them true path (of Dharma) and enabling them to attain knowledge, protectors of good works, I glorify you. accepting from you the knowledge of a learned person that protects a singer of God's glory.

PURPORT

What ever is heard and learnt by men from absolutely truthful scholars, should be taught and told to others. A man should impart knowledge to others as he receives it. There is no greater Dharma (duty) than imparting knowledge to others.

THE COMMENTATOR'S NOTES

(गायत्रम्) गायन्तं त्रातृ विज्ञातम्

= The knowledge that protects a singer.

(तकवानस्य) प्राप्तविद्यस्य । गत्यर्थात् तकधातोः
औणादिकः उः प्रत्ययः

= Of a learned person

तक-गतौ अत्र गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणम् ।

(रिरेभ) रेभा उपदिशानि । व्यत्ययेन परस्मैपदम् ।

(रेभृ-शब्दे भ्वा० आ०)

(अश्विनौ) विद्याप्रापकौ अध्यापकोदेशकौ

= Teachers and preachers who enable one to acquire knowledge.

अश्विनाविति पदनाम (निघ० ५.६)

पद-गतौ गतेस्त्रयोऽर्था-ज्ञानं गमनं प्राप्तिश्च अत्र तृतीयार्थग्रहणम् ।

पुनस्तमेव विषयमाह

The same subject is continued ;

Mantra—7

युवं ह्यास्तं महो रन्युवं वा यन्निरततंसतम् ।

ता नो वसू सुगोपा स्यातं पातं नो वृकादघायोः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वसू अश्विनौ रन् यौ युवं यद् आस्तं वा युवं नः (अस्माकं) सुगोपा स्यातं तौ महः अघायोः वृकात् नः (अस्मान्) पातं ता हि वां नि अततंसतं च ॥

TRANSLATION

O Ashvins (President of the Assembly and Commander of the army) you who enable us to dwell in peace, who are givers of happiness, while seated in your proper place, be our protectors or preservers. Please protect us from great thieves, robbers and other sinners. Kindly adorn us with the ornaments of knowledge and other virtues

PURPORT

As the President of the Assembly or the Council of Ministers and the Commander of the Army, protect their subjects from the fear of thieves and other criminals, so they should also be guarded well All teachers, preachers and instructors should try to put an end to all sins, observing Dharma (righteousness) continuously.

THE COMMENTATOR'S NOTES

(रत्) ददमानौ

= Givers (of happiness and riches etc.)

(निरततंसतम्) नितरां विद्यादिभूषणैः अलंकुरुतम् ।।

= Adorn constantly with the ornaments of knowledge and other virtues.

TRANSLATOR'S NOTES

रत् is from रा-दाने अ

निरततंसतम् is from तसि-अलंकारे चु०

वृकात्-स्तेनात् वृक इति स्तेननाम (निघ० ३.२४)

अथ राजधर्ममाह

The duties of a King are told in the eight Mantra.

Mantra 8

मा कस्मै धातमभ्यमित्रिणे नो मा कुत्रा नो गृहेभ्यो धेनवो गुः ।
स्तनाभुजो अशिश्वीः ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रक्षकौ अश्विनौ (सभासेनेशौ) युवां कस्मै चित् (अपि) अमित्रिणे नः (अस्मान्) मा अभिधातम् (भवद्र-क्षणेन) नः (अस्माकम्) स्तनाभुजः धेनवः अशिश्वीः मा (भवन्तु) ताः अस्माकं गृहेभ्यः अकुत्र मा गुः ।।

TRANSLATION

O Protecting Ashvins (President of the Assembly and Commander of the Army) deliver us not to our enemies, never may our cows, who nourish us along with our childern, with their udders, stray away from our homes and remain devoid of their calves, under your protection.

PURPORT

The people should so instruct their rulers or administrators of the State, may not enemies harm us, may they not take away our cows and other beasts. You must pay special attention to these things.

THE COMMENTATOR'S NOTES

(स्तनाभुजः) दुग्धयुक्तैः स्तनैः सवत्सान् मनुष्यादीन् पालयन्तः ॥
= Nourishing men along with their children with their udders.

भुज-पालनाभ्यवहारयोः रुधा०) Tr.

(अशिश्वीः) वत्सरहिताः = Without calves.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra - 9

दुहीयन्मित्रधितये युवाकु राये च नो मिमीतं वाजवत्यै ।
इषे च नो मिमीतं धेनुमत्यै ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विनौ (सभासेनाधीशौ) युवां या गावः दुहीयन् ताः नः (अस्माकं) मित्रधितये युवाकु राये च जीवनाय मिमीतम् । वाजवत्यै धेनुमत्यै इषे च नः अस्मान् मिमीतम् (प्रेरयतम्) ॥

TRANSLATION

O Ashvins (President of the Assembly and Commander of the Army) the cows that yield much milk may be for nourishing our friends and may enable us to acquire such wealth that may make us happy and keep away from misery. Please lead us to the fulfilment of desires that are associated with the acquirement of knowledge and the welfare of the cattle.

PURPORT

The cows and other animale that nourish friends and increase the power of intellect to grasp knowledge should always be protected by all men. They should also persuade all to be industrious, so that they may enjoy happiness and be away from all misery.

THE COMMENTATOR'S NOTES

(वाजवत्यै) वाजः प्रशस्तज्ञानं विद्यते यस्यां तस्यै
= Possessing good knowledge.

(इषे) इच्छायै = For desire.

(युवाकु) सुखेन मिश्रिताय दुःखैः पृथग्भूताय वा सुपां सुलुक् इति विभक्तिलुक्-राये इत्यस्यविशेषणम्
= For the wealth that leads to happiness and keeps away all misery.

TRANSLATOR'S NOTES

वाज is derived from वज गतौ गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थ-ग्रहणम्, युवाकु is derived from यु-मिश्रणामिश्रणयोः hence the two meanings given above.

इषे is derived from इष-इच्छायाम् ।

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—10

अश्विनोरसनं रथमनश्वं वाजिनीवतोः ।
तेनाहं भूरि चाकन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहं वाजिनीवतोः अश्विनोः यम् अनश्वं रथम् असनं तेन भूरि चाकन ॥

TRANSLATION

Let me use the admirable horseless car-in the form of an air-craft of the Ashvins (The President of the Assembly and the Commander of the Army) who are incharge of the men belonging to the Assembly and the army. I may thereby shine well and expect to gain much wealth.

PURPORT

In those cars or vehicles that are manufactured to travel on earth, the sea and the firmament, horses are not used, but they move by the machines with the proper combination of water, fire and other things.

THE COMMENTATOR'S NOTES

(रथम्) रमणीयं विमानादियानम्

= Beautiful car like the air-craft etc.

(वाजिनीवतोः) प्रशस्ता विज्ञानादियुक्ता सभा सेना च विद्यते ययोस्तयोः

= Who are in charge of praiseworthy men belonging to the Assembly and the army.

(चाकन) प्रकाशितो भवेयम् = Let me shine well.

TRANSLATOR'S NOTES

The worth रथ is derived from रमु-क्रीडायाम् so it may be used for any beautiful and pleasant vehicle. चाकन is from

कमी दीप्ति कान्ति गतिषु भ्वा० so it has been translated as प्रकाशितो भवेयम् ।

The following translation of the Mantra made by Prof. Wilson and Griffith is worth quoting to show that there is the mention of a horseless car like the aircraft here.

Prof. Wilson's translation is :

I have obtained, without horses, the car of the food-bestowing Ashvins, and expect to gain by it much (wealth.)

(Prof. Wilson's Translation of the Rigveda Vol.1, P.199)

Griffith's Translation ;

"I have obtained the horseless Car of Asvins rich in sacrifice, and I am well content there with."

(Translation of the Hymns of the Rigveda Vol.1,P.164.)

Even from these faulty translations of Wilson and Griffith, it is clear that Rishi Dayananda Sarsvati's interpretation of the Mantra is quite justified and not far-fetched as some critics suppose it to be.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—11

अयं समह मा तनूह्याते जनाँ अनु ।

सोमपेयं सुखो रथः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे समह (विद्वन्) त्वं यः अयं सुखः अस्ति येन अश्विनौ अनु ऊह्याते तेन मा जनान् सोमपेयं च सुखेन तनु ॥

TRANSLATION

O venerable learned person, this is the car which creates happiness and by which teachers and preachers are carried to drink the Soma, (essence of many nourishing herbs) which is taken by kings aad other wealthy persons also. Augment my prosperity.

PURPORT

The Artisan who can manufacture good Vehicles should be respected by men.

THE COMMENTATOR'S NOTES

(समह्) यो महेन सत्कारेण सह वर्तते तत् सम्बुद्धौ
= Respectable.

(सोमपेयम्) सोमैः ऐश्वर्ययुक्तैः पातुं योग्यं रसम्
= The essence of the herbs that deserves to be drunk by wealthy persons.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—12

अध॒ स्वप्न॑स्य॒ निर्वि॑देऽभु॑ञ्जतश्च रे॒वतः॑ ।
उ॒भा ता बस्रि॑ नश्यतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहं स्वप्नस्य अभुञ्जतः च सकाशात् निर्विदे (निर्विण्णः भवेयम्) अध उभा (यौ पुरुषार्थहीनौ स्तः) ता बस्रि नश्यतः ॥

TRANSLATION

I am disdainful of sleep (laziness) and of the rich man who does not benefit others, for both (the idle person who goes on sleeping at day break) and the selfish rich man quickly perish and can not enjoy true happiness.

THE COMMENTATOR'S NOTES

(बस्रि) सुखस्तम्भनात् बसुस्तम्भे इत्यस्मात् औणादिको रिक् विभक्तिलुक् च ।

PURPORT

The rich man who does not give his wealth for charitable purposes and a poor man who is idle but build castles in the air, both of them are miserable. Therefore all should always be engaged in doing actions industriously.

This hymn is connected with the previous hymn, as there is mention of questions and answers, learning and teaching and the duties of kings etc.

Here ends the commentary on the 120th hymn and 23rd Varga and 17th Anuvaka of the first Mandala of the Rigveda Samhita.

अथैकविंशत्युत्तरशततमं सूक्तम्

HYMN - CXXI (121)

अस्य सूक्तस्य औशिजः कक्षीवान् ऋषिः । विश्वेदेवा इन्द्रश्च देवता: ।१,७,१३ भुरिक् पंक्तिश्छन्दः । पंचमः स्वरः। २, ८, १०, त्रिष्टुप् छन्दः । ३,४,६,१२,१४,१५, विराट् त्रिष्टुप् । ५, ९, ११ निचृत् त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer of the hymn-Kaksheevan. Devata–Vishva Devata and Indra. Metres-Pankti and Trishtup of various kinds. Tunes, Panchama and Dhaivata.

तत्रादौ स्त्रीपुरुषाः कथं वर्तेरन्नित्युपदिश्यते ।

How should men and women behave is taught in the first Mantra.

Mantra--1

कदि॒त्था नॄँः पात्रं॑ देव॒य॒तां श्रव॒द्गिरो॒ अङ्गि॑रसां तु॒र॒ण्यन् ।
प्र यदान॒ड्विश॒ आ ह॒र्म्यस्यो॒रु क्रं॑सते अध्व॒रे यज॑त्राः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पुरुष त्वम् अध्वरे यजत्रः तुरण्यन् सन् यथा (जिज्ञासुः) नॄन् पात्रं कुर्यात् देवयताम् अंगिरसां यद् (याः) गिरः श्रवत ताः इत्था कत् (श्रोष्यसि) । (यथा च धार्मिकः राजा) हर्म्यस्य (मध्ये वर्तमानः सन् विनयेन) विशः प्रानट् उरु आक्रंसते (इत्था कत् भविष्यति) ॥

TRANSLATION

O man, when wilt thou listen to the true words being active and unifier in the inviolable dealings of the protection of the people like a seeker after truth who protects men desirous of learning and listens to the refined and cultured Vedic Speech of those who have taken the juice of the principles of knowledge and wisdoms ? When wilt thou be like a righteous king who dwelling in his mansion of justice, pervades (attracts) the people with humility.

PURPORT

There is implied simile used in the Mantra. O husbands and wives ! as absolutely truthful learned persons train all people well, teaching truth and keeping them away from falsehood, in the same manner, you should give good education to your own children and others, so that there may not remain any unworthy children in your family.

THE COMMENTATOR'S NOTES

[देवयताम्] = Of those who desire.

[दिवु-क्रीडा विजिगीषु – कान्ति गतिषु]

Here the meaning of कान्ति or desire has been taken.

[अंगिरसाम्] प्राप्तविद्यासिद्धान्तरसानाम् Tr.

= Of wise men who have taken the juice of the principles of knowledge and wisdom.

[हर्म्यस्य] न्याय-गृहस्य मध्ये

= In the house of justice.

[अध्वरे] अहिंसनीये प्रजापालनाख्ये व्यवहारे

= In the inviolable dealing of the protection of the subjects.

[यजत्रः] संगमकर्ता = Unifier.

TRANSLATOR'S NOTES

अंगिरसः इति पदनाम [निघ० ५.५]

पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च

Therefore Rishi Dayananda has interpreted it here as प्राप्तविद्यासिद्धान्त रसाः अगि-गतौ and following the Vedic Lexion Nighantu 5. 5.

हर्म्यम् इति गृहनाम [निघ० ३-४]

अत्र न्यायगृहस्य ग्रहणम्

अध्वर is derived from ध्वरतिर्हिंसाकर्मा तत् प्रतिषेधः (निरुक्ते ७)

so it has been taken here in the wide sense of inviolable dealing in the form of the protection of the people.

पुनस्तमेव विषयमाह ।

The same subject is continuld.

Mantra—2

स्तम्भीद्ध द्यां स धरुणं प्रुषायदृभुर्वाजाय द्रविणं नरो गोः ।
अनु स्वजां महिषश्चक्षत व्रां मेनामश्वस्य परि मातरं गोः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा महिषः [सूर्यः] गोः धर्ता अस्ति तथा ऋभुः नरः वाजाय अश्वस्य स्वजां व्रां मातरं मेनां परिचक्षत यथा वा स सूर्यः द्यां स्तम्भीत् तथा स ह गोः मध्ये द्रविणं वर्धयित्वा क्षेत्रं धरुणम् इव अनुप्रुषायत् ॥

TRANSLATION

As the great sun is the upholder of the earth, in the same manner, a genius and highly learned person who is leader of Dharma and knowledge gives utterance to the speech that is like the daughter of the vast kingdom, most acceptable, mother-like protector and acquired by wisdom and good education, for the sake of knowledge and good food. As the sun upholds the heaven, in the same manner, he should multiply wealth on earth and should benefit all (literally sprinkle all) as the water wets the field.

PURPORT

The person who cultivates humility and justice along with knowledge, grows with happiness and becomes great and venerable.

THE COMMENTATOR'S NOTES

(महिषः) महान् महिष इति महन्नाम (निघं० ३.३) = Great or Grand.

(मेनाम्) विद्यासुशिक्षाभ्यां लब्धां वाचम् मेनेतिवाङ्नाम (निघं० १.११)

= The speech acquired by wisdom and good education.

(अश्वस्य) व्याप्तुमर्हस्य राज्यस्य

= Of the vast kingdom.

(धरुणम्) उदकम् धरुणमिति उदकनाम (निघ० १.१२) = Water.

TRANSLATOR'S NOTES

How absurd and ridiculous it is on the part of Prof. Wilson to translate the last part of this mantra as "The mighty Indra manifests himself after his own daughter (the dawn), he made the female of the horse un-naturally the mother of the cow. "(Wilson's Translation of the Rigveda Vol. I. P. 200).

But we cannot blame poor Wilson as he took the absurd idea from Sayanacharya who has rendered into Sanskrit the last stanza of the Mantra as folows:-

अपि चेदमपरमाश्चर्यं यदयमश्वस्य मेनां स्त्रीनामैतत् । स्त्रियं वडवां गोर्मातरं जननीं परिवैपरीत्यं विपरीतमकरोत् । कदाचिदिन्द्रो लीलयाऽश्वायां गामुत्पादयामास । तदत्र प्रतिपाद्यते ॥

The meaning is as given above by Prof. Wilson that Indra once generated a cow out of mare.

We do not know on what authority Sayanacharya wrote मेनेति स्त्री नाम while in the Nighantu 1.11 it is clearly stated मेनेति वाङ्नाम (निघ० १.११) Rishi Dayananda Saraswati was therefore justified in totally rejecting this absurd legend and to translate मेना (Mena) as speech on the clear authority of the Vedic Lexicon Nighantu. It is gratifying to note that realising the aburdity of Sayanacharya's and prof. Wilson's interpretation, Shri Kapali Shastri has given the following spiritual interpretation of the last Stanza.

अश्वस्य प्राणबल लक्षणस्य मेनां स्त्रियं प्रसवक्षमां गोः चिद्रश्मिसमूहस्य मातरं-प्रसवित्रीं परि परिकल्पित-

वान् । अन्नमय समृद्धेः प्राणः, प्राणमय समृद्धेर्मनः; मनोमयसमृद्धेर्विज्ञानं विज्ञानमयसमृद्धेरानन्द इति उत्तरोत्तरांशप्रादुर्भावोऽवधेयः । एवं गवां प्रसवित्री अश्वस्यमेना इत्यत्र प्राणबल मूलक क्रिया शक्ति समृद्धेः ज्ञान शक्ति लक्षणस्य चिद्रश्मि समूहस्याविष्कार इति बोध्यम् ।।

This spiritual interpretation is far better than Sayanacharya's or Prof. Wilson's. Even Griffith quoting Ludwig has stated that the mate of the horse (Surya) is the earth, the motherly cow."

अथ राजधर्मविषयमाह

Now the duties of a King are told in the fifth Mantra.

Mantra 3

नक्षद्ध्वमरुणीः पूर्व्यं राट् तुरो विशामङ्गिरसामनु द्यून् ।
तक्षद्वज्रं नियुतं तस्तम्भद् द्यां चतुष्पदे नर्याय द्विपदे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः तुरः (मनुष्यः विद्वान्) चतुष्पदे द्विपदे नर्याय च अनुद्यून् पूर्व्यं हवम् उषसः दोहयः इव अरुणीः च नक्षत् वियुतं वज्रं तक्षत् द्यां तस्तभत् सः अंगिरसां विशां मध्ये राट्भवति ।।

TRANSLATION

May an active learned person who everyday acts justly for bringing about the welfare of the cows and other quadrupeds, and bipeds, who behaves in political field as the splendour of the purple dawn, who sharpens his powerful arms and kills his wicked enemies, who upholds the light of knowledge and justice for the good of the quadrupeds (like the cow etc.) and bipeds, deserves to be a king among the subjects that are dear like the Pranas or vital breaths.

PURPORT

Only those persons enjoy happiness who protect bipeds and quadrupeds like the cows etc. with their humility and other virtues and who do not kill any one unjustly.

(हवम्) दातुम् आदातुम् अर्हम्

= Justice that is to be accepted and given to others.

हु-दानादनयोः आदाने च

(अंगिरसाम्) अंगानां रसप्राणवत् प्रियाणाम्

= Dear like the Pranas- (प्राणो वा अंगिराः शत० ६.१.१.२८)

(अरुणीः) उषसः अरुणाः दीप्तयः इव वर्तमाना राजनीतिः

= Politics splendid like the purple dawn.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—4

अस्य मदे स्वर्यं दा ऋतायापीवृतमुस्रियाणामनीकम् ।
यद्ध प्रसर्गे त्रिककुम्निवर्तदप द्रुहो मानुषस्य दुरो वः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् (यः) त्रिककुप् मनुष्यः अस्य मानुषस्य उस्रियाणां च प्रसर्गे मदे ऋताय अपीवृतं स्वर्यम् अनीकं दाः । एतान् द्रुहः निवर्तत् दुरः अप वः ॥

TRANSLATION

That person alone deserves to be the ruler of a vast kingdom who has got the directions covered by the army, teachers and preachers, who for the welfare and great happiness of men and cows engages an army for the protection of truth and endowed with delight and strength, who drives away the killers of the cattle and opens the doors of happiness and joy for all.

PURPORT

Those officers and workers of the State are good who drive away the violent persons, for the welfare of all subjects and cattle and are established in Dharma (righteousness) being engaged in doing good to others. They are fit to do the work of the State who keep men away from the path of Adharma (un-righteousess) and illuminate the paths of Dharma.

THE COMMENTATOR'S NOTES

(उस्रियाणाम्) गवाम् = Of the cows.

उस्रा इति गोनाम) निघ० २.११)

[त्रिककुम्] त्रिभि: सेनाध्यापकोपदेशवैर्युक्ताः ककुभो दिशः यस्य सः [ककुभ इति दिङ्नाम निघ० १.६]

= He who has the directions covered by the army, teachers and preachers.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—5

तुभ्यं पयो यत्पितरावनीतां राधः सुरेतस्तुरणे भुरण्यू ।
शुचि यत्ते रेक्ण आयजन्त सबर्दुघायाः पय उस्रियायाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे सज्जन) यत् (यस्मै) तुरणे तुभ्यं भुरण्यू पितरौ सुरेतः पयः राधः च अनीताम् । यत् (यस्मै) तुरणे ते तुभ्यं (दयालवः गोरक्षकाः महाशयाः) सबर्दुघायाः शुचि पयः रेक्णः (धनं) च आयजन्त इव (त्वम् एतान् सततं सेवस्व कदाचित् मा हिन्धि ॥

TRANSLATION

O good man, thou shouldst always serve the parents who are thy protectors and who give thee that art quick in act, nutritious and invigorating milk and wealth. Thou shouldst also serve those kind protectors of the cows that bring to thee the pure milk of the Milch cow which is like admirable wealth.

PURPORT

As men enjoy happiness by serving their parents and scholars, and acting righteously, in the same manner, they get happiness by protecting the cattle, which is their duty. Men should not do anything that is disagreeable to them (Parents and good scholars and the cows etc.) for, they are benevolent to all.

THE COMMENTATOR'S NOTES

(राधः) संसिद्धिकरं धनम्

= Wealth which helps in the accomplishment of many tasks.

(राध-संसिद्धौ राध इति धननाम (निघ० २.१०) Tr.

(रेक्णः) प्रशस्तं धनमिव

= Like good or admirable wealth.

रेक्णइति धननाम (निघ० २.१०)

२(सबर्दुघायाः । समानं सुखं बिभर्ति येन दुग्धेन तत् सबः तद् दोग्धि तस्याः अत्र समानोपपदाद्भृञ् धातोर्विच् वर्ण-व्यत्ययेन भस्य बः)

= Of the milch-cow.

पुनर्मनुष्याः कथं वर्तेरन्नित्युपदिश्यते

How should men behave is taught in the sixth mantra.

Mantra—6

अध॒ प्र ज॑ज्ञे त॒रणि॑र्ममत्तु॒ प्र रो॑च्य॒स्या उ॒षसो॒ न सूरः॑ ।
इन्दु॒र्येभि॒राष्ट॑ स्वे॒दुह॑व्यैः स्रु॒वेण॑ सि॒ञ्चञ्जर॒णाभि धाम॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे सत्कर्मानुष्ठातः) भवान् उषसः सूरः न येभिः स्वेदुहव्यैः स्रुवेण धाम अभिसिञ्चन् इव अस्याः दुग्धादिभिः प्ररोचि । इन्दुः सन् जरणाष्ट तरणिः सन् ममत्तु । अध प्रजज्ञे (प्रसिद्धो भवतु) ॥

TRANSLATION

O doer of good deeds, thou shinest by taking milk and other nourishing things which make a man fit to earn wealth like the sun from the dawn. Performing Yajna (non-violent sacrifice) with oblations and with ladle sprinkling the place of sacrifice, thou becomest like the moon, always doing admirable works, taking people away from all misery and extending the field of their happiness, thou gladdenest all and becomest famous thereby.

PURPORT

Men should protect the cattle, should make them grow well and taking their milk etc. according to the rules laid down in the Shastras dealing with medical subjects, they should become mighty, healthy and wealthy. As a man who cultivates a field, wets it with water and getting food materials shines like the sun, being strong and rich, so they should slo shine doing always admirable deeds.

THE COMMENTATOR'S NOTES

(तरणिः) दुःखात् पारगः सुखविस्तारकः

= Taking away from misery and extending happiness.

(स्वेदुहव्यैः) स्वानि इदूनि ऐश्वर्याणि हव्यानि दातुमादातुम् योग्यानि येभ्यो दुग्धादिभ्यस्तैः

= With milk and other nourishing things which make a man fit to earn wealth.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—7

स्विध्मा यद्वनधितिरपस्यात्सूरो अध्वरे परि रोधना गोः ।
यद्ध प्रभासि कृत्व्याँ अनु द्यूननर्विशे पश्विषे तुराय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे सज्जन) त्वया यत् (या) स्विध्मा वनधितिः कृता यानि गोरोधना कृतानि तैः त्वम् अध्वरे कृत्व्यान् अनुद्यून् सूरः इव अनर्विशे पश्विषे तुराय यत् ह प्रभासि तत् भवान् परि अपस्यात् ॥

TRANSLATION

O good man, thou shouldst always desire to do good deeds, protection of the forests (which act creates the light of happiness) doing all works to preserve and guard the cattle, shine thou like the sun in the non-violent acts and on all days in which noble actions are performed, for the growth of all animals, for yoking the chariots and for rapid locomotion.

PURPORT

Only those men shine like the sun, with the prosperity of the State who protect the forest for the growth of the cattle and other animals, who make them graze there, who take milk and other nourishing substances and cultivate the land properly and not others who kill the cows and other animals.

THE COMMENTATOR'S NOTES

(स्विध्मा) सुष्ठु इध्मा सुखदीप्तिर्यया सा

= By which is there the splendour of happiness.

(इन्धी-दीप्तौ) Tr.

(अध्वरे) अविद्यमानः ध्वरः हिंसनं यस्मिन् रक्षणे

= In the act of protection in which there is no violence.

(पश्विषे) पशूनाम् इषे वृद्धीच्छायै

= For the desire of the growth of animals.

(इष-इच्छायाम्) Tr.

पुनस्तमेव विषयमाह

The same subject is continued :

Mantra—8

अष्टा मही दिव आदो हरी इह द्युम्नासाहमभि योधान उत्सम् ।
हरिं यत्ते मन्दिनं दुक्षन्वृधे गोरभसमद्रिभिर्वाताप्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे राजन्) ते यत् योधानः वृधे आदः अष्टा सूर्यः महः दिवः हरी अद्रिभिः प्रचरतीव इह उत्सं विधाय द्युम्नसाहं हरिं मन्दिनं वाताप्यं गोरभसम् अभि दुक्षन् (ते त्वया सत्कर्तव्याः) ॥

TRANSLATION

O King, thou shouldst honour those thy warriors who dig wells, properly utilise horses and the cows etc. which take pure air, and who shine like the sun endowed with grand light and power of attraction along with clouds or mountains.

PURPORT

O men, as the sun gladdens the whole world by his light and upholds the earth with his power of attraction, in the same manner, you should dig canals and wells, grow grass etc. in the forest, protect the cattle and the horses etc.

making them strong and enjoy happiness by taking milk and other nourishing things.

THE COMMENTATOR'S NOTES

(हरी) सूर्यस्य प्रकाशाकर्षण इव
= Like the light and attractive power of the sun.

(गोरभसम्) गवां महत्त्वम्
= The greatness or glory of the cows.

रभस इति महन्नाम (निघ० ३.३)

(अद्रिभिः) मेघैः शैलैर्वा
= With the clouds or the hills.

अद्रिरिति मेघनाम (निघ० १.१०)

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—9

त्वमा॑य॒सं प्रति॑ वर्तयो॒ गोर्दि॒वो अश्मा॑नमुप॑नीतमृ॒भ्वा ।
कुत्सा॑य॒ यत्र॑ पुरुहूत व॒न्वञ्छुष्ण॑मन॒न्तैः प॑रि॒यासि॑ व॒धैः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वन्वन् पुरुहूतः त्वं सूर्यः दिवः तमः हत्वा अश्मानम् उपनीतं प्रापयति इव ऋभ्वा सह आयसं गृहीत्वा कुत्साय शुष्णं च अदधन् (यत्र गोहिंसकाः वर्तन्ते तत्र तेषाम् अनन्तैः वधैः परियासि (तान् गोः सकाशात्) प्रतिवर्तयः च ॥

TRANSLATION

O man thou who art invited by many, who servest them well, as the sun dispels darkness by his joy-giving light and scatters the clouds, raining them down and thus benefiting the world, so thou shouldst take in thy hand the powerful weapon made out of iron and other metals by a wise man and should possess well the strength to use the thunderbolt

(and other fatal arms.) Thou shouldst encompass with those numberless mighty weapons the killers of the cows and should keep thy arms far away from the cattle.

PURPORT

O men, as the sun gladdens all by raining down the cloud and dispelling darkness, so you should make all delighted by protecting the cattle (and other animals) and by restraining their killers. This work cannot be done without tbe help of wise men. Therefore you should do all this with their help.

THE COMMENTATOR'S NOTES

(दिवः) दिव्यसुखप्रदात् प्रकाशात्

= By the light that gives divine delight.

(अश्मानम्) व्यापनशीलं मेघम् । अश्मेति मेघ नाम (निघ० १.१०)

= The cloud.

(कुत्साय) वज्राय

= For the thunderbolt or powerful weapon.

TRASLATOR'S NOTES

It is therefore wrong on the part of Sanacharya. Prof. Wilson and others to take the words like Kutsa and Shushna as the proper nouns or the names of particular persons instead of taking them in the sense of thunderbolt and strength as the Vedic Lexicon-Nighantu quoted above clearly states. Rishi Dayananda Sarasvati has taken the word गोः (Goh) in the well-known sense of the cow and has shown how the Vedas enjoin upon all to protect the cattle and restrain the wicked from slaughtering them by all legitimate means, while as Sayanacharya has taken it to be the adjective of शुष्णस्य which also he wrongly interprets as शुष्णस्य असुरस्य the name of a demon and interprets गोः as गन्तुः = Moving or active अश्मानम् which in classical Sanskrit means "Stone" but according to the Vedic Lexicon-Nighantu stands for cloud, he takes as the adjective of वज्रम् as शत्रोर्व्यापकम् = Pervading or badly affecting the enemy. Those of the critics who

accuse Rishi Dayananda Saraswati of giving far-fetched interpretation of the words and the mantras are particularly requested to take note of such peculiar meanings of well-known words by their authentic commentator. Etymologically Shri Kapali Shastri has explained कुत्स: as निकृष्टानां पापानाम् अघ: कुत्सनात् कुत्स: = A man who condemns sins.

पुनर्मनुष्याह किं कुर्युरित्याह

What should men do is told further in the tenth Mantra.

Mantra -10

पुरा यत्सूरस्तमसो अपीतेस्तमद्रिव: फलिगं हेतिमस्य ।
शुष्णस्य चित्परिहितं यदोजो दिवस्परि सुग्रथितं तदाद: ॥

सन्धिच्छेदसहितोऽन्वय (ऋषिकृत:)

हे अद्रिव: त्वं सूर: फलिगंहत्वा तमस: अपीते: दिव: प्रकाशते इव (सेनया) तम् आद: । यत् (यं) पुरा निवर्तय: तं सुग्रथितं स्थापय । यत् अस्य परिहितम् ओज: अस्ति तत् निवार्य शुष्णस्य परिचित् (अपि) हेतिं निपातय [यत: अयं गोहन्ता न स्यात्] ॥

TRANSLATION

O King ruling over a State which has hills, as the sun disperses the cloud and shines with his light, in the same manner, with thy army, thou must destroy the enemy, thou shouldst chain well the foe whom thou hast restrained. Whatever is the strength of the enemy that gives joy to the wicked, must be removed by thee and thou shouldst throw weapons over the enemy who exploits the public, so that he may not slaughter the cattle.

PURPORT

O officers of the State, as the sun gladdens all beings by dispersing the cloud and making it fall down on the earth, in the same manner, you should always delight the cattle by putting down their slaughterers.

THE COMMENTATOR'S NOTES

(अपीतेः) विनाशनात् = By destroying.

(फलिगम्) मेघम् । फलिग इति मेघनाम (निघ० १.१०)

[शुष्णस्य] शोषकस्य शत्रोः

= of the enemy who exploits the people.

पुना राज प्रजाकृत्यमाह

The duties of the King and his subjects are told further in the 11th Mantra.

Mantra—11

अनु त्वा मही पाजसी अचक्रे द्यावाक्षामा मदतामिन्द्र कर्मन् ।

त्वं वृत्रमाशयानं सिरासु महो वज्रेण सिष्वपो वराहुम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! त्वं सूर्यः वृत्रम् इव सिरासु महः वज्रेण वराहुं हत्वा आशयानम् इव सिष्वपः । यतः मही पाजसी अचक्रे द्यावाक्षामा त्वा (प्राप्य प्रत्येक कर्मन्) अनुमदताम् ॥

TRANSLATION

O King, lord of much wealth, as the sun destroys the cloud, thou hurlest down in his nerves with thunderbolt thy enemy who is obstructor of righteous deeds and killer of good persons and makest him sleep down for a long time, so that the vast, powerful, protecting and un-restrained sun and earth may be the sources of happiness to thee, in every glorious deeds thou doest.

PURPORT

It is the duty of the Officers of the State to chain down wicked foes, to kill them, to restrain them and to turn them into good friends. They should make all happy full of bliss, by prompting all their subjects to do noble acts.

THE COMMENTATOR'S NOTES

[पाजसे] रक्षणनिमित्ते । अत्र विभक्तेः पूर्वसवर्णः । पातेर्बले जुट्च [उणादि० ४.२०३] इति पाधातोः असुन् – जुडागमश्च ।

= Cause of protection.

[वराहुम्] वराणां धर्माणां व्यवहाराणां धार्मिकाणां जनानां च हन्तारं दस्युं शत्रुम्

= The wicked enemy who is obstructor of righteous deeds and killer of good persons.

पुनस्तमेव विषयमाह

Mantra—12

त्वमिन्द्र नर्यो याँ अवो नृन्तिष्ठा वातस्य सुयुजो वहिष्ठान् ।
यं ते काव्य उशना मन्दिनं दाद्वृत्रहणं पार्यं ततक्ष वज्रम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र काव्यः उशनाः नर्यः त्वं यान् वहिष्ठान् वातस्य सुयुजः नॄन् अवः (तैः सह धर्मे तिष्ठ) यः वृत्रहणं मन्दिनं पार्यं जनं दात् यः (शत्रूणाम् उपरि) वज्रं ततक्ष (तेन अपि सह धर्मेण वर्तस्व) ॥

TRANSLATION

O King the protector of the people, thou who art the son of a very wise man and desirous of doing noble deeds, benefactor of men, protectest the Yogis who lead us to the attainment of Vidya (wisdom) and Dharma (righteousness) and who practise Pranayam. Thou shouldst remain with them in Dharma. Thou shouldst also treat with Dharma (righteousness) the person whom a wise man has given to thee (for help), who is an admirable hero, killer of his enemies, accomplisher of his works and thrower of thunderbolt over his foes.

PURPORT

As the officers of the State protect the worshippers of God, teachers, preachers and other good persons belonging to the general public and army, so they should also protect them continuously.

THE COMMENTATOR'S NOTES

(नॄन्) धार्मिकान् जनान्

= Good righteous persons.

(वहिष्ठान्) अतिशयेन वोढ़ॄन् विद्याधर्मप्रापकान्

= Leading to the attainment of Vidya (Wisdom) and Dharma (righteousness).

TRANSLATOR'S NOTES

It is strange to find that while Rishi Dayananda has interpreted नॄन् as धार्मिकान् जनान् good or righteous persons, Sayanacharya has taken it as नेतॄन् अश्वान् = Leading horses, He has taken वातस्य सुयुजः, वहिष्ठान् also adjectives of the horses, instead of the adjectives of नॄन् or good men. There is no word in the Mantra standing for horses, while as the word used in the Mantra is नॄन् which every one knows means men. It is for impartial scholars to judge whose interpretation is far-fetched Shri Sayanacharya's or Rishi Dayananda Sarasvati's.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—13

त्वं सूरो॑ ह॒रितो॑ रामयो॒ नॄन्भर॑च्च॒क्रमेत॑शो॒ नायमि॑न्द्र ।
प्रास्य॑ पा॒रं न॑व॒तिं ना॒व्या॑ना॒मपि॑ क॒र्तम॑वर्त॒योऽय॑ज्यून् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! त्वम् अयं सूरः हरितः इव एतशः चक्रं न अयज्यून् नॄन् भरत । नाव्यानां नवतिं – नवति संख्या-

कानि जलगमनार्थानि यानानि पारं प्रास्य एतान् पुरुषार्थिनः अपि कर्तं खनितुम् कर्म कर्तुं च प्रवर्तयः (त्वम् अत्र अस्मान् सदा) रमयः ॥

TRANSLATION

O Indra ! President of the Assembly who art giver of much wealth; as the sun yokes the rays and the good horse makes the wheel to move, in the same manner, thou supportest those leaders of the people and of righteousness who are not attached to worldly objects. Take across ninety cars (that are to be used for travel on the sea) or sea-journey to the sea-shore. Use industrious persons to dig the well and other useful activities and make us always happy.

PURPORT

As the sun prompts all to do their deeds, in the same manner, it is the duty of the learned to prompt the ignorant to do some mental or physical work according to their ability or aptitude and accomplish all happiness.

THE COMMENTATOR'S NOTES

(हरितः) रश्मीन् हरित इति रश्मिनाम (निघ० १.६)

= Rays.

(नॄन्) प्रजाधर्मनायकान्

= The leaders of the people and of righteousness.

(एतशः) साधुरश्वः एतश इत्यश्वनाम (निघ० १.१४)

= Good horse, quick going horse.

(कर्तम्) कूपम् कर्तमितिकूपनाम (निघ० ३.२३)

= Well.

TRANSLATOR'S NOTES

The most difficult part of the Mantra is नवति नाव्यानाम् = Which Sayanacharya translates as नावा तार्य्याणांनदीनां नवतिं नवति संख्याम् i. e. ninety rivers to be taken across the steamer.

Rishi Dayananda Sarsvati takes नवति नाव्यानाम् as नवति संख्याकानि जलगमनार्थानि यानानि = Ninety cars useful for sea-Journey. But the exact significance of the number 90 is still a matter for further research. We shall be grateful to any scholar who can throw further light on the subject.

(अयज्यून्) असंगतिकर्तृन् = Free from attachment.

(यज-देवपूजासंगतिकरणदानेषु)

पुनस्तमेव विषयमाह ।

Mantra--14

त्वं नो अस्या इन्द्र दुर्हणायाः पाहि वज्रिवो दुरितादभीके ।
प्र नो वाजान्रथ्यो३ अश्वबुध्यानिषे यन्धि श्रवसे सूनृतायै ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वज्रिवः इन्द्र ! रथ्यः त्वम् अभीके अस्याः दुर्हणायाः दुरितात् च नः पाहि । इषे श्रवसे सूनृतायै नः अस्माकम् अश्वबुध्यान् वाजान् सुखं प्रयन्धि ॥

TRANSLATION

O Indra (Commander of the army) thou who hast reasonable and wise policies and art destroyer of un-righteousness being a good charioteer, protect us in the battle from a powerful army which it is so difficult to destroy and from sinful activities. Bestow happiness upon our kith and kin who are endowed with knowledge and speed (strength) and who are able to direct or utilise lightning and electricity etc. in the firmament for the attainement of noble desire for fame or good food and for pleasant and true speech.

PURPORT

It is the duty of the commander of army to keep away his army from the destruction by the foes and from ignoble or sinful activities. He should provide the heroes of his army with nourishing and invigorating good food and drink

in sufficient quantity to their hearts content, thus to gladden them, to conquer the enemies and to protect and preserve the subjects constantly.

THE COMMENTATOR'S NOTES

(इन्द्र) अधर्मविदारक

= Destroyer of un-righteousness.

(अभीके) संग्रामे अभीक इति संग्रामनाम (निघ० २.१७) = In the battle.

(अश्वबुध्न्यान्) अश्वान् अन्तरिक्षे भवान् अग्न्यादीन् चालयितुं वर्द्धितुम् बुध्यन्ते तान्

= Able to utilise lightning, electricity etc. in the firmament.

(वाजान्) विज्ञानवेगयुक्तान् सम्बन्धिनः

= The kith and kin endowed with knowledge and strength (denoted by speed).

(वज-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च)

(वज्रिवः) प्रशस्ताः वज्रयः – विज्ञानयुक्ता नीतयो विद्यन्तेऽस्य तत्सम्बुद्धौ । वजधातोरौणादिकः इः प्रत्ययः रुडागमश्च ततो मतुप्च

= Whose policies are reasonable and wise.

अथेश्वर विषयमाह ।

In the last and concluding Mantra of the hymn, the prayer is addressed to God as Indra.

Mantra—15

मा सा ते अस्मत्सुमतिर्वि दसद्वाजप्रमहः समिषो वरन्त ।
आ नो भज मघवन्गोष्वर्यो मंहिष्ठास्ते सधमादः स्याम ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वाजप्रमहः मघवन् (जगदीश्वर) ते (तव) कृपया या सुमतिः सा अस्मत् मा विदसत् (कदाचित्) सर्वे जनाः इषः संवरन्त । अयं त्वम् नः (अस्मान्) गोषु आभज यतः मंहिष्ठाः सन्तः वयं ते (तव) सधमादः स्याम ॥

TRANSLATION

O Lord of the world, ever to be worshipped by the wise and thorough wisdom, by Thy Grace, may not good intellect or wisdom be ever withdrawn from us. May it ever remain with us. May all people have good food and the fulfilment of their noble desires. Make us possessors of the land, good speech, cattle and light of Dharma O Lord, so that ever growing with happiness, wisdom, knowledge and other virtues, may we ever be full of great bliss with Thee.

PURPORT

Men should always regard God as the Lord of the world and should pray to Him for the attainment of good intellect or wisdom etc. so that imitating God's pure attributes and acts, they may always remain in bliss with Him.

THE COMMENTATOR'S NOTES

(वाजप्रमहः) वाजैः विज्ञानादिभिः विद्वद्भिर्वा प्रकृष्टतया मह्यते पूज्यते यस्तत्सम्बुद्धौ ।

= Who is worshipeed well with wisdom and by the wise.

(गोषु) पृथिवीवाणी धेनुधर्मप्रकाशेषु

= In the land, good speech, cattle and the light of Dharma.

(सधमादः) महानन्दिताः = Full of great bliss.

TRANSLATOR'S NOTES

गौरिति पृथिवी नाम (निघ० १.१)

गौरिति वाङ्नाम (निघ० १.११)
गौरिति रश्मिनाम निरुक्ते २.१.८ अत्र धर्मरश्मि ग्रहणम्

This hymn is connected with the previous hymn, as there is mention of the duties of the husband and wife, king and his subjects etc. as in that hymn.

Here ends the commentary on first Ashtaka of the first Mandala of the Rigveda Samhita

ओ३म्

SECOND ASHTAK FIRST CHAPTER

अथ द्वितीयाष्टकारम्भः
तत्र प्रथमोऽध्यायः

ऋग्वेदस्य प्रथममण्डलस्य द्वाविंशत्युत्तरशततमं सूक्तम्

MANDALA—I, HYMN CXXII (122)

ओं विश्वानि देव सवितर्दुरितानि परासुव ।

यद् भद्रं तन्न आसुव ।। यजु० ३०

अस्य पंचदशर्चस्य सूक्तस्य कक्षीवान् ऋषिः । विश्वे देवा देवताः । १, ५, १४ भुरिक् पंक्तिश्छन्दः । ४ निचृत् पंक्तिः । ३, १५ स्वराट् पंक्तिः । ६ विराट् पंक्तिश्छन्दः पंचमः स्वरः । २, ६, १०, १३ विराट् त्रिष्टुप् छन्दः । ८, १२ निचृत् त्रिष्टुप् । ७, ११ त्रिष्टुप् छन्दः । धैवतः स्वरः ॥

Seer of the Hymn-Kaksheevan. Devata or subject-Vishve Devah. Metres-Pankti and Trishtup. Tunes-Panchama and Dhaivata.

तत्रादौ सभापतिकार्यमुपदिश्यते ।

In the first Mantra, the duties of the President of the Assembly are taught.

Mantra—1

प्र वः पान्तं रघुमन्यवोऽन्धो यज्ञं रुद्राय मीळ्हुषे भरध्वम् ।

द्विवो अस्तोष्यसुरस्य वीरैरिषुध्येव मरुतो रोदस्योः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रघुमन्यवः । रोदस्योः मरुतः इव इषुध्याइव वीरैः सह वर्तमानाः यूयं मीळ्हुषे रुद्राय वः पान्तं यज्ञम् अन्धः च दिवः असुरस्य सम्बन्धे वर्तमानान् यथा प्रभरध्वं तथा अहम् अपि एतम् अस्तोषि ॥

TRANSLATION

O Mild tempered men, you who are like the winds between the sun and the earth, who are like the heroes with their shafts, present to the President of the Assembly who is giver of happiness to good persons and who causing the wicked to weep by meting out severe punishment and thus protects you, respect the food that is to be prepared by the Combination of various articles. Give light of knowledge to the ignorant. I also praise the virtuous President of the Assembly.

PURPORT

When with the help of able and competent persons, men attempt to do a thing, even the difficult task can be accomplished easily.

THE COMMENTATOR'S NOTES

(रघुमन्यवः) लघुक्रोधाः
= Men of little or no anger-Mild tempered.

(अन्धः) अन्नम् = Food.

(यज्ञम्) संगतव्यम्
= To be unified or prepared with the combination of various articles.

(दिवः) विद्याप्रकाशस्य
= Of the light of knowledge.

TRANSLATOR'S NOTES

अन्ध इत्यन्ननाम (निघ० २.७)

यज-देव पूजा संगति करण दानेषु ।

दिवु- क्रीडा विजिगीषा व्यवहारद्युतिस्तुतिमोदमद-स्वप्न कान्ति गतिषु

Here the meaning of द्युति or light has been taken.

अथ दम्पत्योर्व्यवहारमाह ।

Now the duties or dealings of the husband and wife are told in the second Mantra.

Mantra—2

पत्नीव पूर्वहूतिं वावृधध्या उषासानक्ता पुरुधा विदाने ।
स्तरीर्नात्कं व्युतं वसाना सूर्यस्य श्रिया सुदृशी हिरण्यैः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सति स्त्रि ! त्वं पत्नी इव ववृधध्ये पूर्वहूतिं पतिं स्वीकृत्य पुरुधा विदाने उषासानक्तेव (वर्तस्व) सूर्यस्य हिरण्यैः श्रिया च सुदृशी अत्कम् इव व्युतं वसाना सती स्तरीः न सततं भव ॥

TRANSLATION

O Chaste woman ! be thou like a noble wife who always reveres her husband and attends to his first call helping him to grow (physically mentally and spiritually.) Let the husband and wife be like the morning and night who uphold all and let them be highly learned. Let the wife be full of splendour like the light of the sun, beautiful and good looking, putting on well-woven robes. Be like the well O wife feeding all with sweet water and like the boat taking your husband and other kith and kin across the river of misery.

PURPORT

A chaste wife always pleases her noble husband and husband observing the vow of fidelity or faithfulness, pleases his wife. They should be like the day and night, associated

with each other, adorned with nice dress and ornaments. They should always endeavour to do noble deeds.

THE COMMENTATOR'S NOTES

(स्तरी:) कलायन्त्रादिसंयोगेनास्तारिषत यास्ता नौका:

= Boats driven by machines etc.

(अत्कम्) कूपम् इव = Like the well.

(हिरण्यै:) ज्योतिर्भि: इव

= Like the splendours of the sun.

ज्योतिर्वै शुक्रं हिरण्यम् (ऐतरेय० ७. १२)

ज्योतिर्हि हिरण्यम् (शतपथ ४. ३. १. ११)

ज्योतिर्वै हिरण्यम् (ताण्ड्य ६. ६. १०)

अथ सद्गुणानां व्यवहारमाह ।

The cultivation of virtues is taught in the third Mantra.

Mantra—3

ममत्तु नः परिज्मा वसर्हा ममत्तु वातो अपां वृषण्वान् ।

शिशीतमिन्द्रापर्वता युवं नस्तन्नो विश्वे वरिवस्यन्तु देवाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

यथा वसर्हा परिज्मा नः ममत्तु अपां वृषण्वान् वातः नः ममत्तु । हे इन्द्रापर्वता इव (वर्तमानौ अध्यापकोपदेशकौ) युवं नः शिशीतम् विश्वे देवाः नः वरिवस्यन्तु तथा तत् (तान्) सर्वान् सत्कृतान् वयं सततं कुर्याम ॥

TRANSLATION

May fire that consumes all and is the sustainer of many things delight us. May the wind, the shedder of rain gladden us O teacher and preacher, you who are like the sun and the cloud sh May all enlightened persons show us favour.

PURPORT

We must also please and satisfy those persons, who try to please and gladden us.

THE COMMENTATOR'S NOTES

(ममत्तु) हर्षयतु = May delight.

(परिज्मा) परित: जमति अत्ति स: अग्नि: = Fire that consumes on all sides.

(इन्द्रपर्वता) सूर्यमेघाविव वर्तमानौ अध्यापकोपदेशकौ = The teacher and preacher who are like the sun and the cloud.

(वरिवस्यन्तु) परिचरन्तु = Serve or favour.

TRANSLATOR'S NOTES

ममत्तु is from मदी-हर्षे । जसु-अदने भ्वा

पर्वत इति मेघनाम [निघ० १.१०]

एष एवेन्द्रो य एष [सूर्य:] तपति [शतपथ २.६.४.१२]

स य: स इन्द्र: एष एव स य एष [सूर्य:] तपति [जैमिनीयोपनिषद्ब्राह्मणे १. २८. २]

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—4

उत त्या मे यशसा श्वेतनायै व्यन्ता पान्तौशिजो हुवध्यै ।
प्र वो नपातमपां कृणुध्वं प्र मातरा रास्पिनस्यायोः ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे मनुष्या: ! यथा मे यशसा श्वेतनायै व्यन्ता पान्ता त्या हुवध्यै मातरा रास्पिनस्य आयो: वर्तनाय प्रवर्तेते यथा अपान्नपातं यूयं प्रकृणुध्वं तथा उत औशिज: अहं च आयु: सततं प्रवर्द्धयेयम् ॥

TRANSLATION

O men, as I the son of a person desiring wisdom for my good reputation invoke the teachers and preachers who are mighty protectors and who make me respectable, you should also do so. They are engaged in multiplying the usefulness and strength of my life. You should not allow the water to fall down uselesaly,but should utilise it for various purposes. May I also try to augment the span of your life by giving instructions about health.

PURPORT

O men, as you increase our age or the span of our life by your noble teachings, so we should also ennoble and uplift your life.

THE COMMENTATOR'S NOTES

(श्वेतनायै) प्रकाशाय = For light.

(रास्पिनस्य) आदातुमर्हस्य
= Noble or worthy of acceptance.

(मातरा) मानकारको
= Respecters or making us respectable.

(औशिजः) कामयमानपुत्रः
= The son of a man desiring wisdom.

TRANSLATOR'S NOTES

(औशिजः) उशिजः पुत्रः वश-कान्तौ

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—5

आ वो रुवण्युमौशिजो हुवध्यै घोषेव शंसमर्जुनस्य नंशे ।
प्र वः पूष्णे दावन आँ अच्छा वोचेय वसुतातिमग्नेः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः औशिजः अहं वः स्वण्युम् आहुवध्यै अर्जुनस्य शंसं घोषा इव (दुःख) नंशे वः पूष्णे दावने अग्नेः वसुताति प्र अच्छा वोचेय ॥

TRANSLATION

O learned men, I the son of a man desiring knowlenge and wisdom, praise you earnestly to put into practice your sermons, to alleviate all miseries and to beautify myself with noble virtues, like the speech of absolutely truthful enlighetned persons. Let me do so for nourishment and charity, after earning wealth by the use of fire in the form of electricity etc.

PURPORT

As the Vaidyas (Physicians) make all people healthy and destroy their diseases, in the same manner, all learned men should make all happy, respectable, and well-established in life.

THE COMMENTATOR'S NOTES

(घोषेव) आप्तानां वाक् इव

= Like the speech of absolutely truthful persons.

(अर्जुनस्य) रूपस्य अर्जुनमिति रूपनाम (निघ० ३.७)

(स्वण्युम्) सुशब्दायमानम् ॥

= Teaching well.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—6

श्रुतं मे मित्रावरुणा हवेमोत श्रुतं सदने विश्वतः सीम् ।
श्रोतु नः श्रोतुरातिः सुश्रोतुः सुक्षेत्रा सिन्धुरद्भिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मित्रावरुणा सुश्रोतुः मे इमा हवा श्रुतम् उत (अपि) सदने विश्वतः सीं श्रुतम् अद्भिः सिन्धुः सुक्षेत्रा इव श्रोतुरातिः नः वचनानि श्रोतु ॥

TRANSLATION

O good friends, listen to those my invocations (calls). Listen to them when they are made in an assembly or any other boundary in all directions. May the renowned generous bestower of wealth listen to our requests who hear well and attentively and may he favour us with noble sermons as a river fertilises broad fields with water.

PURPORT

It is the duty of great scholars to listen attentively to the questions put to them and to answer them satisfactorily.

THE COMMENTATOR'S NOTES

[मित्रावरुणौ] सुहृद्वरौ = Good friends.

[सदने] सदसि = In the assembly.

[सीम्] सीमायाम् = In the boundary.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—7

स्तुषे सा वां वरुण मित्र रातिर्गवां शुता पृक्षयामेषु पज्रे ।
श्रुतरथे प्रियरथे दधानाः सद्यः पुष्टिं निरुन्धानासो अग्मन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा विद्वांसः पज्रे श्रुतरथे प्रियरथे सद्यः पुष्टिं दधानाः दुःखं निरुन्धानासः अग्मन् तथा हे वरुणमित्र

युवां पृक्षयामेषु गवां शता गच्छतम् या युवयोः रातिः स्त्री सा वां (युवां) यथा स्तुषे (तथा अहम् अपि स्तौमि) ॥

TRANSLATION

As learned persons mounting on their quick-going famous and favorite car come having nourishing food in abundance and alleviating suffering of others, in the same way, O ye exalted or excellent scholars and friends, come to those Brahamacharis who are enquirers and observers of the rules of self-restraint to give them hundreds of inspiring words. As your wives who are givers of joy to you admire you immensely, so I also do.

PURPORT

As learned persons manufacture many kinds of wonderful vehicles, industriously, so others also should do.

THE COMMENTATOR'S NOTES

(रातिः) या राति-ददाति (सुखं) सा स्त्री
= Wife who gives joys to her husband.

(पज्र) गमने = Quick moving.

(पृक्षयामेषु) पृच्छ्यन्ते ये ते पृक्षास्तेषामिमे यामास्तेषु अत्र पृच्छ धातोर्बाहुलकादौणादिकः क्सः प्रत्ययः ।
= Inquisitive observers of the rules of self-restraint.

पुनस्तमेव विषयमाह

The same subject is continued ;

Mantra—8

अस्य स्तुषे महिमघस्य राधः सचा सनेम नहुषः सुवीराः ।
जनो यः पज्रेभ्यो वाजिनीवानश्वावतो रथिनो मह्यं सूरिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! त्वम् अस्य अश्ववतः रथिनः महिमघस्य जनस्य राधः स्तुषे तस्य तत् सुवीराः वयं सचा सनेम यः

नहुषः जनः पज्रेभ्यः वाजिनीवान् जायते स सूरिः मह्यम् एतां विद्यां ददातु ॥

TRANSLATION

O learned person ! Thou praisest the wealth of this man who has many horses and many chariots or cars and is prosperous. May we get his wealth distributed among the needy being ourselves heroic and having good progeny. May the man who being tied to good and bad deeds becomes doer of noble actions sanctioned by the Vedas mounting on quick moving cars, instruct me in this science.

PURPORT

As an industrious person bemomes prosperous, so shoul other also be.

THE COMMENTATOR'S NOTES

(नहुषः) शुभाशुभकर्मबद्धो मनुष्यः

= man tied or bound by good or bad deeds.

(वज्रेभ्यः) गमकेभ्यो यानेभ्यः

= By quick moving vehicles.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—9

जनो यो मित्रावरुणावभिध्रुगपो न वां सुनोत्यक्ष्णयाध्रुक् ।

स्वयं स यक्ष्मं हृदये नि धत्त आप यदीं होत्राभिर्ऋतावा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सत्योपदेशकयाजकौ ! यः जनः वाम् अपः मित्रा-वरुणौ इव अभिध्रुक् अक्ष्णयाध्रुक् सन् न सुनोति स स्वयं हृदये यक्ष्मं निधत्ते यद् (यः) ऋतावा होत्राभिः ईम् आप स हृदये सुखं निधत्ते ॥

TRANSLATION

O Preacher of truth and priest, he who does you who are like Prana and udana wrong, who harms you in any way crookedly, contracts for himself serious diseases like T. B. in his heart, but he who being true in his dealings attains you by noble, acceptable or admirable acts enjoys happiness.

PURPORT

The man who hates or harms learned benevolent persons remains always miserable and he who satisfies and serves them, enjoys happiness.

THE COMMENTATOR'S NOTES

(मित्रावरुणौ) प्राणोदानाविव सत्योपदेशकयाजकौ
= The Preacher of truth and priest.
who are like Prana and Udana–Two kinds of vital energy

(यक्षण्याध्रुक्) कुटिलया रीत्या द्रुह्यति
= He who harms or injures crookedly.

TRANSLATOR'S NOTES

प्राणोदानौ मित्रावरुणौ (शत० १. ८. ३. १२) शत० ३. ६. १. १६, ५. ३, ५, १४।

अथ युद्धविषय उपदिश्यते।

The Science of warefare is taught in the tenth Mantra.

Mantra—10

स व्राधतो नहुषो दंसुजूतः शर्धस्तरो नरां गूर्तश्रवाः।
विसृष्टरातिर्याति बाळ्हसृत्वा विश्वासु पृत्सु सदमिच्छूरः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)
यः दंसु जूतः गूर्तश्रवा विसृष्टरातिः बाढसृत्वा नहुषः

नरां विश्वासु पृत्सु सद्म इति गृहीत्वा बाधत: युद्धाय याति (स विजयम् प्राप्नोति ।।)

TRANSLATION

The man who is urged by heroes who are destroyers of enemies renonwed among men, industrious, endowed with surpassing strength, munificent is gifts, ever undaunted in all combats even against mighty men goes to fight with his foes, gets victory.

PURPORT

Men should have more war-materials than their enemie's and should conquer them with the help of great heroes.

THE COMMENTATOR'S NOTES

(नहुष:) मनुष्य:

(वंसुजूत:) योवंसुभिरुपक्षयितृभि: वीरैर्जूत: प्रेरित: स:
= Urged by the heroes who are destroyers of their enemies.

(बाढ सृत्वा) यो बाढ़ेन प्रशस्तेन बलेन सरति स:
= He who moves, with admirable strength

(सदम्) शत्रुहिंसकसैन्यम्
= The army of the destroyers of enemies.

TRANSLATOR'S NOTES

दसु-उपक्षये जु-गतौ सौत्रोधातु:

सृ-गतौ षद्लृ-विशरणगत्यवसादनेषु

पुनरुपदेशककृत्यमाह

The duties of a preacher are told in the eleventh Mantra.

Mantra—11

अध रमन्ता नहुषो हवं सूरे: श्रोता राजानो अमृतस्य मन्द्रा: ।

नभोजुवो यन्निरवस्य राधः प्रशस्तये महिना रथवते ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मन्द्राः राजानः ! यूयम् अमृतस्य सूरेः नहुषस्य हवं श्रोत नभोजुवः यूयम् यद् निरवस्य राधः तत् गमन्तः अध महिना प्रशस्तये रथवते राधः दत्त ॥

TRANSLATION

O Kings shining on account of your virtues, causing delight to all, listen to the words of advice of a scholar who regards himself immortal (spiritually), you who travel in the sky (by a eroplanes) protect the wealth of a poor man who has no guardian, grant wealth to that admirable who has person many chariots or who is the master of his chariot in the from of body.

THE COMMENTATOR'S NOTES

(हवम्) उपदेशाख्यं शब्दम्
= Worlds uttered in the form of sermons.

(नभोजुवः) विमानादिना नभांसि गच्छन्तः
= Travelling in the sky by air crafts etc.

पुनस्तमेव विषयमाह

The same subject is continued :

Mantra—12

एतं शर्धं धाम यस्य सूरेरित्यवोचन्दशतस्य नंशे ।
द्युम्नानि येषु वसुताती रारन्विश्वे सन्वन्तु प्रभृथेषु वाजम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वसुतातिः अहं यथा दशतयस्य सूरेः सकाशात् यत् शर्द्धं धाम अवोचन् । ये विश्वे वाजं राजन् येषु प्रभृथेषु द्युम्नानि सन्वन्तु इति तत् एतं सर्वं सेवित्वा दुःखानि नंशे ॥

TRANSLATION

I who am possessed of wealth, destroy all my miseries by acquiring powerful position which is told by great scholars who are well-versed in tenfold knowledge Those scholars give that knowledge of ten kinds to all. In the Yajnas where all virtues are particularly preserved, there is all good reputation and real wealth. Let the scholars diffuse knowledge and distribute food and wealth among the needy.

PURPORT

Those great scholars who having acquired the knowledge of all sciences teach others, become glorious and famous.

THE COMMENTATOR'S NOTES

(दशतयस्य) दशधाविद्यस्य

= A scholar who possesses tenfold knowledge.

(वाजम्) ज्ञानम् अन्नं वा = Knowledge or food.

(द्युम्नानि) यशांसि धनानि वा = Fame or wealth.

TRANSLATOR'S NOTES

दशतयस्य has been translated by Rishi Dayananda Sarasvati as दशधा विद्यस्य = Possessing tenfold knowledge but not explained. In our opinion, it may mean the knowledge of the four Vedas which are encyclopedia of various sciences with six Angas (Branches) (or limbs consisting) of शिक्षा (The science of alphabets, and their accents etc.) व्याकरण Grammar कल्प (The science of rituals, ceremonies,Yajnas etc.) ज्योतिष (The various branches of Astronomy) निरुक्त (Vedic etymology including true philology and) छन्द (The Science of metres). This tenfold knowledge thus covers all the departments of various sciences.

वाज इति अन्ननाम (निघ० २.७)

वाज is derived from वज-गतौ the first meaning of which is ज्ञान or knowledge.

द्युम्नम् इति धननाम (निघ० २.१०) द्युम्नं द्योततेर्यशो वा अन्नंवेति निरुक्ते प्रभुथेषु has not been explained in the commentary by oversight. Sayanacharya interprets it as प्रकृष्टभरणेषु यागेषु = In the Yajnas which sustain all well. It is strange to note that Sayanacharya explains वसुताति as वसूनां हविर्लक्षणानां धनानां वा विस्तारयितार ऋत्विजः । वचन व्यत्ययः Rishi Dayananda Sarswati's interpretation is simple and clear धनार्थैश्वर्ययुक्तः–Possesor of wealth.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—13

मन्दामहे दशतयस्य धासेर्द्विर्यत्पञ्च बिभ्रतो यन्त्यन्ना ।
किमिष्टाश्व इष्टरश्मिरेत ईशानासस्तरुष ऋञ्जते नॄन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् (ये) पंच दशतयस्य धासेः विद्याम् अन्ना च द्विः यान्ति ये एते ईशानासः तरुषः ऋञ्जते (प्रसाध्नुवन्ति) तान् बिभ्रतः नॄन् (जनान्) वयं मन्दामहे (तच्छिक्षां प्राप्य जनः) इष्टाश्वः इष्टरश्मिः किं न जायते ?

TRANSLATION

We admire those five kinds of men-teachers, preachers, students, hearers of sermons and other ordinary persons who twice receive knowledge from scholars possessing the tenfold knowledge and food from scholars of wisdom and happiness. We also admire those lords of wealth who support learned men dispelling all darkness and helping them to accomplish their works. Will not a man become master of his horses in the form of ten senses and controller of his reins in the form of mind ?

PURPORT

Those who do not serve great scholars who endow all with good education and thus able to accomplish noble tasks cannot enjoy desirable happiness.

THE COMMENTATOR'S NOTES

(मन्दामहे) स्तुमः = We praise or admire.

(पंच) अध्यापकोपदेशकाध्येत्र्युपदेश्यसामान्याः = Five kinds of persons i. e teachers, preachers, students, hearers of sermons and ordinary men.

(इष्टरश्मि:) इष्टाः संयोजिताः रश्मयो येन = He who has yoked or controlled the reins (in the form of mantal attitudes).

(इष्टाश्व:) इष्टाः संगता अश्वा यस्य = Who has control over his horses (particularly) in the form of the senses.

The following passages from the Kathopanishat throw light on the last two words.

आत्मानं रथिनं विद्धि, शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि, मनः प्रग्रहमेवच ।।
इन्द्रियाणि हयानाहुः विषयांस्तेषु गोचरान् ।।
(कठोपनिषत् १. ३. ३-४)

Which mean—

Know the soul to be the Master of the chariot which is this body. Intellect is the charioteer. Mind is the rein. The senses are the horses and their objects are the roads.

मन्दामहे-मदि-स्तुतौ इदित्वान्नुम् ।

पुनस्तमेव विषममाह ।

The same subject is continued :

Mantra—14

हिरण्यकर्णं मणिग्रीवमर्णस्तन्नो विश्वे वरिवस्यन्तु देवाः ।
अर्यो गिरः सद्य आ जग्मुषीरोस्राश्चाकन्तूभयेष्वस्मे ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

उभये विश्वदेवाः नः जग्मुषीः गिरः सद्यः आचकन्तु उभयेषु अस्मे च यत् अर्णः कामयेरन् यः अर्यः जग्मुषीः गिरः

उस्रा: च कामयते तं हिरण्यकर्णं मणिग्रीवं तत् अस्मान् च आ वरिवस्यन्तु तान् एतान् प्रतिष्ठापयेम ।।

TRANSLATION

Let us honour those venerable enlightened persons who serve and protect those business men who know or desire to know the languages of various lands, who desire to serve all their Kith and Kin and strangers with good pure cold drinks and serve the cows, who are decorated with golden ear-rings and Jewels, necklaces.

PURPORT

Those learned persons are always to be respected who make their sons and daughters highly educated. Those traders are also to be honoured who having learnt the languages of various contries and having brought wealth from distant lands through business become rich.

THE COMMENTATOR'S NOTES

(अर्णः) सुसंस्कृतम् उदकम्
= Pure and refined water or cold drinks of various kinds.

(उस्राः) गावः = Cows.

TRANSLATOR'S NOTES

अर्णइत्युदकनाम (निघ० १.१२)
उस्रा इति गोनाम (निघ० २.११)

अथ राजधर्मविषयमाह

The duties of a King are told now in the fifteenth Mantra.

Mantra—15

चत्वारो मा मशर्शारस्य शिश्वस्त्रयो राज्ञ आयवसस्य जिष्णोः ।
रथो वां मित्रावरुणा दीर्घाप्साः स्यूमगभस्तिः सूरो नाद्यौत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मित्रावरुणा यः वांरथः स मा (मां) प्राप्नोतु यस्य मशर्शारस्य आयवसस्य जिष्णोः राज्ञः स्यूमगभस्तिः सूरः न रथः अद्योत् तथा यस्य दीर्घाप्साः चत्वारः त्रयः च शिश्वः स्युः स राज्यं कर्तुम् अर्हेत् ॥

TRANSLATION

O good friends, may your chariot come to my house. He alone deserves to rule who is a destroyer of bad words or is a man of noble words, who keeps all necessary articles in abundance, who is victorious, whose chariot shines like the sun of bright rays, and who has in his State four Varnas, four Ashramas and three-President, subjects and servants under control and virtuous.

PURPORT

The King of whose State the four Varnas (Classes) and four Ashramas (Stages of (life) are endowed with knowledge and good education, determined by merits, actions and temperaments and who has good army, subjects and Judges, shines like the sun with good reputation and glory.

THE COMMENTATOR'S NOTES

(मशर्शारस्य) यः मशान् दुष्टान् शब्दान् शृणाति हिनस्ति । अत्र पृषोदरादि पूर्व पदस्य रुगागमः

= Who destroys all ignoble words or is a man of noble words.

(चत्वारः) वर्णा आश्रमाश्च ।

= Four classes and four Ashramas (Stages of life).

(शिश्वः) शासनीयाः

= To be ruled or controlled.

(आयवसस्य) पूर्णसामग्रीकस्य

= Or him who keeps all necessary articles in abundance.

शृ-हिंसायाम् मश-शब्दे रोषकृते च
चत्वारो वर्णा:- ब्राह्मणक्षत्रियवैश्यशूद्रा:
चत्वार: आश्रमा: - ब्रह्मचर्य गृहस्थ वानप्रस्थसंन्यासा:

It is very wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Masharshara and Ayavasa as the names of some kings about whom no particulars are given anywhere-even as frankly admitted by them. Prof. Wilson remarks of the two princes, no particulars are given in the commentary, nor have they been met with elsewhere, the whole hymn is very elliptical and obscure." (Notes on Vol. II P. 211.)

H. H. Griffith also quoting Wilson's words says :—

"The whole hymn as Prof. Wilson observes is very elliptical and obscure, and much of it is at present unintelligible." (Hymns of the Rigveda Vol. I P. 169).

This hymn has connection with the previous hymn, as there is mention of the attributes of the King, the subjects and men in general as in that hymn. Here ends the commentary on the 122nd hymn and third Varga of the First Mandala of the Rigveda.

अथ त्रयोविंशत्युत्तरशततमं सूक्तम्

HYMN CXXIII (123)

अस्य त्रयोदशर्चस्य सूक्तस्य कक्षीवान् ऋषिः। उषा १, ३, ६, ७, ९, १०, १३ विराट् त्रिष्टुप् छन्दः। २, ४, ८ १२ निचृत् त्रिष्टुप्। ५ त्रिष्टुप्। धैवतः स्वरः। ११ भुरिक् पंक्तिश्छन्दः। पंचमः स्वरः॥

The seer of the hymn-Kakshivan. Devata or subject-Usha. Metres-Trishtup of various forms and Bhurik Pankti-Tunes-Dhaivata and Panchama.

अथ दम्पत्योर्विषयमाह

The duties of the husband and wife are told in the hymn.

Mantra—1

पृथू रथो दक्षिणाया अयोज्यैनं देवासो अमृतासो अस्थुः।
कृष्णादुदस्थादर्या३ विहाया३श्चिकित्सन्ती मानुषाय क्षयाय॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या मानुषाय चिकित्सन्ती विहाया अर्या उषाः कृष्णात् उत् अस्थात् इव विदुषा आयोजि सा च एतं पतिं युनक्ति ययोः दक्षिणायाः पृथुः रथः चरति तौ अमृतासः देवासः आ अस्थुः॥

TRANSLATION

A noble lady great on account of her virtues and healing the diseases and bringing health to human beings while living at home, queen of the house rises, above darkness (of ignorance) like the Dawn as yoked in the Chariot of the house hold life by her learned husband and she yokes him for co-operation. Her spacious chariot has been harnessed from the southern direction or rightside and great scholars who regard themselves, as immortal (owing to the immortality of their soul) and who are endowed with Divine virtues ascend it.

PURPORT

When a bride is like the Dawn and bride-groom is like the moon, their marriage brings about much happiness.

THE COMMENTATOR'S NOTES

(विहाया:) महती = Great.

(क्षयाय) गृहाय = For the home.

(चिकित्सन्ती) चिकित्सां कुर्वती

= Healing diseases and bringing health.

TRANSLATOR'S NOTES

विहाया इति महन्नाम (निघ० ३.३) = Great.

(क्षयाय) गृहाय-क्षि-निवासगत्योः अत्र निवासार्थग्र हणाद् गृहार्थः चिकित्संती = Healing diseases and bringing health. While Rishi dayananda Saraswati takes it literally and interprets it merely as चिकित्सां कुर्वती meaning thereby that a learned lady must be well-versed in the science of healing, Shri Sanacharya takes it allegorically as चिकित्सन्ती-अन्धकारनिवारणरूपां चिकित्सां कुर्वती-तमोनिवारयन्तीत्यर्थः = Dispelling darkness चिकित्सती is from कित-निवासे रोगापनयने च By the illustration of the Usha (Dawn) and moon, the marriage of the parties of suitable mild temperament is indicated as interpreted by Sayanacharya. The word दक्षिणा has been interpreted as प्रवृद्धा स्वव्यापार कुशला = Progressive and expert in her work. It is derived from दक्षा-वृद्धौ शीघ्रार्थेव (स्वा) ।

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—2

पूर्वा विश्वस्माद्भुवनादबोधि जयन्ती वाजं बृहती सनुत्री ।
उच्चा व्यख्यद्युवतिः पुनर्भूरोषा अगन्प्रथमा पूर्वहूतौ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या पूर्वहूतौ पुनर्भूः वाजं जयन्ती बृहती सनुत्री प्रथमा

युवतिः यथा उषाः विश्वस्माद् भुवनात् पूर्वा प्रबोधि ।
उच्चा व्यख्यत् तथा आगन् (सा विवाहे योग्या भवति) ॥

TRANSLATION

That young woman is fit to marry who conquers or acquires all knowledge even in the household life where great experienced elderly scholars are invited and who is like the Dawn, who comes again and again giving light, who is great in virtues and distributes or diffuses knowledge. As the Dawn wakes up (so to speak) in the morning before all the world, so this educated lady like the Dawn wakes up early in the morning before all and being highly educated teaches about the great objects of the world to all students.

PURPORT

All girls should spend one fourth of their span of life in the acquisition of knowledge and after that, being highly educated every one of them should marry a suitable husband. They should be charming like the Dawn.

THE COMMENTATOR'S NOTES

(वाजम्) विज्ञानम् = Knowledge.

(पूर्वहूतौ) पूर्वेषां विद्यावृद्धानां हूतिः आह्वानं यस्मिन् गृहाश्रमे तस्मिन्

= In the household life where experienced elderiy scholars are invited.

TRANSLATOR'S NOTES

वाजम् is derived from वज-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणम् ।

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—3

यदद्य भागं विभजासि नृभ्य उषो देवि मर्त्यत्रा सुजाते ।
देवो नो अत्र सविता दमूना अनागसो वोचति सूर्याय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या पूर्वहूतौ पुनर्भूः वाजं जयन्ती बृहती सनुत्री प्रथमा युवतिः यथा उषाः विश्वस्माद् भुवनात् पूर्वा अबोधि । उच्चा व्यख्यत् तथा आगन् (सा विवाहे योग्या भवति) ।।

TRANSLATION

O illustrious lady full of divine virtues ! thou leadest a noble life for the welfare of all leaders and others like the Dawn, dividing the time for various acts. Thy husband also shines like the bright sun among men, on account of his extra-ordinary virtues and is best of friends as a good householder. Let him make us sinless and guileless in order to acquire the knowledge of God. Let us then honour you both constantly.

PURPORT

When both husband and wife are highly educated, righteous, propagators or diffusers of knowledge and wisdom and pleased with one another, it is then they can enjoy demostic happiness in household life.

THE COMMENTATOR'S NOTES

(देवि) सुलक्षणैः सुशोभिते

= Adorned with auspicious characteristics or virtues.

(सूर्याय) परमेश्वरविज्ञानाय

= For the knowledge of God.

(भागम्) भजनीयम्

= Noble or admirable.

[देवि] सुलक्षणैः सुशोभिते

TRANSLATOR'S NOTES

The word देवी is derived from दिवु-क्रीड़ा विजिगीषा व्यवहार द्युति स्तुति मोदमद स्वप्न कान्ति गतिषु here the meaning of द्युति and कान्ति have been particularly taken. The word सूर्याय is used here for the Divine Sun-the light of lights. सृ-गतौ He who should be known and attained by all and is all-pervading.

पुनस्तमेव विषयमाह

The same subject is continued ;

Mantra—4

गृहंगृहमहना यात्यच्छा दिवेदिवे अधि नामा दधाना ।
सिषासन्ती द्योतना शश्वदागादग्रमग्रमिद्भजते वसूनाम् ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या स्त्री यथा उषा अहना गृहं अच्छ अधियाति दिवे-दिवेनाम दधाना द्योतना सती वसूनाम् अग्रम् अग्रं भजते शश्वत् इत् आयात् तथा सिषासन्ती भवेत् (सा गृहकार्या-लंकारिणी स्यात्) ।।

TRANSLATION

As the Ushas (Dawn) goes daily from house to house with her light and bearing the names of the days (like Sunday, Monday etc.) comes perpetually diffusing light to the foremost part of the earth and other worlds, in the same way, the noble lady who desires to bestow benefit upon others by distributing wealth and articles to the needy, is said to be the ornament of the house.

PURPORT

As the lustre of the sun comes in front of all objects and makes them visible and is regular in appearance, so should a lady be regular in her habits and shining like the Dawn on account of her virtues.

THE COMMENTATOR'S NOTES

(सिषासन्ती) दातुमिच्छन्ती = Desiring to give.

(वसूनाम् पृथिव्यादीनाम्

= Of the earth and other worlds.

TRANSLATOR'S NOTES

सिषासन्ती is from षणु-दाने सन् therefore the meaning of षातु-मिच्छन्ती or desirous of giving.

In the shatpath Brahmana 8 Vasus have been explained as follows—

कतमे वसव इति। अग्निश्च पृथिवी वायुश्चान्तरिक्षं चादित्याश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि च एते वसवः एते हीदं सर्वं वासयन्ते ते यदिदं सर्वंवासयन्ते तस्माद् वसव इति ॥

Fire, earth, air, firmament, sun sky, moon and starts are eight vasus.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—5

भगस्य स्वसा वरुणस्य जामिरुषः सूनृते प्रथमा जरस्व ।
पश्चा स दध्या यो अघस्य धाता जयेम तं दक्षिणया रथेन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सूनृते त्वम् उषः (उषाः इव) भगस्य स्वसा इव वरुणस्य जामिः इव प्रथमा सती विद्याः जरस्व यः अघस्य धाता भवेत् तं दक्षिणयारथेन यथा वयं जयेम तथा त्वं दध्याः । (यः जनः पापी स्यात्) स पश्चा (तिरस्करणीयः) ॥

TRANSLATION

O lady of truthful conduct, thou art like the Dawn, the sister of prosperity, daughter of a noble learned person, admire and give the knowledge of various sciences. As we overcome an upholder or supporter of falsehood with the well-trained army and with the vehicles like the aeroplane etc., so thou shouldst also do. A sinner should be always dishonoured and insulted.

PURPORT

Women should augment prosperity of their homes, good conduct should be maintained and the wicked must be duly punished.

THE COMMENTATOR'S NOTES

(जामिः) कन्या = Daughter.

(दक्षिणया) सुशिक्षितया सेनया
= With well-trained army.

(दक्ष-वृद्धौ शीघ्रार्थे च) Tr.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—6

उदीरतां सूनृता उत्पुरंन्धीरुदग्नयः शुशुचानासो अस्थुः ।
स्पार्हा वसूंनि तमसापंगूळ्हाविष्कृण्वन्त्युषसो अस्थुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सत्पुरुषाः सूनृताः सन्तो यूयं यथा पुरन्धीः शुशुचानासः अग्नयः इव स्त्रियः उदीरताम् स्पार्हा वसूनि उत् अस्थुः । यथा उषसः तमसा अपगूढा (द्रव्याणि) विभातीः च उत् आविष्कृण्वन्ति (तथा भवत) ॥

TRANSLATION

O Good men ! being endowed with truthfulness and other virtues, urge well upon other women also to do noble deeds like the purifying fires upholding or maintaining bodily functions and let desirable wealth of all kinds be acquired. You should be like the radiant Dawns which manifest objects hidden by the darkness and give light.

PURPORT

When women behaving like the Dawns, drive away all darkness of ignorance and impurity manifest knowledge and

purity and augment prosperity, they constantly enjoy happiness.

THE COMMENTATOR'S NOTES

(सूनृताः) सत्यभाषणादिक्रियाः
= Truthfulness and other good acts.
(पुरन्धीः) याः पुरं श्रितां क्रियां दधति ताः
= Which uphold or maintain bodily functions.

पुनस्तमेव विषयमाह ।
The same subject is continued.

Mantra—7

अपान्यदेत्यभ्य१न्यदेति विषुरूपे अहनी सं चरेते ।
परिक्षितोस्तमो अन्या गुहाकरद्यौदुषाः शोशुचता रथेन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये विषुरूपे अहनी (रात्रिदिने) सह संचरेते तयोः परिक्षितोः तमः प्रकाशयोः मध्यात् गुहा तमः अन्या अकः (कृत्यानि करोति) उषाः शोशुचता रथेन । अद्यौत् । अन्यत् अभि एति इव दम्पती वर्तेताम् ॥

TRANSLATION

The one departeth and the other cometh unlike in hue, day's halves (day and night) march on successively. One (night) hides the gloom of the all-encompassing heaven and earth. The day with its bright and charming form illuminates all objects.

PURPORT

There are two things in this world, darkness and light by whieh there are day and night in the hemisphere. The object that gives up dark, takes on light. When light gives up darkness, the night takes it up. These two successively pervade all objects existing together. Whenever there is

union of dark and light, it is called Sandhya. (Morning and evening light). When they are separate, they are called day and night. Those husbands and wives who like day and night come together for the sake of progeny and then live separately with self-restraint, give up all cause of suffering and take up all that causes happiness. Thus they always enjoy happiness.

THE COMMENTATOR'S NOTES

(विषुरूपे) व्याप्तस्वरूपे = Pervading.

(परिक्षितोः) सर्वतो निवसतोः

= Residing in all directions.

(उषाः) दिनम् = Day.

(रथेन) रम्येण स्वरूपेण = With charming form.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra – 8

सदृशीरद्य सदृशीरिदु श्वो दीर्घं सचन्ते वरुणस्य धाम ।
अनवद्यास्त्रिंशतं योजनान्येकैका क्रतुं परि यन्ति सद्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या अद्य अनवद्या सदृशीः उ श्वः सदृशीः वरुणस्य दीर्घं धाम सचन्ते । एका एका त्रिंशतं योजनानि क्रतुम् सद्यः परियन्ति (ता इत् व्यर्थं केनचित् नो नेयाः) ॥

TRANSLATION

The same today, the same tomorrow, the irreproachable and joyful (dawns) traverse in the long and distant space of the air. They also are seen at the distance of 30 Yajana or about 150 miles from the appearance of the sun. They should never be wasted by any one, but utilised for meditation etc.

PURPORT

As in this creation of God, there is never transgression of the appointed time of days and nights, the same is the case with other eternal laws. Those men who give up all laziness and act according to the laws of the Universe, acquire admirable knowledge and wealth. As days and night come and go regularly, so men should be regular, in their dealings. They should be, industrious and punctual.

THE COMMENTATOR'S NOTES

(वरुणस्य) वायोः = Of the air.

(त्रिंशतं योजनानि) विंशत्यधिकशतं क्रोशान्

= 120 Kroshas or about 150 miles.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted वरुणस्य here as वायोः though other translators have interpreted it as सूर्यस्य or of the sun. For the meaning of वरुण as वात or air, see Shatapath Brahmana वातो (व्यानः) वरुणः (शत० १२.९.१.१६) and Maitrayani Sanhita ४. ८. ५ वातोवरुणः (मैत्रायणी संहिता ४.८.५) The exact significance of the number त्रिंशतं योजनानि is still a matter of further research as it relates to the science of Astronomy. As in this and some other hymns, the duties of the wife mentioned by the illustration of the Dawn, there is the indication that the bride should marry a bridegroom living at the distance of at least 30 Yajanas or about 150 miles and that she should always maintain the same loving attitude towards her husband under all circumstances.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra--9

जानुत्यन्हः प्रथमस्य नाम शुक्रा कृष्णादजनिष्ट श्वितीची ।

ऋतस्य योषा न मिनाति धामाहरहर्निष्कृतमाचरन्ती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे स्त्रि) यथा प्रथमस्य अह्नः नाम जानती शुक्रा श्वितीची उषाः कृष्णात् अजनिष्ट। ऋतस्य योषा इव अहरहः आचरन्ती सती निष्कृतं धाम न मिनाति (तथा त्वं भव)॥

TRANSLATION

O woman ! Thou shouldst be like the Dawn who denotes the advent of the vast day though she is born out of the gloom but is herself white-shining and purifier. Like the life of an honest and truthful person, she impairs not the sun's splendour but takes her God-ordained place and work.

PURPORT

As the Dawn is born out of darkness, but accomplishes or manifests the day and is never antagonistic to the day, in the same way, a woman by truthful conduct should bring good name to the family of her parents and should not do anything contrary to the noble wishes of her husband and father-in-law.

THE COMMENTATOR'S NOTES

(जानती) ज्ञापयन्ती = Denoting.

(शुक्रा) शुद्धिकरी = Purifier.

(निष्कृतम्) निष्पन्नं निश्चितं वा

= Fixed or accomplished.

TRANSLATOR'S NOTES

Even Sayanacharya has explained जानती here as प्रज्ञापयन्ती शुक्रा is derived from-शुचिर्-पूतीभावे hence the meaning of शुद्धिकरी Sayanacharya interprets ऋतस्य as सत्यभूतस्य आदित्यस्य धाम-तेजोयुक्तम् स्थानं योषा-मिश्रयन्ती while Rishi Dayananda interprets योषा as भार्या which is its well-known popular meaning.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—10

कुन्येव तन्वा3 शाशदाना एषि देवि देवमियक्षमाणम् ।
संस्मयमाना युवतिः पुरस्तादाविर्वक्षांसि कृणुषे विभाती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देवि ! या त्वं तन्वा कन्या इव शाशदाना इयक्षमाणं देवं (पतिम्) एषि पुरस्तात् विभाती युवतिः संस्मयमाना वक्षांसि आविष्कृणुषे सा उषरुपमा जायसे ॥

TRANSLATION

O noble loving lady ! Thou manifestest in person like an active maiden and approachest thy loving housband. Thou being a youthful bride (of about 24 years) meetest thy husband smiling and uncovering thy bosom in his presence desiring union with him intensely, shining well with thy virtues.

PURPORT

As a learned Brahmacharini after the completion of her education, gets a suitable loving husband and enjoys happiness, so should others also do

THE COMMENTATOR'S NOTES

(शाशदाना) व्यवहारेष्वति तीक्ष्णतामाचरन्ती

= Active in her works.

(इयक्षमाणम्) अतिशयेन संगच्छमानम्

= Meeting lovingly.

TRANSLATOR'S NOTES

शाशदान इति पदनाम (निघ० ४.३)

पद-गतौ अत्र गमनार्थग्रहणम्

इयक्षमाणम् is derived from **यज-पूजासंगतिकरणदानेषु अत्र संगतिकरणार्थग्रहणम् ।**

पुनस्तमेव विषयमाह

The same subject is continued

Mantra—11

सुसङ्काशा मातृमृष्टेव योषाविस्तन्वं कृणुषे दृशे कम् ।
भद्रा त्वमुषो वितरं व्युच्छ न तत्ते अन्या उषसो नशन्त ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे कन्ये ! सुसंकाशा योषा मातृमृष्टा इव या दृशे तन्वम् आविष्कृणुषे भद्रा सती कं पतिं प्राप्नोषि सा त्वं वितरं सुखं व्युच्छ । हे उषः यथा अन्याः उषसः न नशन्त तथा ते तत् सुखं मा नश्यतु ॥

TRANSLATION

O Dawn-like girl, radiant as a bride well-trained with good education and purified by her learned mother, thou displayest thy person to the view of thy husband when thou most auspicious, gettest a bridegroom who is giver of joy to thee. Be source of happiness to thy husband who gives thee delight. May not joy ever decay, as the Dawns do not fade away but come regularly.

PURPORT

As the Dawns have their movement in appointed time and place (as ordained by the Lord), so should wives approach their husbands in proper season and time, (as ordained by the Shastras).

THE COMMENTATOR'S NOTES

(सुसंकाशा) सुष्ठु शिक्षया सम्यक् शासिता

= Well-trained by giving good education.

(मातृमृष्टा इव) विदुष्या मात्रा सत्यशिक्षा प्रदानेन शोधिता इव

= Purified by her learned mother by imparting true education.

(वितरम्) सुखदातारम् = Giver of happiness.

(उषः) उषर्वद् वर्त्तमाने = Acting like the Dawn.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—12

अश्वावतीर्गोमतीर्विश्ववारा यतमाना रश्मिभिः सूर्यस्य ।
परा च यन्ति पुनरा च यन्ति भद्रा नाम वहमाना उषासः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे स्त्रि) सूर्यस्य रश्मिभिः सह उत्पन्नाः यतमानाः अश्वावतीः गोमतीः विश्ववाराः भद्रानाम वहमानाः उषसः परा च यन्ति पुनः आयन्ति च तथा यूयं वर्तध्वम् ॥

TRANSLATION

O women, you should behave like the dawns, which possessed of pervasiveness possessed of the earth and the rays of the Sun, existing through all time, vying with the rays of the sun (in dissipating darkness), sending down benefits to mankind, O Auspicious Usha, go away and again return.

PURPORT

As the Dawns, have fixed time and activities, under the approximity of the sun, in the same manner, married men and women should love one another.

THE COMMENTATOR'S NOTES

(अश्वावतीः) प्रशस्ता अश्वाः-व्याप्तयो विद्यन्ते यासां ताः ॥

= Possessed of pervasiveness.

(गोमतीः) बहु पृथिवी किरणयुक्ताः

= Possessed of much earth and the rays of the sun.

पुनस्तमेव विषयमाह ।

The same subject is continuld.

Mantra—13

ऋतस्य रश्मिमनुयच्छमाना भद्रम्भद्रं क्रतुमस्मासु धेहि ।
उषो नो अद्य सुहवा व्युच्छास्मासु रायो मघवत्सु च स्युः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(१) हे उषर्वत् पत्नि ! त्वम् अद्य तस्य रश्मिम् उषाः इव हृद्यं पतिम् अनुयच्छमाना अस्मासु भद्रं भद्रं क्रतुम् धेहि । सुहवा सती नः (अस्मासु) व्युच्छ यतः मघवत्सु अस्मासु रायः च स्युः ॥

TRANSLATION

O wife behaving like the Dawn that follows the rays of the sun, follow the path of the Veda and thy beloved husband. Bestow upon us every auspicious or good knowledge and co-operate in every noble act. Being the giver of good happiness, dispel all darkness of ignorance, so that spiritual wealth may devolve upon us who possess material riches.

PURPORT

As Chaste women, always augment good intellect, Dharma (righteousness) and prosperity by serving well their husbands and other relatives, in the same manner, other women should also do.

THE COMMENTATOR'S NOTES

(अनुयच्छमाना) अनुकूलतया प्राप्ता

= Following or getting on suitably with proper accord or harmony.

(सुहवा) सुष्ठु सुखप्रदा = Giver of good happiness.

TRANSLATOR'S NOTES

उच्छ-विवासने अन्धकारं निवारय = Dispel darkness. सुहवा in derived from सु+हु-दानादनयोः आदाने च Here the first meaning of दान or giving has been taken.

ऋतम् इति सत्यनाम (निघ० ३.१०)

= Truth. The word is also used for the Veda, containing absolutely true knowledge.

ब्रह्म वा ऋतम् (शत०४. १. ४. १०) ब्रह्म वै मन्त्रः मैत्रायणी संहिता ३. १. १ जैमिनीयोपनिषद् ब्राह्मणे १.८८ शत० ७. १. १. ५ वेदो ब्रह्म (जैमिनीयोप० ४.११, ४. ३)

The word ऋतम् means truth, therefore here it has also been taken in the sense of an absolutely truthful husband besides the Veda containing absolutely true knowledge.

In this hymn, the attributes or qualities of a good woman have been mentioned by the illustration of the Dawn, hence it is connected with the previous hymn.

Here ends the commentary on the 123rd hymn and sixth Varga of the first Mandala of the Rigveda Samhita.

अथ चतुर्विंशत्युत्तरशततमं सूक्तम्
HYMN - CXXIV (124)

अस्य त्रयोदशर्चस्य सूक्तस्य दैर्घतमसः कक्षीवान् ऋषिः। उषा देवता। १, ३, ६, ६, १० निचृत् त्रिष्टुप् छन्दः। ४, ७, ११ त्रिष्टुप्। १२ विराट् त्रिष्टुप् छन्दः। धैवतः स्वरः। २, १३ भुरिक् पंक्तिः। ५ पंक्तिः ८ विराट् पंक्तिश्छन्दः॥

Seer - Kaksheevan. Devata or subject-Usha. Metres-Trishtup and Pankti of various forms.

अथ सूर्यलोकविषयमाह।

The attributes of the solar world are taught in the first Mantra.

Mantra--1

उषा उच्छन्ती समिधाने अग्ना उद्यन्त्सूर्य उर्विया ज्योतिरश्रेत्।
देवो नो अत्र सविताऩ्वर्थं प्रासावीद् द्विपत्प्र चतुष्पदित्यै॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यदा समिधाने अग्नौ सूर्यः उद्यन् सन् उर्विया सह ज्योतिः अश्रेत् तदा उच्छन्ती उषा जायते। एवम् अत्र सविता देवः नः अर्थम् इत्यै प्रासावीत् द्विपत् चतुष्पत् च नु प्रअसावीत्॥

TRANSLATION

When the sun rising up gives light, coming in contact with the earth while the fire is kindled, then the Usha (Dawn) is born, dispersing darkness. Then the Sun that is the impeller of good acts and possessor of divine light enables all bipeds and quadrupeds to accomplish their various tasks in the light of the day.

PURPORT

The contact of the rays of the sun with the earth is the cause of the Ushas or Dawn. If there was no sun, the objects of various forms could not be seen distinctly.

THE COMMENTATOR'S NOTES

(उच्छन्ती) अन्धकारं निस्सारयन्ती

= Dispersing all darkness.

(उर्विया) पृथिव्या । उर्वीति पृथिवीनाम (निघ० १.१)

= With the earth.

(सविता) कर्मसु प्रेरक: = Impeller of works.

(अर्थम्) = Purpose.

(इत्यै) प्रापयितुम् = To obtain or accomplish.

अथोषर्दृष्टान्तेन स्त्रीविषयमाह

The duties of a woman are told by the illustration of the Dawn.

Mantra–2

अमिनती दैव्यानि व्रतानि प्रमिनती मनुष्या युगानि ।
ईयुषीणामुपमा शश्वतीनामायतीनां प्रथमोषा व्यद्यौत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्त्रि ! यथा उषा दैव्यानि व्रतानि अमिनती मनुष्या युगानि प्रमिनती शश्वतीनाम् ईयुषीणाम् उपमा आयतीनां च प्रथमा विश्वं व्यद्यौत् (जागृतैः मनुष्यैः युक्त्या सदा सेव्या तथा त्वं वर्तस्व) ॥

TRANSLATION

O woman ! Thou shouldst be like the Dawn who does not violate divine ordinance or true vows and acts, who wears away the age of mankind, who shines brightly, being the last of endless morns that have departed and the first of those that come. Thou shouldst act like the dawn which is properly utilised by all alert persons.

PURPORT

As the Dawn coming in contact with the earth and the sun leaves the eastern side and goes to the Northern side, is

the model or mono-type of the past dawns and first of the forthcoming dawns, denoting the cause and effect, diminishing the age of mankind day by day, augments intellect, virtues and health when properly utilised, so should be all learned ladies (They should never violate vows and holy ordinances of the Vedas.

THE COMMENTATOR'S NOTES

(अमिनती) अहिंसन्ती = Not violating.

(युगानि) वर्षाणि = Years.

(व्रतानि) वर्तमानानि सत्यानि वस्तूनि कर्माणि वा = True acts and objects-vows.

(मीञ्-हिंसायाम्) Tr.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—3

यथा दिवो दुहिता प्रत्यदर्शि ज्योतिर्वसाना समना पुरस्तात् ।
ऋतस्य पन्थामन्वेति साधु प्रजानतीव न दिशो मिनाति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा एवएषा ज्योतिः वसाना समना दिवः दुहिता इव अस्माभिः पुरस्तात् प्रत्यदर्शि यथा आप्तः वीरः ऋतस्य पन्थाम् अन्वेति साधु प्रजानती इव उषा दिशः न मिनाति (तद्वत् वर्तमानाः स्त्रियः वराः स्युः) ॥

TRANSLATION

As the Dawn that is like the daughter of light, gracious and arranged in garments of light is beheld in the east, so should be a woman, full of the light of knowledge and having a learned father and mother. She should be of one accord with her husband. As the dawn does not violate the path of the sun, so a noble lady should never transgress the

injunctions of the Vedas containing absolute Truth, but should follow them well like a learned lady, well-versed in the Holy Scriptures known as the Vedas. Such noble and learned ladies are respected and admired everywhere.

PURPORT

As the Usha (dawn) gladdens all following the God-ordained order, and does not give up her good temperament, so should all ladies be in domestic life.

THE COMMENTATOR'S NOTES

(दिवः) प्रकाशस्य = Of the light.

(समनां) संग्रामे = In the battle of life.

अत्र सुपां सुलुक् इत्यकारादेशः

(समत्सु इति संग्रामनाम) (निघ० २.१७) Tr.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—4

उपो अदर्शि शुन्ध्युवो न वक्षो नोधा इवाविरकृत प्रियाणि ।
अद्मसन्न ससतो बोधयन्ती शश्वत्तमागात्पुनरेयुषीणाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा उषा वक्षः शुन्ध्युवः न प्रियाणि नोधा इव अद्मसत् न ससतः बोधयन्ती एयुषीणां शश्वत्तमा सती पुनः आगात् आविः अकृत च सा अस्माभिः उप उ अदर्शि (तथाभूताः स्त्रियः वरा भवन्ति) ॥

TRANSLATION

The Dawn appears as the rays of the sun pervade the objects, as a great scholar who is well-versed in all Shastras utters loving or pleasant words, as a mother who cooks and feeds, awakens her sleeping children, so she comes daily as

the first among those that come regularly. The women who are so i. e. regular and punctual in their habits and who give light of knowledge to the ignorant are good and admirable.

PURPORT

The woman who makes her children highly educated by giving them good education, who is like the Dawn, like the Sun and a great scholar, should be respected by all.

THE COMMENTATOR'S NOTES

(शुन्ध्युवः) आदित्यकिरणाः शुन्ध्युरादित्यो भवति निरुक्ते. १.४)।

= The rays of the sun.

(वक्षः) प्राप्तवस्तु वक्ष इति पदनामसु (निघ० ४.२)
(नोधा इव) यो नौति-सर्वाणिशास्त्राणि तद्वत् नुवोधुट् च (उणा ३.२२६)
अनेन नुधातोरसि प्रत्ययः धुट् आगमश्च ।

= Like a great scholar well-versed in all Shastras.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—5

पूर्वे अर्धे रजसो अप्त्यस्य गवां जनित्र्यकृत प्र केतुम् ।
व्यु प्रथते वितरं वरीय ओभा पृणन्ती पित्रोरुपस्था ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा उषा उभौलोकौ पृणन्तीपित्रोः उपस्था सती वितरं वरीयः वि उ प्रथते गवां जनित्री अप्त्यस्य रजसः पूर्वे केतुः प्राकृत (तथा वर्तमाना भार्या उत्तमा भवति) ॥

TRANSLATION

Born in the eastern quarter of the spacious firmament, Usha (Dawn) displays a banner of rays of light. Placed on

the lap of or near both parents (heaven and earth filling them (with radiance) she enjoys vast and wide-spread renwon. A wife who behaves like the Dawn, giving the light of knowledge to all, is good and respetced everywhere.

PURPORT

The light of the sun born out of the Ushas (Dawn) shines in the hemi-sphere while in the other half, there is night. Between them is the Dawn. In this way, the cycle of the night, dawn and the day goes on revolving constantly, turn, by turn. In the part of the globe which is near the sun, there is day and in the other part which is far off from the sun, there is night and the dawn is between the two. All these also appear rotating, on account of the rotation of the worlds.

THE COMMENTATOR'S NOTES

(रजसः) लोकसमूहस्य

= Of the group of worlds.

(अप्त्यस्य) अप्तौ विस्तीर्णे संसारे भवस्य

= Existing in the Vast Universe.

(वितरम्) विविधानि दुःखानि तरन्ति येन कर्मणा तत्

= The act that enables a man to put an end to all miseries.

TRANSLATOR'S NOTES

लोकाः रजांस्युच्यन्ते (निरुक्ते ४.१९)

(पित्रोः) जनकयोरिव भूमिसूर्ययोः

= Of the earth and the sun which are like parents.

आप्लृ-व्याप्तौ तॄ-प्लवनसन्तरणयोः

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—6

एवेदेषा पुरुतमा दृशे कं नाजामिं न परि वृणक्ति जामिम् ।

अरेपसा तन्वा३ शाशदाना नार्भादीषते न महो विभाती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा अरेपसा तन्वा शाशदाना पुरुतमा स्त्री दृशे कं सुखं पतिं न परिवृणक्ति पतिश्च जामिं न सुखं न परित्यजति तथा एव एषा उषा अर्भात् इत् महः विभाती सती स्थूलं न परिजहाति किन्तु सर्वम् ईषते ।।

TRANSLATION

As a Chaste wife shining and looking charming with her spotless body, desirous of getting many useful objects, does not leave her husband who is giver of joy and as a husband does not leave his wife but refrains from the Union with other women, in the same manner, this Dawn brightly shining turneth not from the high nor from the humble. She illuminates all equally.

PURPORT

As a Chaste wife does not have intercourse with any one else except her husband, and as a faithful husband does not have intercourse with any one else except his wife and as the married couple join (for the sake of progeny) at the prescribed period, in the same manner, the Usha (Dawn) appears at regular and fixed time and not otherwise.

THE COMMENTATOR'S NOTES

(पुरुतमा) या बहून् पदार्थान् ताम्यति कांक्षते वा ।

= Desirous of many objects.

(जामिम्) भार्याम् = Wife.

(अजामिम्) अभार्याम् = Not wife.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—7

अभ्रातेव पुंस एति प्रतीची गर्तारुगिव सनये धनानाम् ।
जायेव पत्य उशती सुवासा उषा हस्रेव नि रिणीते अप्सः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

इयम् उषाः प्रतीची सती अभ्राता इव पुंसः धनानां सनये गर्तासः इव सर्वान् एति पत्ये उशती सुवासा जाया इव पदार्थान् सेवते हस्रा इव अप्सः निरिणीते ॥

TRANSLATION

The Usha (Dawn) goes to the west, as a girl who has no brother goes willingly to her loving husband or as a widow ascends the hall of justice for the recovery of property or as a wife desirous to please her husband puts on becoming attire and smiling displays her charms. Dawn unmasks her beauty like a smiling and well-attired wife.

PURPORT

There are four similes given in the Mantra. (1) As a brotherless girl goes to her loving husband of her own accord, after marriage. (2)As a Magistrate ascends the seat of justice for the proper distribution of money. (3) As a cheerful and smiling wife gets a cheerful husband and displays her beauty and joyous gestures, so is the Dawn.

THE COMMENTATOR'S NOTES

(सनये) विभागाय = For distribution.

(हस्रेव) हसन्तीव = Like a laughing or smiling wife.

(अप्सः) रूपम् अप्सइतिरूपनाम = Beautiful form.

(निघ० ३. ७)

सनये has been interpreted as **विभागाय** as it is derived from **षण-संभक्तौ अदीयमाना भर्तारमधिगच्छेद्यदि स्वयम् । नैनः किंचिदवाप्नोति, न च यं साऽधिगच्छति ॥ मनु० ९.९१**

This verse of Manusmriti clearly corroborates the idea given by Rishi Dayananda in his commentary.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—8

स्वसा॒ स्वस्रे॒ ज्याय॑स्यै॒ योनि॑मारै॒गपै॑त्यस्याः प्रति॒चक्ष्ये॑व ।
व्यु॒च्छन्ती॑ र॒श्मिभि॒ः सूर्य॑स्या॒ञ्ज्य॑ङ्क्ते समन॒गा इ॑व॒ व्राः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे कन्ये यथाऽव्युच्छन्ती व्रा उषाः सूर्यस्य रश्मिभिः सह अंजि समनगा इव अक्त यथा वा स्वसा ज्यायस्यै स्वस्रे योनिम् आरैक् अस्याः वर्तमानं प्रतिचक्ष्येव अपेति (विवाहाय दूरं गच्छति) तथा त्वं भव ॥

TRANSLATION

O girl, as the Usha (Dawn) dispersing darkness with the rays of the sun, illumines the world like congregated lightnings, or as a younger sister gives room to her elder sister and departs from there, in the same manner thou shouldst go to a distant place for marriage. (Marriage of the parties related to eaeh other and living near is not sanctioned. It leads to undesirable results.)

PURPORT

The younger sister should know the welfare of her elder sister and then should go for marriage to a suitable bride-groom living at a distant place. She should serve her husband, as chaste wives of peaceful and quiet diposition serve their husbands. The husband and wife should live agreeably with another, as the sun is with his lustre and the lustre is with the sun.

THE COMMENTATOR'S NOTES

(व्युच्छन्ती) तमो विवासयन्ती = Dispersing darkness.

(प्रतिचक्ष्येव) प्रत्यक्षं दृष्टा एव = Having seen.

(अंजि) व्यक्तं रूपम् = Form.

(समनगा: इव) समनम् अवधारितं स्थानं गच्छन्ती इव = Going to a settled or fixed place.

(वा:) या वृणोति = She who chooses herself.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—9

आसां पूर्वासामहसु स्वसॄणामपरा पूर्वामभ्येति पश्चात् ।
ता: प्रत्नवन्नव्यसीर्नूनमस्मे रेवदुच्छन्तु सुदिना उषास: ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

यथा आसां स्वसॄणाम् अपरा काचिद् भगिनी अहसु केषुचित् अहसु पूर्वां भगिनीम् अभि एति पश्चात् स्वगृहं गच्छेत् तथा सुदिना: उषास: अस्मेनूनम् प्रत्नवत् रेवत् नव्यसी: प्रकाशयन्तु ता: उच्छन्तु च ॥

TRANSLATION

Of all these sisters (Dawns) who have gone before, a successor daily follows the one that has preceded, so may now Dawns, like the old, bringing fortunate days, shine upon us blessed with refulgence.

PURPORT

As among many sisters who are married at distant places, one meets the other at different periods and tells her tale to her, in the same manner, the former dawns joining the recent ones, manifest their function.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—10

प्र बोधयोषः पृणतो मघोन्यबुध्यमानाः पणयः ससन्तु ।
रेवदुच्छ मघवद्भ्यो मघोनि रेवत्स्तोत्रे सूनृते जरयन्ती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघोनि उषः (स्त्रि) त्वं ये अबुध्यमानाः उषस्समये दिने वा ससन्तु ताम् पृणतः प्रबोधयः सूनृते त्वम् उषर्वत् जरयन्ती मघवद्भ्यः रेवत् स्तोत्रे रेवत् उच्छ (प्रापय) ॥

TRANSLATION

O Dawn-like woman, full of the wealth of wisdom, awaken those wealth guardians and traders who are not wakeful to their duties out of ignorance and are asleep. Arise O Opulent Dawn-like lady, bestowing wealth of knowledge on the wealthy persons who are devoid of true wisdom. O speaker of true and sweet words and of noble disposition, spending thy life in useful activities, give to the admirer of Dharma, the wealth of wisdom, which thou possessest abundantly.

PURPORT

None should sleep in the last part of the night and in day time for there is likelihood of some diseases cropping up by sleeping at that time and there is the loss of time and work. As a man acquires much wealth by labour and tactful exertion, in the same manner, an industrious person who gets up early in the morning and before sunrise rises above poverty.

THE COMMENTATOR'S NOTES

(पृणतः) पालयतः पुष्टान् प्राणिनः

= Sturdy beings who feed others.

(पणयः) व्यवहारयक्ताः =Traders.

TRANSLATOR'S NOTES

पॄ-पालन पूरणयो: (स्वा०)

पण-व्यवहारे स्तुतौ च (स्वा०) अत्र व्यवहारार्थ-ग्रहणम् ।

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—11

अवेयमश्वैद्युवतिः पुरस्ताद्युङ्क्ते गवामरुणानामनीकम् ।
वि नूनमुच्छादसति प्र केतुर्गृहंगृहमुप तिष्ठाते अग्निः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

यथा इयम् उषा अरुणानां गवाम् अनीकं युक्ते: पुरस्तात् अश्वेत् च तथा युवतिः अरुणानां गवाम् अनीकं युक्ते अश्वेत् ततः प्रकेतुः उषा असति नूनं व्युच्छात् । अग्निः अस्या: प्रताप: गृहं गृहम् उपतिष्ठाते युवतिः च प्रकेतुः असति नूनं व्युच्छात् ॥

TRANSLATION

As this Youthful Ushas approaches from the east and harnesses her band of purple rays, growing up gradually, in the same manner, a young lady of about 24 years feeds the cows of red colour and other animals and being intelligent grows up and dispels all darkness like the Dawn. Fire (for Yajna) is kindled in every dwelling and the splendour of such learned and intelligent woman also shines everywhere.

PURPORT

As the dawn and day are correlated, in the same manner, married couple should always live together lovingly and obtain all objects at proper time. Then their strength and splendour will always grow.

THE COMMENTATOR'S NOTES

(अश्वैत्) वर्द्धते = Grows.

(युवतिः) पूर्णचतुर्विंशतिवार्षिकी
= A young woman of about 24 years.

(गवाम्) किरणानां गवादीनां पशूनां वा
= Of the rays of the cows and other animals.

(अनीकम्) सैन्यम् इव समूहम्
= Band like an army.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted गवाम् as किरणानां गवादीनां पशूनां वा For the meaning of गवाम् as किरणानाम् the following clear passage from the Nirukta of Yaskacharya can be quoted. सर्वेऽपि रश्मयो गाव उच्यन्ते (निरुक्ते २. २).

The meaning regarding the cow is too well-known to require any authority. But it is strange to find that Shri Sayanacharya has interpreted गवाम् as प्रसिद्धानाम् एतन्नामकानाम् अश्वानां वा = Cows or horses. He has alternately given the meaning of रश्मीनाम् = Of the rays which tallies with Rishi Dayananda Sarasvati's interpretation.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—12

उत्ते वयश्चिद्वसतेरपप्तन्नरश्च ये पितुभाजो व्युष्टौ ।
अमा सते वहसि भूरि वाममुषो देवि दाशुषे मर्त्याय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरः ये पितुभाजः यूयं चित् यथा वयः वसतेः उत् अपप्तन् तथा व्युष्टौ अमा सते भवत । हे उषर्वद् देवि स्त्रि ! या त्वं च दाशुषे मर्त्याय अमा आसते भूरिवामं वहसि तस्यै ते (तुभ्यम्) एतत् पतिः अपि वहतु ॥

TRANSLATION

O enlightened woman who art like the Dawn at whose rising, the birds fly forth from their resting places and men who have to earn their bread and distribute it, quit their homes Thou bringest much good to thy liberal husband who dwells at home with thee and let thy husband also bring happiness and joy to thee.

PURPORT

As the birds go up and down in the space, so does the Dawn go up and down at day and night respectively. As the wife should always do good to her husband, so the husband also should do lovingly.

THE COMMENTATOR'S NOTES

(उषा) उषर्वद् विद्याप्रकाशयुक्ते

= O woman shining with the light of knowledge like the Dawn.

(पितुभाजः) अन्नस्य विभाजकाः

= Distributors of food.

(अमा) समीपस्थगृहाय = For the home or dwelling.

(वामम्) प्रशस्यम् = Admirable or good.

TRASLATOR'S NOTES

पितुरित्यन्न नाम (निघ० २.७)

अमेति गृहनाम (निघ० ३.४)

वाम इति प्रशस्यनाम (निघ० ३.८)

पुनः कीदृश्यः स्त्रियो वरा भवेयुरित्याह

What kind of women are good is told in the 13th Mantra.

Mantra—13

अस्तोढ्वं स्तोम्या ब्रह्मणा मेऽवीवृधध्वमुशतीरुषासः ।

युष्माकं देवीरवसा सनेम सहस्रिणं च शतिनं च वाजम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे उषासः उषोभिः तुल्याः स्तोम्यादेवीः (विदुष्यः) ब्रह्मणा उशतीः यूयं मे विद्याः अस्तोढ्वम् अवीवृधध्वम् । युष्माकम् अवसा सहस्रिणं च शतिनं च वाजं (सांगरहस्य-वेदादिशास्त्रबोधं) सनेम ॥

TRANSLATION

O admirable learned women like the Dawns desiring my welfare with the Vedic Hymn, praise my knowledge and augment it. May we obtain through your protection love and favour, O ladies of divine virtues, wealth of knowledge and wisdom hundred and a thousand fold, distributing it among others.

PURPORT

As the Ushas (Dawns) possess good arttibutes and functions, so should ladies be and men should also be good like them. As men and women acquire knowledge from others for the accomplishment of their purposes,so should they impart it to others with love.

THE COMMENTATOR'S NOTES

(ब्रह्मणा) वेदेन = By the Veda.

(वाजम्) विज्ञानमयं बोधम्

= Knowledge of various sciences.

TRANSLATOR'S NOTES

वेदो ब्रह्म (जैमिनीयोपनिषद् ब्राह्मणे ४. ११. ४. ३)

वाजम् is from वज-गतौ Here the first meaning of Jnana or knowledge has been taken.

While many other translators have mostly taken Usha to mean only external Dawn, Rishi Dayananda Sarasvati has taken

it to mean learned women ,shinitg like the dawn with light of knowledge, for which there are clear idications in the hymn.

This hymn is connected with the previous hymn, as there is mention of the attributes of learned womem by the illustration of the dawn. Here ends the commentary on the 124th hymn and ninth Varga of the first Mandala of the Rigveda Samhta.

अथ पंचविंशत्युत्तरशततमं सूक्तम्
HYMN CXXV (125)

अस्य सप्तर्चस्य सूक्तस्य दैर्घतमसः कक्षीवान् ऋषिः। दम्पती देवते। १, ३, ७ त्रिष्टुप् छन्दः। २, ६ निचृत् त्रिष्टुप् छन्दः। धैवतः स्वरः। ४, ५ जगतीछन्दः। निषादः स्वरः॥

Seer of the hymn-Kakseevan. Devata or subject-Dampatee or couple. Metres-Trishtup and Jagati of various forms. Tunes-Dhaivata and Nishada.

अथ कोऽत्र धन्यवादार्हो भूत्वाऽखिलसुखानि प्राप्नुयादित्याह।

Who deserves thanks and enjoys all happiness is told in the first Mantra.

Mantra—1

प्राता रत्नं प्रातरित्वा दधाति तं चिकित्वान्प्रतिगृह्या नि धत्ते।
तेन प्रजां वर्धयमान आयू रायस्पोषेण सचते सुवीरः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः चिकित्वान् प्रातरित्वा सुवीरः मनुष्यः प्रातः रत्नं दधाति प्रतिगृह्य तं निधत्ते तेन रायस्पोषेण प्रजाम् आयुः च वर्द्धयमानः सचते (स सततं सुखी भवति)॥

TRANSLATION

The learned hero who is in the habit of getting up early in the morning, enjoys and maintains bliss in the morning (by meditation on God) and having acquired the enjoyable knowledge, he preserves it well. By the augmentation of that precious wealth of knowledge and wisdom, he increases his life and progeny by imparting good education and teachings. By so doing, he remains always happy.

PURPORT

The man who gives up all laziness and by righteous dealing, acquires wealth, preserves it, utilises it properly for himself and for others, enjoys happiness.

THE COMMENTATOR'S NOTES

(रत्नम्) रम्यानन्दं वस्तु
= That which gives bliss and delight-knowledge and meditation etc.

(चिकित्वान्) विज्ञानवान् = Learned person.

TRANSLATOR'S NOTES

रत्नम् is from रमु-क्रीड़ायाम् रमेस्त च (उणादिसूत्रम् ३.१४) इतिरमेर्वं प्रत्ययो मस्य तश्च । क्ति-संज्ञा ने ।

कोऽत्र धर्मात्मा यशस्वी जायत इत्याह ।

Who becomes righteous and illustrious is told in the second Mantra.

Mantra—2

सुगुरसत्सुहिरण्यः स्वश्वो बृहदस्मै वय इन्द्रो दधाति ।
यस्त्वायन्तं वसुना प्रातरित्वो मुक्षीजयेव पदिमुत्सिनाति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे प्रातरित्वः ! यः इन्द्रः वसुना आयन्तं त्वा दधाति अस्मै बृहद् वयः च मुक्षीजया इव पदिम् उत् सिनाति स सुगुः सुहिरण्यः स्वश्वः असत् (भवेत्) ॥

TRANSLATION

A man getting up early in the morning and industrious, the wealthy person who binds thee with wealth of knowledge as a calf is tied with rope, becomes rich in kine, in gold and in horses by the grace of God and on account of his liberality. God bestows upon you long life.

PURPORT

The scholar who makes his pupils learned, long-living and wealthy by imparting them good education and by giving the teaching of the renouncement of un-righteousness and indulgence of passions becomes renowned and illustrious.

THE COMMENTATOR'S NOTES

(मुक्षीजया) मुक्ष्या मुंजाया जायते या सा मुक्षीजा
= By the rope made of core.

(पदिम्) पद्यते गम्यते या श्रीस्ताम्
= Wealth that is not stable.

पुनरत्रस्त्रीपुरुषौ कीदृशौ भवेतामित्याह

How should be husband and wife is told in the the third Mantra.

Mantra—3

आयमद्य सुकृतं प्रातरिच्छन्निष्टेः पुत्रं वसुमता रथेन ।
अंशोः सुतं पायय मत्सरस्य क्षयद्वीरं वर्धय सूनृताभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे धात्रि ! अहम् अद्य वसुमता रथेन प्रातः इष्टेः सुकृतम् इच्छन् यं पुत्रम् आयम् तं सुतं मत्सरस्य अंशोः रसं पायय सूनृताभिः क्षयद् वीरं वर्द्धय ॥

TRANSLATION

O foster mother, cause the son of a virtuous woman along with whom I have come with wealth-laden car, desiring the merit of the Yajna (non-voilent sacrifice) performed in the morning, take the milk which gives joy and augment with the words andowed with wisdom, truth and other good qualities a brave man who is admired among the destroyers of enemies.

PURPORT

It is the duty of men and women to acquire knowledge with the observance of perfect Brahmacharya, (continence) marry with their free will and satisfaction and beget children with righteous conduct. They should engage a righteous foster-mother who should give them good education, for the proper bringing up of the children.

THE COMMENTATOR'S NOTES

(अंशोः) स्त्रीशरीरस्य भागात्

= From the part of the wife's body.

(क्षयद्वीरम्)क्षयतां शत्रुहन्तॄणां मध्ये प्रशंसायुक्तम् ।

= Admired among the destroyers of enemies.

पुनः स्त्रीपुरुषौ किं कुर्यातामित्याह ।

How should men and women do is taught in the fourth Mantra.

Mantra—4

उप॑ क्षरन्ति॒ सिन्ध॑वो मयो॒भुव॑ ईजा॒नं च॑ य॒क्ष्यमा॑णं च धे॒नव॑: ।
पृ॒णन्तं॑ च॒ पपु॑रिं च श्रव॒स्यवो॑ घृ॒तस्य॒ धारा॒ उप॑ यन्ति वि॒श्वत॑: ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये सिन्धवः इव मयोभुवः जनाः धेनवः इव पत्न्यो धात्र्यो वा ईजानं यक्ष्यमाणं च उपक्षरन्ति ये श्रवस्यवः विद्वांसः विदुष्यः च पृणन्तं च पपुरिं च शिक्षन्ते ते विश्वतः घृतस्य धाराः इव सुखानि उपयन्ति ॥

TRANSLATION

Those men who like the health - bringing rivers are conferers of happiness and joy and those wives and foster mothers who like the kine, benefit the person who has performed a Yajna or is about to do it; in the same manner, those learned men and women who impart education or give good advice to a well-built man or to him who is trying to be so through proper exercise, attain happiness.

PURPORT

Those men and women who in their domestic life always try to do good and are agreeable to one another, acquire knowledge and teach their children, enjoy happiness constantly like the pure streams of water.

THE COMMENTATOR'S NOTES

(घृतस्य) उदकस्य = Of the water.
(पपुरिम्) पुष्टम् = Well built.
घृतम् इत्युदकनाम (निघ० १.१२)
पॄ-पालन पूरणयो:

मनुष्यैः कैः कर्मभिरत्र मोक्ष प्राप्तव्य इत्याह ।

By which acts should a man attain salvation is taught in the fifth Mantra.

Mantra—5

नाकस्य पृष्ठे अधि तिष्ठति श्रितो यः पृणाति स ह देवेषु गच्छति ।
तस्मा आपो घृतमर्षन्ति सिन्धवस्तस्मा इयं दक्षिणा पिन्वते सदा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः (मनुष्यः) देवेषु गच्छति सह विद्याम् आश्रितः सन् नाकस्य पृष्ठे अधितिष्ठति सर्वान् प्रीणाति तस्मै आपः सदा घृतम् अर्षन्ति तस्मै इयं दक्षिणा सिन्धवः सदा पिन्वते ॥

TRANSLATION

The man who goes to or approaches enlightened persons or divine virtues, having acquired wisdom sits upon the summit of bliss where there is no misery. He satisfies himself and his progeny with wisdom, good education and well-cooked food etc. To him Pranas or flowing waters bear their essence like the Ghee (clarified butter). To him the Dakshina (a present or gift) received from teaching and rivers gratify.

PURPORT

Those persons who take human body, always have the association of good people and act righteously, enjoy happiness. Those learned men and women, who constantly impart good education and wisdom to children, young and old men and virgins, young and old women without any deceit, attain all happiness here and emancipation after death.

THE COMMENTATOR'S NOTES

(नाकस्य) अविद्यमानदुःखस्यानन्दस्य

= Of the bliss where there is no misery.

(पृणाति) विद्यासुशिक्षासंस्कृतान्नाद्यैः स्वयं पुष्यति सन्तानान् पोषयति च ।

= Satisfies himself with wisdom, good education and well-cooked food etc. and satisfies his progeny etc.

(आपः) प्राणा जलानि वा

= Pranas (vital breaths) or waters.

(श्रितः) विद्यामाश्रितः

= Having acquired knowledge or wisdom.

TRANSLATOR'S NOTES

(आपो वै प्राणाः (शतपथ ३. ८. २. ४)

प्राणो ह्यापः (जैमिनीयोपनिषद्ब्राह्मणे ३.१०.६)

It is remarkable that Sayanacharya takes the word दक्षिणा here as भूमिःसस्यादि फल सम्पादनदक्षा = Or the earth able to give grain and other fruits which is a far-fetched meanidg, while Rishi Dayananda Sarasvati interprets it as अध्यापन जन्या दक्षिणा = The present or gift received from teaching. No comments are needed.

पुनश्चतुवर्णस्थाः किं कुर्युरित्याह ।

What should men of four Varnas (classes) do is told in the sixth Mantra.

Mantra—6

दक्षिणावतामिदिमानि चित्रा दक्षिणावतां दिवि सूर्यासः ।
दक्षिणावन्तो अमृतं भजन्ते दक्षिणावन्तः प्र तिरन्त आयुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

दक्षिणावतां जनानाम् इमानि चित्रा (अद्भुतानि) सुखानि । दक्षिणावतां दिवि सूर्यासः प्राप्नुवन्ति दक्षिणावन्तः इत् (एव) अमृतं भजन्ते दक्षिणावन्तः आयुः प्रतिरन्ते (प्राप्नुवन्ति) ॥

TRANSLATION

These wonderful rewards are verily for those who possess knowledge and Dharma. The donors of good knowledge and riches, come in contact with learned men who shine like the sun. The givers of pious donations of wisdom attain immortality, the givers of pious donations of fearlessness prolong their lifetime.

PURPORT

Those Brahmanas who give the donation of wisdom and good education for public welfare, those Kshatriyas who give the donation of fearlessness by their just dealing, those Vaishyas (traders) who give the donation of their righteously earned wealth and those Shudras who give the donation of their service attain full age and enjoy happiness here and hereafter.

THE COMMENTATOR'S NOTES

(दक्षिणावताम्) १ धर्मोपार्जिता धनविद्यादयो बहवः पदार्था विद्यन्ते येषां ते ।

= Of those who possess righteously-earned wealth and knowledge.

(२) प्रशंसितयोर्धर्म्यधनविद्ययोर्दक्षिणा दानं येषां ते ।
प्रशंसार्था मतुप् ।

= Donors of righteously earned wealth and knowledge.

(३) (दक्षिणावन्तः) १ बहुविद्यादानयुक्ताः

(२) बह्वभयदानदातारः

= Givers of much fearlessness or freedom from anxiety.

It is remarkable that while Sayahacharya, Prof. Wilson and Griffith take दक्षिणावताम् here in the sense of बहुविध गोहिरण्यादिरूपदक्षिणा प्रदातृणाम् (सायणः) pious donations (Wilson) or rich needs (Griffith), Rishi Dayananda Saraswati has taken the word in the wider sense and has included the contribution of the service rendered by all the four Varnas (Classes) according to their ability and worth. Thus he has shown his keen spiritual insight.

How many kinds of men are there in this world is told in the seventh Mantra.

Mantra—7

मा पृणन्तो दुरितमेन आरन्मा जारिषुः सूरयः सुव्रतासः ।
अन्यस्तेषां परिधिरस्तु कश्चिदपृणन्तमभि सं यन्तु शोकाः ॥

सन्धिच्छेदसहितोऽन्वय (ऋषिकृतः)

(हे मनुष्याः) भवन्तः पृणन्तः सन्तः दुरितम् एनः मा आरन् दुरितम् एनः मा जारिषुः किन्तु सुव्रतासः सूरयः सन्तः धर्मम् एव आचरन्तु ये च युष्मत् अध्यापकाः तेषां युष्माकं च कश्चित् अन्यः परिधिः अस्तु । अपृणन्तं जनं शोकाः अभिसंयन्तु ॥

TRANSLATION

O men, may not you feeding yourselves and others commit any sin that leads to misery. May you never commit the heinous sin of debauchery. But being learned observers of truthful vows may you always act righteously. May there be a dividing line between the righteous and learned persons and other stupid people of unrighteous type. May repen-

tance fall upon them who do not feed themselves and others righteously.

THE COMMENTATOR'S NOTES

(जारिषु:) जारकर्माणि कुर्वन्तु = Commit adultery.

(परिधिः) आवरणं, मर्यादा

= Distinguishing line or mark.

(शोका:) विलापा: = Moanings or repentance.

PURPORT

In this world, there are men of two kinds. There are righteous men and there are sinners. They are of different nature and different ways. Those who are righteous, follow the path of Dharma following the foot-steps of the righteous, but those that are wicked follow the path trodden by un-righteous persons only. Righteous persons should never follow the path of un-righteous persons, but it is the duty of un-righteous persons to follow the righteous. Thus in every nation or country the righteous and unrighteous follow two different paths. Righteous persons have to enjoy happiness and un-righteous persons always remain un-happy or miser-able.

Here there is mention of the righteous conduct, so it has connection with the previous hymn.

Here ends the commentary on the 125th hymn and tenth Varga of the first Mandala of the Rigveda.

अथ षड्विंशत्युत्तरशततमं सूक्तम्

HYMN - CXXVI (126)

अस्य सप्तर्चस्य सूक्तस्य १, २, ३, ४, ५ कक्षीवान् ऋषिः । ६ भावयव्यः । ७ रोमशा ब्रह्मवादिनी चर्षिः । विद्वांसो देवताः । १, २, ४, ५ निचृत् त्रिष्टुप् । ३ त्रिष्टुप् । ३ त्रिष्टुप् छन्दः । धैवतः स्वरः । ६, ७ अनुष्टुप् छन्दः । गांधारः स्वरः ॥

Seer of the Hymn-Kaksheevan-Bhavayavya and Romasha Brahma Vadini. Devata-Vidvansah (learned persons) Metres-Trishtup and Anushtup. Tunes-Dhaivata and Gandhara.

कोऽत्र राज्याधिकारे न स्थापनीय इत्याह

Who should not be appointed for an administrative post is told in the first Mantra.

Mantra--1

अमन्दान्त्स्तोमान्प्र भरे मनीषा सिन्धावधि क्षियतो भाव्यस्य ।
यो मे सहस्रममिमीत सवानतूर्तो राजा श्रव इच्छमानः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अतूर्तः श्रवः इच्छमानः राजा सिन्धौ क्षियतः भाव्यस्य मे सकाशात् सहस्रं सवान् अमन्दान् स्तोमान् च मनीषां अमिमीत तम् अहम् अधि प्रभरे ॥

TRANSLATION

I admire willingly a mighty king who on account of his power cannot be subdued, who desirous of renown or of hearing the teachings of the Vedas, has enabled me-dwelling on the banks of a river and trying to be an ideal person, to diffuse the knowledge of praise-worthy sciences which make a man fit to earn much wealth with the help of keen intellect.

PURPORT

Unless a man becomes industrious and learned, obeying the commands of an absolutely truthful scholar, he should not be appointed as an administrative officer.

THE COMMENTATOR'S NOTES

(स्तोमान्) स्तोतुमर्हान् विद्याविशेषान्
= Praise-worthy particular sciences.

(सिन्धोः) नद्याः = Of the river.

(सवान्) ऐश्वर्ययोग्यान्
= Enabling a man to earn wealth.

(भाव्यस्य) भवितुं योग्यस्य
= Worthy to be or trying to be an ideal person.

केऽत्र यशो विस्तारयन्तीत्याह

Who become illustrious and renowned is told in the second Mantra.

Mantra—2

शतं राज्ञो नाधमानस्य निष्काञ्छतमश्वान्प्रयतान्त्सद्य आदम् ।
शतं कक्षीवाँ असुरस्य गोनां दिवि श्रवोऽजरमा ततान ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः कक्षीवान् विद्वान् असुरस्य इव नाधमानस्य राज्ञः शतं निष्कान् प्रयतान् शतम् अश्वान् दिवि अजरं गोनां शतम् इव श्रवः आततान तम् अहं सद्यः आदम् ॥

TRANSLATION

I willingly or un-hesitatingly accept a great scholar as my teacher, whom a wealthy King benevolent like the cloud has presented a hundred Nishkas (golden coins) and a hundred vigorous and trained, horses and who on account of generosity and other virtues has spread his deathless (immortal glory) like hundreds of rays of the sun in the sky.

PURPORT

Those persons become distinguished who receive honour from a just and learned King, on account of their noble virtues.

THE COMMENTATOR'S NOTES

(कक्षीवान्) बह्व्यः कक्षयः विद्याप्रदेशा विदिताः सन्ति यस्य सः

= A great scholar well-versed in various sciences.

(श्रवः) श्रूयमाणंयशः = Renown or reputation.

TRANSLATOR'S NOTES

(असुरस्य) मेघस्य ।

Rishi Dayananda Sarasvati has given the following note on कक्षीवान् in his commentary on Rig. 1. 18. 1.

याः कक्षासु करांगुलिक्रियासु भवाः शिल्पविद्यास्ताः प्रशस्ता विद्यन्ते यस्य सः (कक्षा इत्यंगुलिनामसु पठितम् निघ० २.५) अत्र कक्षा शब्दाद् भवे छन्दसीति यत् ततः प्रशंसायां मतुप् कक्षायाः संज्ञायां मतौ संप्रसारणं कर्तव्यम् । अष्टा० ६. १. ३७ अनेन वार्तिकेन सम्प्रसारणम् । आसन्दीवद० अष्टा० ७. २. १२ इति निपातनादयकारस्य वकारादेशः ॥

It is therefore wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take कक्षीवान् to be a proper noun or the name of a particular Rishi, instead of taking it as a derivative word denoting a great scholar well-versed in various sciences and arts.

श्रवः-श्रवणीयं यशः इति निरुक्ते ११.६

श्रवः-प्रशंसाम् इति निरुक्ते ४.२४

असुर इति मेघनाम (निघ० १.१०)

पुनाराज्ञा किं कर्तव्यमित्याह

What should a King do is told in the 3rd Mantra.

Mantra—3

उप॑ मा श्यावाः स्वनयेन॑ दत्ता वधूम॑न्तो दश रथा॑सो अस्थुः ।
षष्टिः सहस्रमनु गव्यमागात्सन॑त्कक्षीवां॑ अभिपित्वे अह्नाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

येन स्वनयेन दात्रा सवितुः श्यावाः इव दत्ताः दशरथासः वधूमन्तः मा (मां सेनापतिम्) उप अस्थुः । यः कक्षीवान् अभिपित्वे अह्नां सहस्रम् गव्यम् अनु आगात् यस्य षष्टिः पुरुषा अनुगच्छन्ति स सनत् (सुखवर्धकः अस्ति) ॥

TRANSLATION

The liberal donor (King) gives me (The Chief Commander of the Army) ten chariots drawn by horses like the rays of the sun and carrying women. They stand by me. That great warrior expert in Military Science is the augmenter of happiness who gets as present thousands of cows (to feed other soldiers) in the beginning of the day and who is followed or accompanied by sixty persons.

PURPORT

As all worriors desire to get wealth and other things from a King, therefore the King should give them whatever he deems proper and necessary. Without this inpetus, it is not possible to keep up their zeal and enthusiasm.

THE COMMENTATOR'S NOTES

(कक्षीवान्) युद्धे प्रशस्तकक्षः

= Great expert in Military Science.

(अह्नाम् अभिपित्वे) दिनानां सर्वतः प्राप्तौ

= On the achievement or beginning of the days.

(स्वनयेन) स्वस्य नयनं यस्य दातुस्तेन

= By the donor or liberal king.

केऽत्र चक्रवर्ति राज्यं कर्तुमर्हन्तीत्याह

Who are able to rule over a vast dominion is told in the fourth Mantra.

Mantra—4

चुत्वारिंशद्दशरथस्य शोणाः सहस्रस्याग्रे श्रेणिं नयन्ति ।
मुदच्युतः कृशनावतो अत्यान्कक्षीवन्त उदमृक्षन्त पज्राः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यस्य दशरथस्य चत्वारिंशत् शोणाः सहस्रस्य अग्ने श्रेणिनयन्ति । यस्य वा पज्राः कक्षीवन्तः भृत्याः मदच्युतः कृशनावतः अत्यान् उत् अमृक्षन्त (स शत्रून् जेतुम् अर्हति)॥

TRANSLATION

Forty horses of reddish colour harnessed to the chariots of the commander of the army lead the procession in front of a thousand followers. He alone is able to conquer his enemies whose active attendants and helpmates rub down the high-spirited steeds, decorated with golden trappings.

PURPORT

Those persons only are able to rule over a vast dominion who have chariots harnessed by four horses in ten directions, hundreds of thousand of horse men, hundreds of thousands of footmen, inexhaustible treasures, perfect knowledge and humility.

THE COMMENTATOR'S NOTES

(कक्षीवन्तः) प्रशस्ताः कक्षयो विद्यन्ते येषां ते

= Having good helpers or associaes.

(दशरथस्य) दश रथा यस्य सेनेशस्य

= Of the Commnder of the army who has ten chariots.

केऽत्रोत्तमा भवन्तीत्याह

Who are good people on earth is told in the fifth Mantra.

Mantra—5

पूर्वामनु प्रयतिमाददे वस्त्रीन्युक्ताँ अष्टावरिधायसो गाः ।
सुबन्धवो ये विश्या इव व्रा अनस्वन्तः श्रव ऐषन्त पज्राः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये सुबन्धवः अनस्वन्तः व्राः पज्राः विश्याः इव श्रवः ऐषन्त तान् वः त्रीन् युक्तान् अध्यक्षान् अष्टौ सभ्यान् अरिधायसः वीरान् गाः च एषां पूर्वां प्रयतिम् अहम् अनु आददे ॥

TRANSLATION

I follow the former attempt of those three appointed presidents of the Assembly, army and educational institutions and eight members of the council of Ministers, who are subduers of their enemies and brave, who have good kins men, harnessed chariots, are active desirous of food like traders, associating themselves with noble persons. I also protect the cows and bulls.

PURPORT

Those men become good leaders of society, who protect the three presidents of the Assembly, army and educational institutions (Gurukula) eight expert members of the council of Ministers, brave persons who are destroyers of their foes, cows and other animals, friends, wealthy traders and peasants and increase the growth of grain and other kind of wealth.

THE COMMENTATOR'S NOTES

(व्राः) ये व्रजन्ति ते । अत्र व्रजधातोर्बाहुलकादौणादिको डः प्रत्ययः । व्रा इति पदनाम निघ० ४.२ ।
= Active who go from place to place.

(श्रवः) अन्नम् = Food.

(पज्राः) प्रपन्नाः
= Approaching good and learned persons.

TRANSLATOR'S NOTES

श्रव इत्यन्ननाम श्रूयत इतिसतः (निरुक्ते १०.३)

कः काऽत्र राज्येऽवश्यं प्राप्तव्येत्याह

Which must be attained in the State is told in the sixth Mantra.

Mantra—6

आगंधिता परिगधिता या कशीकेव जङ्गहे ।
ददाति मह्यं यादुरी याशूनां भोज्यां शता ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या आगधिता परिगधिता जंगहे कशीका इव याशूनां यादुरी शताभोज्या मह्यम् ददाति सा सर्वैः स्वीकार्या ॥

TRANSLATION

That policy should be observed by all, which when acted upon well from all sides and endowed with good attributes, gives to all industrious persons infinite delight in all admirable dealings. It is like a whip used to goad animals.

PURPORT

That policy should be observed by all which is the source of incalculable happiness.

THE COMMENTATOR'S NOTES

(परिगधिता) परितः सर्वतः गधिता शुभैः गुणैः युक्ता नीतिः । गध्यतिर्मिश्रीभावकर्मा (निरु० ५.१५)

= Acted up on well from all sides and endowed with good attributes.

(जंगहे) अत्यन्तं ग्रहीतव्ये = Most acceptable dealing.

(यादुरी) प्रयत्नशीला । अत्र यतधातोर्बाहुलकादौणादिक उरी प्रत्ययः तस्य दः

= Full of exertion or labour

(याशूनाम्) प्रयतमानानाम् = Of the Industrious.
अत्र यसुप्रयत्ने धातोर्बाहुलकादुण् प्रत्ययः सस्य शश्च ॥

TRANSLATOR'S NOTES

It is worthwhile to make a comparative study of this Mantra as Sayanacharya has given such an obscene and absurd interpretation that Griffith thought it proper not to translate it into English but to render it only in Latin, so that many may not understand it.

According to Sayana, this is a dialogue between husband named Bhavayavya and his minor wife-Lomasha who approaches him for sexual act and he scoffs at her saying, "She, when her desires are assented to clings as tenaciously as a female weasel, and who is ripe for enjoyment, yields me infinite delight. (Wilson's translation). Both Prof. Wilson and Griffith have felt the incoherence of this absurd dialogue between a husband and his minor wife and have remarked in their foot-notes similarly.

Prof. Wilson remarks—

126. 6. This is supposed to be said by Bhavayavya to his wife Lomasha.

126. 7. This is Limasha's reply; but the verse, as well as the preceding, is brought in very abruptly, and has no connection with what precedes, it is also in a different metre, and is probably a fragment of some old popular song.

(Prof. Wilson's Rigveda Translation Vol. II. Notes 217).

Griffith also remarks – they (6th & 7th Verses) have no apparent connection with what precedes. They seem to be a fragment of a popular song.' (Griffth's Hymns of the Rigveda P. 175)

When we compare with it Rishi Dayananda's interpretation as translated above regarding the policy to be accepted, there is no incoherence of any kind but it gives such a useful teaching. How regrettable it is that the Vedas have been so misinterpreted by medieval commentators and Western Scholars.

पुनाराज्ञीकिं कुर्यादित्याह ।

What should a queen do is taught in the seventh Mantra.

Mantra—7

उपोप मे परा मृश मा मे दभ्राणि मन्यथाः ।
सर्वाहमस्मि रोमशा गन्धारीणामिवाविका ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पते राजन् या अहं गन्धारीणामिव अविका रोमशा सर्वा अस्मि तस्याः मे गुणान् परामृश मे दभ्राणि कर्माणि मा उप (मा उपमन्यथाः) ॥

TRANSLATION

O my dear husband, O king, I am a protector among the Upholders of the kingdom and I possess beautiful hair. Please seriously take into consideration my virtues and do not look down upon my actions.

PURPORT

The queen addressing the King says, I am not inferior to you. As you are dispenser of justice among men, in the same manner, I am dispenser of justice among women. Let me be the dispenser of justice among the women, as have been the queens before.

THE COMMENTATOR'S NOTES

(गन्धारीणाम्)

= Among the Upholders of the State

(अविका) रक्षिका = Protector.

TRANSLATOR'S NOTES

This last Mantra of the hymn is supposed to be the saying of Bhavya's wife, who is said to be minor. She assures her husband that she is a fully grown up woman, fit for sexual intercourse as Prof. Wilson's Translation runs.

"Approach me (husband) deem me not inmature. I am covered with down like a eue of the Gandhiris. As a matter of fact, the Mantra clearly points out that there should be no idea of superiority or inferiority among the couple and they are complementary to each other. None is to be looked down upon. This is what some great thinkers of the West also have given expression to. For instance, John Ruskin's following passage in "Sesame and Lilies" are only paraphrase of Rishi Dayananda Sarasvatis purport.

"We are foolish and without excuse foolish, in speaking of the superiority of the one sex to the other. Each completes the other and is completed by the other. The happiness and perfection of both depends on each asking and receiving from the other what the other can give."

John Ruskin in "Sesame and Lilies." (P. 73).

This hymn is connected with the previous hymn, as there is mention of the duties of a King in this hymn.

Here ends the commentary on the 126th hymn of the Rigveda.

अथ सप्तविंशत्युत्तरशततमं सूक्तम्

HYMN CXXVII (127)

अस्यैकादशर्चस्य सूक्तस्य परुच्छेप ऋषिः । अग्निर्देवता १, २, ३, ८, ९ अष्टिश्छन्दः । ४, ७, ११ भुरिगष्टिश्छन्दः । मध्यमः स्वरः । ५, ६ अत्यष्टिश्छन्दः । गांधारः स्वरः । १० भुरिगतिशक्वरी छन्दः । पंचमः स्वरः ॥

Seer of the hymn-Parucchepa, Devata-Agni, Metres-Ashti Atyashti and Bhurigati Shakvari. Tunes-Gandhara and panchama.

अथ कीदृशयोः स्त्रीपुरुषयोर्विवाहो भवितुं योग्यइत्याह

What kinds of men and women are fit to marry is told in the first Mantra.

Mantra–1

अ॒ग्निं होता॑रं मन्ये॒ दास्व॑न्तं॒ वसुं॑ सू॒नुं सह॑सो जा॒तवे॑दसं॒ विप्रं॒ न जा॒तवे॑दसम् । य ऊ॒र्ध्वया॑ स्वध्व॒रो दे॒वो दे॒वाच्या॑ कृ॒पा ।
घृ॒तस्य॒ विभ्रा॑ष्टि॒मनु॑ वष्टि शो॒चिषा॒जुह्वा॑नस्य स॒र्पिषः॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे कन्ये यथा अहं यः ऊर्ध्वया स्वध्वरः देवाच्या कृपा देवः अस्ति तम् आजुह्वानस्य सर्पिषः घृतस्य शोचिषा सहविभ्राष्टि जनम् अनुवष्टि । यम् अग्निम् इव होतारं दास्वन्तं वसुं सहसः सूनुं जातवेदसं विप्रं न जातवेदसं पतिं मन्ये (तथा ईदृशं पतिं त्वम् अपि स्वीकुरु) ॥

TRANSLATION

O girl, As I regard my husband the person who is well-performer of the Yajna with lofty knowledge and reverential devotion. who shines like fire with the splendour of the Ghee (Clarified butter) put in the fire, who is munificent or a liberal donor, accepter of what is given with love and reverence,

who knows all that exists like a sage who is endowed with wisdom, who is the son of a strong man and observer of Brahamcharya, so thou shouldst also accept or choose such a virtuous person as thy hosband.

PURPORT

A girl should choose as husband a person, who is renowned on account of his noble qualities and good conduct and who is endowed with excellent physical and spiritual power. A young man should also choose as wife such a virtuous virgin.

THE COMMENTATOR'S NOTES

(अग्निम्) अग्निवद् वर्तमानम्

= A person shining and behaving like the fire.

(जातवेदसम्) प्रसिद्धविद्यम् = Distinguished scholar.

(विप्रम्) = A genius

(देव:) कमनीयः = Desirable or lovable.

TRANSLATOR'S NOTES

(दिवु-क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमोदमद स्वप्न-कान्तिगतिषु) अत्र कान्त्यर्थं ग्रहणम्

जातवेदसम्-जातानि वेदेति जातवेदास्तम् (निरुक्ते

(विप्रम्) मेधाविनम् विप्र इति मेधाविनाम (निघ० ३.१५)

It is remarksble that both prof. Wilson and Griffiih have translated the word "जातवेदसम् put as adjective of अग्निम् as" he who knows all that exists. (Wilson.) "Who knoweth all that exists. (Wilson). "Who knoweth all that live" (Griffith) विप्रं न जातवेदसम् has also been translated by both similarly i. e. "Like a sage who is endowed with knowledge". (Wilson). "As holy singer, knowing all." (Griffith). Do not these appellations clearly prove that Agni is not inanimate material fire but a

conscious entity whether God or a wise learned person as interpreted by Swami Dayananda Sarasvati in his Commentary. Let impartial readers Judge for themselves.

पुनः प्रजा राजत्वाय कीदृशं जनमाश्रयेयुरित्याह

What kind of man should be sought after for kingship is told in the Second Mantra.

Mantra—2

यजिष्ठं त्वा यजमाना हुवेम ज्येष्ठमङ्गिरसां विप्र मन्मभिर्विप्रेभिः
शुक्र मन्मभिः । परिज्मानमिव द्यां होतारं चर्षणीनाम् ।
शोचिष्केशं वृषणं यमिमा विशः प्रावन्तु जूतये विशः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विप्र ! यजमानाः वयं मन्मभिः विप्रेभिः सह अंगिरसां मध्ये ज्येष्ठं यजिष्ठं त्वा हुवेम । शुक्र यं मन्मभिः चर्षणीनां होतारं परिज्मानम् इव द्यां शोचिष्केशं वृषणं त्वाम् इमाः विशः प्रावन्तु स त्वं जूतये इमाः विशः प्राव ।

TRANSLATION

O exceedingly wise man, we the performers of the Yajnas and unifiers of all men, praise thee along with respected scholars, as thou art the best among living beings and the most adorable. O Pure souled, as these people approach thee-who art the giver of knowledge and wisdom to men and art like the bright-haired sun, mighty and moving in all directions, so thou shouldst come to them for protection.

PURPORT

Men should take shelter in such an absolutely truthful learned person who is admired by all, highly educated as well as ordinary people.

THE COMMENTATOR'S NOTES

(मन्मभिः) मन्यमानैः = Respectable.

(शुक्र) शुद्धात्मन् = Pure souled.
(जूतये) रक्षणाय = For protection etc.
(अंगिरसाम्) प्राणिनाम् = Of living beings.

TRANSLATOR'S NOTES

शुचिर्–पूतीभावे
प्राणो वा अंगिरा: (शतपथ ६, १२, २८; ५. २. ३. ४,
कोऽत्र प्रजापालनाय क्षमो भवतीत्याह

Who is the best for the protection of the subjects is told in the third Mantra.

Mantra—3

स हि पुरू चिदोजसा विरुक्मता दीद्यानो भवति द्रुहन्तरः
परशुर्न द्रुहन्तरः । वीळु चिद्यस्य समृतौ श्रुवद्वनेव यत्स्थिरम् ।
निष्षहमाणो यमते नायते धन्वासहा नायते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे मनुष्याः ! यस्य समृतौचित् वना इव वीळुस्थिरं बलं यः निः सहमानः श्रुवत् शत्रून् यमते यं शत्रुः न अयते यः द्रुहन्तरः परशुः न पुरु विरुक्मता ओजसा सह दीद्यानः द्रुहन्तरः भवति (स चिद् विजयी जायते) ॥

TRANSLATION

O men, that President of the Assembly or Commander of the army gets victory who is far shining with brilliant vigour, is the destroyer of foes, like a hatchet that cuts down trees in the forests, at whose contact, whatever is solid and stable dissolves like water, un-sparing he sports among enemies, nor desists from their destruction like an archer who retreats not from battle. He listens to the requests of his subordinates.

PURPORT

Men should know that that man is the best among the guardians of the people, who can not be overcome by his foes and who can conquer them by his superior might.

THE COMMENTATOR'S NOTES

(वीळु) दृढम् = Strong.

(समृतौ) सम्यक् ऋतिः प्राप्तिर्यया तस्याम्

= On approach or contact.

(अयते) प्राप्नोति = Receives or approaches.

(विरुक्मता) विविधा रुचो भवन्ति यस्मात् तेन ।

= Brightly shining.

TRANSLATOR'S NOTES

वीळु इति बलनाम (निघ० २.६)

ऋ-गतिप्रापणयोः अय-गतौ

पुनर्न्यायाधीशैः कथं वर्तितव्यमित्याह

How should Magistrates or Judges behave is told in the fourth Mantra.

Mantra—4

दृळ्हा चिदस्मा अनु दुर्यथा विदे तेजिष्ठाभिररणिभिर्दाष्ट्यवसेऽग्नये दाष्ट्यवसे । प्र यः पुरूणि गाहते तक्षद्वनेव शोचिषा । स्थिरा चिदन्ना नि रिणात्योजसा नि स्थिराणि चिदोजसा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा विद्वान् तेजिष्ठाभिः अरणिभिः अस्मै विदे अवसे दाष्टि तक्षत् सन् सूर्यः वना इव शोचिषा पुरूणि (शत्रुदलानि) प्रगाहते ओजसा स्थिराणि (कर्माणि)

निरिणाति चित् ओजसा अन्नाचित् निरिणाति (स सुखम् अवाप्नोति) ।

TRANSLATION

O men. that person alone enjoys happiness who offers presents to the fire-like learned President of the Assembly, for protection as splendid fuels for Kindling the fire and as Seholars give eternal sciences to men. By resplendent means, he grants us grace for our preservation. Being full of splendour like the sun, dissolving waters from his rays, dispersing his enemies, he dissolves many powerful foes by his splandour. By his might, performs many acts of permannet value. He gets food by his power, as an influntial person.

PURPORT

As great scholars lead all towards industriousness by illuminating the souls of men by the propagation of knowledge, so learned Judges uplift men by giving them good and inspiring teachings.

THE COMMENTATOR'S NOTES

(वना इव) रश्मयः इव वनमिति रश्मिनाम (निघ० १.५)

= Like the rays of the sun.

(शोचिषा) न्यायसेनाप्रकाशेन

= By the light of knowledge and army (when necessary).

(रिणाति) प्राप्नोति = Attains रि-गतौ

पुनर्न्यायाधीशैः किमनुष्ठेयमित्याह

What should Judges or Magistrates do is told in the fifth Mantra.

Mantra - 5

तमस्य पृक्षमुपरासु धीमहि नक्तं यः सुदर्शतरो दिवातरा-
दप्रायुषे दिवातरात् । आदस्यायुर्ग्रभणवद्वीळु शर्म न सूनवे ।
भक्तमभक्तमवो व्यन्तो अजरा अग्नयो व्यन्तो अजराः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यः सुदर्शतरः अस्य दिवातरात् अप्रायुषे नक्तं सर्वान् दर्शयति इव तं पृक्षम् दिवातरात् उपरासु वयं धीमहि आत् अस्य ग्रभणवत् वीळु भक्तम् अभक्तम् अवः आयुः सूनवे न शर्म वि अन्तः अजराः अग्नयः इव व्यन्तः अजराः वयं धीमहि ॥

TRANSLATION

O men, we bear in us the virtues of that King who is worth-seeing or Charming like the full moon and the sun that illumines the world. He gives shelter to all as the father gives dwelling and happines to his son. His test is at the night of the difficulies than in the day of happiness. He establishes proper relations with all and unifies them and therefore we admire and listen to his message in all directions. Being like lightning, and free from decay and desiring the welfare of all, let us protect good devout persons and punish unrighteous persons not devoted to God. Let us have long life.

PURPORT

Good men should nourish and preserve the subjects as moon preseves the plants and the herbs. As parents always satisfy and please their children, so we should satisfy and please all by our good conduct.

THE COMMENTATOR'S NOTES

(पृक्षम्) सम्पृक्तारम्
= Establisher of good relations or unifier.

(उपरासु) दिक्षु उपरा इति दिङ्नाम (निघ० १. ६)

= In all directions.

(व्यन्तः) कामयमानाः = Desiring the welfare of all.

TRANSLATOR'S NOTES

पृक्षी–सम्पर्के वी – गतिव्याप्तिप्रजनकान्त्यसनखादनेषु अत्र कान्त्यर्थग्रहणम्, कान्तिश्च कामना । अथ राजादयः किं कुर्युरित्याह ।

What should kings and others officers of the State do is told in the sixth Mantra.

Mantra—6

स हि शर्धो न मारुतं तुविष्वणिरप्नस्वतीषूर्वरास्विष्टनि-रार्तनास्विष्टनिः । आदद्धव्यान्याददिर्यज्ञस्य केतुरर्हणा । अध स्मास्य हर्षतो हृषीवतो विश्वे जुषन्त पन्थां नरः शुभे न पन्थाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विश्वेनरः यूयं हृषीवतः हर्षतः अस्य यज्ञस्य शुभे न पन्थां जुषन्त अध यं केतुः आददिः अर्हणा हव्यानि आदत् मारुतं शर्धः न अप्नस्वतीषु उर्वरासु आर्तनासुतुविष्वणिः इष्टनिः अस्ति स स्म इष्टनिः हि न्यायपन्थां प्राप्तुम् अर्हति ॥

TRANSLATION

O men, you should follow for the attainment of joy, the path of the Yajna (noble act) that is joyful and giver of delight. That man alone can tread upon the path of justice and prompt others to do so who is learned accepter of good things and virtues, eater of nourishing and good edibles offered with honour. He is deserving of veneration and mighty like the winds. He gives noble teachings to the women

who are of fair form, and whose conduct is truthful and who have good progeny. He is respectable as he is a good teacher. All men should follow him as they follow a path that leads to happiness.

PURPORT

It is only those persons who make the best use of the wealth and articles earned righteously and propagate among the people Dharma (righteousness) and Vidya (knowledge) that can prompt others to follow the path of Dharma.

THE COMMENTATOR'S NOTES

(तुविस्वनिः) तुविर्वृद्धा स्वनिः–उपदेशो यस्य सः

= Giver of good sermons or teachings.

(अप्नस्वतीषु) प्रशस्तम् अप्नः अपत्यं विद्यते यासां तासु ।

= Among women who have good progeny.

(उर्वरासु) सुन्दरवर्णयुक्तासु = Endowed with fair form.

(आर्तनासु) याः आर्तयन्ति सत्ययन्ति

= In those who are of truthful conduct.

TRANSLATOR'S NOTES

(अप्न इत्यपत्यनाम (निघ० २. २)

स्वन-शब्दे भ्वा० प०

अथाध्यापकाध्येतारः कथं वर्त्तेरन्नित्याह

How should the teachers and the taught behave is taught in the seventh Mantra.

Mantra –7

द्विता यदीं कीस्तासो अभिद्यवो नमस्यन्त उपवोचन्त भृगवो मथ्नन्तो दाशा भृगवः । अग्निरीशे वसूनां शुचिर्यो धर्णिरेषाम् । प्रियाँ अपिधीँर्वनिषीष्ट मेधिर आ वनिषीष्ट मेधिरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यत् कीस्तासः अभिद्यवः नमस्यन्तः भृगवः ज्ञानं मथ्नन्तः भृगवः च दाशाः (विद्यादानाय) विद्यार्थिने द्विता ईम् उपवोचन्त यथा एषां वसूनां मध्ये यः धर्णिः शुचिः अग्निः अस्ति यथा मेधिरः प्रियान् अपिधीन् वनिषीष्ट यथा मेधिरः दातॄन् आवनिषीष्ट विद्याम् ईशे तथा एव तान् सेवध्वम् ॥

TRANSLATION

O men, exceedingly wise and glorious persons, bowing before God and serving Dharma, who are in the habit of dispelling darkness of ignorance and un-righteousness, all-eviators of misery and of reflective nature, Impart knowedge to the pupils in two forms for their benefit, by teaching and setting practical example. As there is this electricity among the worlds pure and purifier, upholder of various objects, as a wiseman asks the bearers of virtues and destroyers of miseries to help in the advancement of noble undertaking and being himself as unifier and master of knowledge, urges upon liberal persons to donate for philanthropic activities, so you should utilise the electric power and serve wise and highly learned people.

PURPORT

It is the duty of the students to request great scholars to impart them knowledge and it is the duty of great scholars always to do so gladly. There is nothing nobler than this act of giving and diffusing true knowledge.

THE COMMENTATOR'S NOTES

(कीस्तासः) मेधाविनः कीस्तास इति मेधाविनाम (निघ० ३. १५)

= Exdeedingly wise persons or geniuses.

(१) (भृगवः) अविद्या[illegible]

= Wise hermits who are in the habit of dissolving ignorance and un-righteousness.

(२) (भृगवः) दुःखभर्जकाः = Destroyers of misery.

अथ कथं राजप्रजाजनोन्नतिः स्यादित्याह

How can there be the Progress or advancement of the interest of the rulers and their subjects is taught in the eighth Mantra.

Mantra—8

विश्वासां त्वा विशां पतिं हवामहे सर्वासां समानं दम्पतिं भुजे सत्यगिर्वाहसं भुजे । अतिथिं मानुषाणां पितुर्न यस्यासया । अमी च विश्वे अमृतास आ वयो हव्या देवेष्वा वयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्य ! यथा वयं भुजे विश्वासां विशां सर्वासां प्रजानां पतिं त्वा हवामहे । यथा च अमी देवेषु आवयः हव्या गृहीतवन्तः आवयः विश्वे अमृतासः सन्तः वयं यस्य आसया पितुः न भुजे मानुषाणां समानम् अतिथिं सत्यगिर्वाहसं त्वां पतिं हवामहे तथा दम्पतिं भजामः ॥

TRANSLATION

O King, am we invite you who are the protector of all people, of all good actions, the same alike to all impartial, for the enjoyment of the bliss of knowledge like good food in our bodies. We who have received knowledge living among the en-lightened truthful persons and thus realising the immortality of souls, invoke you who are venerable like a guest and desiring and acquiring wisdom and conveyor of true words and we also show respect to all good couples.

PURPORT

There can not be any progress or advancement of the rulers and their subjects, unless and until there are absolutely

truthful impartial persons incharge of the administration of a State.

THE COMMENTATOR'S NOTES

(भुजे) विद्यानन्द भोगाय

= For the enjoyment of the bliss of knowledge.

(वय:) १ विद्यां कामयमाना: = Desiring knowledge.

(वय:) २ प्राप्तविद्या:

= Those who have received knowledge.

(वी-गतिव्याप्तिकान्त्यसनखादनेषु)

अत्र प्राप्तिकान्त्यर्थग्रहणम्

पुन: राजादयो जना: कीदृशा जायन्त इत्याह ।

How should the rulers be is told in the ninth Marntra.

Mantra—9

त्वमग्ने सहसा सहन्तमः शुष्मिन्तमो जायसे देवतातये रयिर्न देवतातये रयिर्न शुष्मिन्तमो हि ते मदो द्युम्निन्तम उत क्रतुः । अध स्मा ते परि चरन्त्यजर श्रुष्टीवानो नाजर ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे अजर न (इव) अजर अग्ने (विद्वन्) देवतातये रयि: न (इव) देवतातये सहन्तम: शुष्मिन्तम: त्वं सहसा जायसे यस्य ते (तव) शुष्मिन्तम: द्युम्निन्तम: मद: उत (अपि) क्रतु: हि विद्यते । अध ते तव श्रुष्टीवान: स्म परि-चरन्ति (तं त्वां सर्वे वयम् आश्रयेम) ॥

TRANSLATION

O great scholar free from decay and devoted to eternal God ! Thou art like beauty or wealth to a learned person, for honouring enlightened persons thou the destroyer of

enemies by the strength, the possessor of great splendour, verily thy exhilaration is most brilliant and full of force; thy intellect or action is most productive of renown. Thy active followers, attendants serve thee well. We also take shelter in thee.

PURPORT

Those persons are givers of joy and happiness, who possess physical and spiritual power, are intelligent and who have wealthy or prosperous subjects.

THE COMMENTATOR'S NOTES

(द्युम्निन्तमः) बहूनि द्युम्नानि धनानि विद्यन्ते यस्य स द्युम्नी अतिशयेन द्युम्नीति द्युम्निन्तमः । अत्र सर्वत्र नाद् घस्येति नुट्

= Possessing much wealth.

(श्रुष्टीवानः)शीघ्रक्रियायुक्ताः = Active, quick-acting.

(अजर) १ जरादोषरहित = Free from decay.

(अजर) २ यः अजे जन्मरहिते ईश्वरे रमते तत्सम्बुद्धौ । अत्र वाच्छन्दसीत्यविहितो डः ।।

= Devoted to God who is Eternal or free from birth and death.

पुनरखिलैर्मनुष्यैः किं कर्त्तव्यमित्याह

What should all men is told in the tenth Mantra.

Mantra—10

प्र वो॑ म॒हे सह॑सा॒ सह॑स्वत उष॒र्बुधे॑ पशु॒षे नाग्नये॒ स्तोमो॑ बभूत्व॒ग्नये॑ । प्रति॒ यदीं॑ ह॒विष्मा॒न्विश्वा॑सु॒ क्षासु॒ जोगु॑वे । अग्रे॑ रे॒भो न ज॑रत ऋषू॒णां जूर्णि॒र्होत॑ ऋषू॒णाम् ।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! वः सहस्वतः उषर्बुध पशुषे महे जोगुवे अग्नये न अग्नये विश्वासु क्षासु हविष्मान् स्तोमः सहसा

प्रबभूतु रेभः न अग्रे ऋषूणां विद्याईम् प्रति जरते यत् (यः) होताजूर्णिः भवेत् स ऋषूणां सामीप्यं गत्वा अरोगी भवेत् ॥

TRANSLATION

O men, may your praise with all good dealings be for a leader, who shines like the lightning, is great, mighty with his strength to overcome the strong, who is in the habit of getting up at the dawn, who is punisher of the wicked, who is a good preacher to all the people on the face of the earth, he admires the knowledge of the learned or the enquirers after truth like a propagandist. A man who is diseased on account of taking unsuitable food, becomes healthy and free from diseases by associating himself with highly learned persons well versed in Vaidyaka (Medical Science).

PURPORT

Men should always endeavour to acquire good knowledge, as learned persons do.

THE COMMENTATOR'S NOTES

(क्षासु) भूमिषु क्षेति पृथिवीनाम (निघ० १.१)
= On all parts of the earth.

(रेभः) उपदेशकः = Preacher

(ऋषूणाम्) १ प्राप्ताविद्यानां जिज्ञासूनां वा
२ प्राप्तवैद्यकविद्यानाम्
= Learned or seekers af knowledge.

TRANSLATOR'S NOTES

(रेभः) रेभृ-शब्दे भ्वा० आ०

(ऋषूणाम्) ऋषी-गतौ तुदा० गतेस्त्रयोऽर्था ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थ-ग्रहणम् । ऋषूणां ज्ञानवतामिति सायणाचार्योऽपि जॄष-वयोहानौजॄ

पुनः विद्यार्थिभिः किं कर्तव्यमित्याह

What should students do is told in the eleventh Mantra.

Mantra—11

स नो नेदिष्ठं ददृशान आ भराग्ने देवेभिः सचनाः सचे-
तुना महो रायः सुचेतुना महि शविष्ठ नस्कृधि सञ्चक्षे
भुजे अस्यै । महि स्तोतृभ्यो मघवन्त्सुवीर्यं मथीरुग्रो
न शवसा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघवन् शविष्ठ अग्ने स ददृशानः त्वं तु सुचेतुना देवेभिः च सह नः महः सचनारायः आभर अस्यै प्रजायै संचक्षे भुजे शवसा उग्रः न मथीः त्वं नेदिष्ठं, महि सुवीर्यम् आभर अनेन सुचेतुना महि स्तोतृभ्यः नः (अस्मान्) विद्यावतः कृधि ॥

TRANSLATION

O learned person shining like the fire, possessing admirable wealth (of wisdom etc.) and most mighty, being seen and close by us along with a highly educated person and a good teacher, bestow upon us abundant desirable riches with benign intent. Render us illustrious and virile, so that we may behold and enjoy this earth and grant greatness with excellent progeny to us who praise thee and make us full of knowledge and wisdom. Thou art destroyer of foes like a fierce giant in strength.

PURPORT

The students should try to get thorough knowledge of all sciences by requesting and serving absolutely truthful and learned persons, so that the rulers and their subjects observe Dharma or righteousness in their dealings, being full of knowledge and wisdom.

THE COMMENTATOR'S NOTES

(सुचेतुना) १ सुष्ठु विज्ञात्रा

= By a scholar knowing well.

२ सुष्ठु चेतयित्रा = By a good teacher.

(सचनाः) समवेतुं योग्याः

= Desirable or worthy of acquisition.

(चिती-संज्ञाने षच-समवाये) Tr.

This hymn is connected with the previous hymn as there is the mention of duties of the learned persons and the rulers.

Here ends the commentary on the 127th hymn and thirteenth Varga of the Rigveda Samhita

अथाष्टविंशत्युत्तरशततमं सूक्तम्
HYMN CXXVIII (128)

अस्याष्टर्चस्य सूक्तस्य परुच्छेप ऋषिः । अग्निर्देवता । १ निचृदष्टिश्छन्दः ३, ४, ६, ८ विराडत्यष्टिश्छन्दः । गान्धारः स्वरः । २ भुरिगष्टिः । ५, ७, निचृदष्टिश्छन्दः । मध्यमः स्वरः ॥

The seer of the hymn-Parucchepa. Devata or subject. Agni, metre-Ashti of various forms. Tunes-Gandharva and Madhyama.

पुनर्विद्यार्थिनः कीदृशा भवेयुरित्याह ।

How should students be is told in the first Mantra of the hymn.

Mantra—1

अयं जायत मनुषो धरीमणि होता यजिष्ठ उशिजामनु व्रतमग्निः स्वमनुः व्रतम् । विश्वश्रुष्टिः सखीयते रयिरिव श्रवस्यते । अदब्धो होता नि षददिळस्पदे परिवीत इळस्पदे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अयम् इळस्पदे इळस्पदे अदब्धः होता परिवीतः सन् निषद् रयिः इव विश्वश्रुष्टिः सन् श्रवस्यते अग्निः इव उशिजाम् अनुव्रतं स्वं प्राप्तः धरीमणि होता यजिष्ठः सन् जायत स मनुष्यैः सर्वैः सह सखीयते (पूज्यः च स्यात्) ॥

TRANSLATION

That learned man behaves like a friend with all and becomes respectable everywhere, who remains indomitable giver of delight in the knowledge of the most praiseworthy God and admirable Dharma (righteousness and duty) and full of wisdom, very active, acting like the conduct of those who are desirous of knowledge and shining like the fire.

He is generous donor in a dealing that causes joy and happiness to all. He is unifier of all and accepter with gladness of the present, given to him with love and reverence.

PURPORT

That man becomes a jewel among men who follows the persons that are always eager to acquire knowledge, is full of faith in righteous acts, friend of all and giver of good qualities.

THE COMMENTATOR'S NOTES

(धरीमणि) धरन्ति सुखानि यस्मिन् तस्मिन् व्यवहारे ।
= In a dealing that cause joy.

(उशिजाम्) कामयमानानां जनानाम्
= Of the men who desire to acquire knowledge and happiness.

(विश्वश्नुष्टिः) विश्वाश्नुष्टयः-त्वरिता गतयो यस्य सः ।
अत्र श्नु धातोर्बाहुलकादौणादिकः क्तिन् प्रत्ययः ।
= Very active, quick moving.

(इळः) १ स्तोतुमर्हस्य जगदीश्वरस्य ।
= Of God who is most praise-worthy.

(इळः) २ प्रशंसितस्य धर्मस्य
= Of admirable Dharma.

(परिवीतः) परितः सर्वतः वीतं प्राप्तं विज्ञानं येन सः
= He who has acquired wisdom or knowledge from all sides.

पुनर्विद्वान् किं करोतीत्याह ।

What does a learned man do is told further in the second Mantra.

Mantra—2

तं यज्ञसाधमपि वातयामस्यृतस्य पथा नमसा हविष्मता देवताता हविष्मता । स न ऊर्जामुपाभृत्यया कृपा न जूर्यति । यं मातरिश्वा मनवे परावतो देवं भाः परावतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा यं देवं परावतः भाः इव मनवे मातरिश्वा परावतः (देशात्) दधाति सः श्रया कृपा न ऊर्जाम् उपाभृतिन जूर्यति यथा च स देवताता हविष्मता ऋतस्य पथा गच्छति तथा हविष्मता नमसा तं यज्ञसाधम् अपि वयं वातयामसि ॥

TRANSLATION

As the fire which is the means of perfoming Yajna is kindled with the help of the distant wind, in the same way, we impel or propitiate a learned person who is shining like the fire, is the performer of the Yajnas (non-violent noble acts) is generous giver, is follower of the Path of Truth for the development of divine virtues, with reverential salutations followed by donations and gifts, who gladly accepts, what is given to him with love. He is always engaged in doing good to men.

PURPORT

It is the duty of a learned man to be the source of happiness to all, as the air is to all living beings by upholding all embodied articles. The learned man should give joy to all by bearing abundantly Vidya (wisdom and knowledge) along with Dharma or righteousness.

THE COMMENTATOR'S NOTES

(कृपा) कल्पनया = By his strength.

(मनवे) मनुष्याय = For the thoughtful person.

(देवम्) दातारम् = Giver of happiness.

TRANSLATOR'S NOTES

कृपा is from कृपू-सामर्थ्ये ।

मनवे is from मन-ज्ञाने

ये विद्वांसस्ते मनवः ॥ (शतपथ० ८. ६. ३. ११)

It is therefore wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Manu as the name of a particular king instead of taking it for a learned person as Rishi Dayananda has done on the basis of the root meaning and the passage from Shatpath Brahmana 8. 6. 3. 11 that has been quoted above.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—3

एवेन सद्यः पर्येति पार्थिवं मुहुर्गी रेतो वृषभःकनिक्रदद्-
धद्रेतः कनिक्रदत्। शतं चक्षाणो अक्षभिर्देवो वनेषु तुर्वणिः
सदो दधान उपरेषु सानुष्वग्निः परेषु सानुषु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! त्वं यथा मुहुःगीः रेतः कनिक्रदत् इव रेतः कनिक्रदत् दधद् वृषभः वनेषु तुर्वणिः देवः उपरेषु सानुषु परेषु सानुषु च सदः दधानः अग्निः एवेन पार्थिवं सद्यः परि एति तथा अक्षभिः शतं चक्षाणः भव ॥

TRANSLATION

As Agni in the form of lightning is loud-sounding, vigorous and much loud-sounding and it pierces by its force the cloud to rain down and Agni in the form of the bright sun also through its rays dispels darkness and cloud, present in the clouds and the tops of the hill pervades the earthly objects, in the same manner, thou shouldst diffuse knowledge among the people with the help of thy senses and by all thy movements.

PURPORT

As the sun and the air uphold all and gladden the world by making the cloud rain down water, In the same manner,

learned persons should make all people happy by raining sermons in their souls i. e. by enlightening them well.

THE COMMENTATOR'S NOTES

(रेतः) जलम् = Water.

(रेतः) २ वीर्यम् = Semen.

(वनेषु) रश्मिषु = In the rays.

(तुर्वणिः) तमः शीतं हिंसन्
= Dispelling darkness and cold.

TRANSLATOR'S NOTES

वनमिति रश्मिनाम (निघ० १.५)

रेत इत्युदक नाम (निघ० १.१२)

वन-हिंसायाम्

पुनः के विद्वांसोऽर्चनीया भवन्तीत्याह

What kind of learned persons are worthy of respect is told in the fourth Mantra.

Mantra—4

स सुक्रतुः पुरोहितो दमेदमेऽग्निर्यज्ञस्याध्वरस्य चेतति क्रत्वा
यज्ञस्य चेतति । क्रत्वा वेधाइषूयते विश्वा जातानि पस्पशे ।
यतो घृतश्रीरतिथिरजायत वह्निर्वेधा अजायत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः यः सुक्रतुः पुरोहितः अग्निः इव दमे क्रत्वा यज्ञस्य चेतति इव अध्वरस्यचेतति क्रत्वा वेधा इषूयते विश्वाजातानि पस्पशे यतः घृतश्रीः अतिथिः अजायत वह्निः इव वेधाः अजायत (स एव सर्वैः विद्योपदेशाय समाश्रयितव्यः) ॥

TRANSLATION

O men ! that person alone should be approached for teaching of various [illegible] who is endowed with good

knowledge and the power of action, who shines like the fire in every home and imparts knowledge of the honour to be shown to learned persons & inviolable and non-violent Yajna (sacrifice) by his wisdom. A man becomes highly intelligent or genius by his good knowledge and the power of doing noble deeds. He removes all ignorance like the arrow and arranges all objects in proper order. Under his instructions, a guests is supplied with Ghee (Clarified) butter and other articles. That highly intelligent or wise person becomes like the fire, dispeller of all darkness of ignorance and illuminator of knowledge.

PURPORT

Those learned persons who preach truth in every home, village, city, country and island deserve honour and worship.

THE COMMENTATOR'S NOTES

(अग्निः) पावक इव वर्तमान = Like the fire.

(अध्वरस्य) हिंसितुमनर्हस्य = Inviolable and non-violent.

(मेधाः) मेधावी = Genius.

(पस्पशे) प्रबध्नाति = Arranges.

TRANSLATOR'S NOTES

वेधा इति मेधाविनाम (निघ० ३.१५)

स्पश-बाधनस्पर्शनयोः भ्वा०

This Mantra even with the faulty translation of Sayanacharya, Prof. Wilson, Griffith and others makes it clear without the least shadow of a doubt that the word Agni is used in the Vedas, not only for fire but for a learned leader besides God the Supreme Leader.

अग्निः पुरोहितवद् यागनिर्वाहकः सन् दमे दमे तत् तद् यजमान गृहे सर्वेषु देवयजनेषु वा अध्वरस्य नाशरहितस्य

फलप्रदस्य यज्ञस्य तदर्थं चेतति जानाति प्रबुध्यत इत्यर्थः (सायणाचार्यः) ॥

"That Agni, who the performer of Holy acts, the priest of the family, every dwelling of the imperishable sacrifice; he thinks of the sacrifice i. e. (Wilson).

"That Agni, wise High Priest, in every house takes thought for sacrifice and holy service, yea, takes thought with mental power, for sacrifice."

(Griffith in the Hymns of the Rigveda.)

The epthets used for Agni पुरोहितः सुक्रतुः, वेधाः etc. justify Rishi Dayananda Sarasvati's interpretation of Agni as पावक इव वर्तमानो विद्वान् = a learned person acting or shining like the fire. The passages from the Brahmanas and other Vedic Literature like "अग्निर्वै दीक्षितः" (काठक सं० २३. ६, २४.६) अग्निर्वै ब्राह्मणः (काठकसंहिता ६.६) काण्व संकलने ८६ अग्निर्वै ब्रह्मा (षड्विंशब्राह्मणे १.१) un-equivoeally corroborate Rishi Dayananda Sarasvati's interpretation of Agni as a Brahmana leader.

केऽत्र कल्याणविधायका भवन्तीत्याह

Who are the benefactors of humanity is told in the fifth Mantra.

Mantra—5

क्रत्वा यदस्य तविषीषु पृञ्चतेऽग्नेरवेण मरुतां न भोज्येषिराय न भोज्या। स हि ष्मा दानमिन्वति वसूनां च मज्मना। स नस्त्रासते दुरितादभिह्रुतः शंसादघादभिह्रुतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् अस्य क्रत्वा अवेन महताम् अग्नेः इषिराय भोज्या न (इव) भोज्या न तविषीषु पृञ्चते यः हि मज्मना वसूनां च दानम् इन्वति यः नः अभिह्रुतः दुरितात् अभिह्रुतः अघात् त्रासते शंसात् संयोजयति स स्म (सुखं प्राप्नोति स च

सुखकारी जायते) स स्म विद्वान् पूज्यः स सर्वाभिरक्षको भवति ॥

TRANSLATION

That man enjoys happiness and gives delight to others, who supplies all necessary articles and edibles to a learned person well-versed in the science of the fire and the winds, with the intellect and protection of the commander of the Army and his brave soldiers. He gets the gifts from the Vasus-persons who observe Brahamcharya upto the age of at least 24 years, on account of his own strength and other virtues. He preserves us from crooked sin, wickedness and overpowering male volence that cause misery and unites us with admirable qualities. Such a man becomes a protector on all sides and is respected and revered everywhere.

PURPORT

Those learned and absolutely truthful persons are real benefactors of humanity, who prevent men from evil tendencies, habits and conduct and prompt them to acquire noble virtues.

THE COMMENTATOR'S NOTES

(अग्नेः) विद्युतः
= Of Lightning or electricity.

(मरुताम्) वायूनाम् = Of the winds.

(अभिह्रुतः) आभिमुख्यं प्राप्तात् कुटिलात्
= From the crooked. ह्वृ कौटिल्ये

पुनर्विद्वांसः किं कुर्युरित्याह

What should learned persons do is told again in the sixth Mantra.

Mantra—6

विश्वो॑ विहा॑या अर॒तिर्वसु॑र्दधे॒ हस्ते॒ दक्षि॑णे त॒रणि॒र्न शि॑श्र-थच्छ्र॒वस्य॒या न शि॑श्रथत् । विश्व॑स्मा॒ इदि॑षुध्यते देव॒त्रा ह॒व्यमोहि॑षे । विश्व॑स्मा॒ इत्सु॒कृते॒ वार॑मृण्वत्य॒ग्निर्द्वारा॒ व्यृ॑ण्वति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

विश्वः विहायाः अरतिः तरणिः वसुः श्रवस्यया अग्निः न शिश्रयत् इव न शिश्रयत् दक्षिणे हस्ते (आमलक इव) देवत्रा (विद्या) दधे विश्वस्मै इषुध्यते त्वं हवम् ओहिषे तथा इत् यः विश्वस्मै सुकृते द्वारा ऋण्वति स सुखम् इद्वारं वृण्वति ॥

TRANSLATION

A great Acharya (Preceptor) who is well-versed in all branches of knowledge and has many pupils under him, the source of happiness, holds wealth of wisdom in his right hand like Amalaka. He should give that knowledge like the sun to a pupil who desires to acquire wisdom, name and fame among enlightened persons. He who opens his gates of knowledge for the benefit of a doer of noble deeds, enjoys desirable happiness.

PURPORT

As the sun gives delight to all by illumining all objects, in the same manner, learned persons observing the vow of non-violence, gladden all by giving the light of knowledge.

THE COMMENTATOR'S NOTES

(विहायाः) शुभगुणव्याप्तः = Virtuous and great.

(तरणिः) तारकः

= Taking across the ocean of misery or the sun dispelling all darkness.

(अरतिः) प्रापकः

= The sorce of happiness of knowledge.

TRANSLATOR'S NOTES

विहाया इति महन्नाम (निघ० ३.३)

वि + हाक् = गतौ गतेस्त्रिष्वर्थेषु प्राप्त्यर्थग्रहणमत्र

अरतिः is derived from ऋ गतिप्रापणयोः अत्र प्रापणार्थं

प्रहणं कृतं महर्षिणा दयानन्देन सुखस्य ज्ञानस्य वा प्रापक: पुनस्ते किं कुर्युरित्याह ।

What should learned men do is taught further in the Seventh Mantra.

Mantra 7

स मानुषे वृजने शन्तमो हितो३ऽग्निर्यज्ञेषु जेन्यो न विश्पतिः प्रियो यज्ञेषु विश्पतिः । स हव्या मानुषाणामिळा कृतानि पत्यते । स नस्त्रासते वरुणस्य धूर्तेर्महो देवस्य धूर्तेः ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

य: प्रिय: विश्पति: न: (अस्मान्) धूर्ते: त्रासते स धूर्ते: मह: देवस्य वरुणस्य सकाशात् यज्ञेषु मानुषाणाम् इष्टा कृतानि हव्या (स्थिरीकरोति) स सर्वै: पत्यते य: यज्ञेषु अग्नि: इव जेन्य: न विश्पति: मानुषे वृजने हित: शन्तम: (भवति) स सर्वै: सत्कर्तव्य: भवति) ॥

TRANSLATION

A learned leader who like a dear and victorious protector of the people or King, preserves us from a violent person and preserves us by association of a scholar who is destroyer of ignorance and giver of knowledge, all acceptable and refined words of men in all Yajnas or unifying good dealings. He is approached like the fire in the Yajnas by all, as he is a benefactor and the best giver of peace and joy in the path to be trodden upon by men. He must be respected by all people.

PURPORT

It is only such learned persons as urge upon all men to tread upon the path of righteousness, are protectors of the people and removers of fear of robbers and thieves etc. like a just King, are friends of the scholars, that can remove all superstition.

THE COMMENTATOR'S NOTES

(वृजने व्रजन्ति यस्मिन् मार्गे तस्मिन् पृषोदरादिनास्य सिद्धिः)
= On the path by which men go.

(इष्टा) सुसंस्कृतानि वचनानि = Refined words.

(धूर्तः) १ हिंसकस्य = Of a violent person

२ अविद्याहिंसकस्य = Of a destroyer of ignorance.

TRANSLATOR'S NOTES

इष्टेति वाङ्नाम (निघ० १.११)

The word धूर्तिः is derived from ध्वृ About which it is clearly stated by Yaskacharya in Nirukta ध्वरति हिंसाकर्मा (निरुक्ते १.८) It is on the basis of the Nighantu 2. 19.

ध्वरति बधकर्मा (निघ० २.१९)

कस्य समागमेन किं प्राप्तव्यमित्याह

What could be obtained by whose association is told in the eighth Mantra.

Mantra—8

अग्निं होतारमीळते वसुधितिं प्रियं चेतिष्ठमरतिं न्येरिरे हव्यवाहं न्येरिरे। विश्वायुं विश्ववेदसं होतारं यजतं कविम्। देवासो रण्वमवसे वसूयवो गीर्भी रण्वं वसूयवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! ये देवासः यम् अग्निम् इव होतारं वसुधितिम् अरतिं हव्यवाहं चेतिष्ठं प्रियं विद्वांसं जिज्ञासवः न्येरिरे विश्वायुं विश्ववेदसं होतारं यजतं कविं रण्वं वसूयवः इव न्येरिरे वसूयवः अवसे गीर्भिः रण्वम् ईळते तान् यूयम् अपि ईळध्वम् ॥

TRANSLATION

O men, you should also praise that person who is shining like the fire, is giver of happiness, the possessor of the wealth of wisdom, the beloved, most enlightener and highly educated, as he is approached and praised by all seekers of Truth. Praise him like the desirous of wealth (material as well as spiritual) who is the conveyor of all good objects, who knows all things, who is the possessor of all wealth, acceptor of what is given to him with love and reverence or of all virtues,adorable, a great poet and Philosophic preacher of Truth. Approach him for protection as men desirous of wealth approach a sovereign with refined words who is truthful

PURPORT

O men, you should also acquire the knowledge of various sciences by the service and association of those highly educated and wise persons, as enlightened persons do by so doing.

THE COMMENTATOR'S NOTES

(अरतिम्) प्राप्तविद्यम्

= To him who acquires knowledge.

(विश्वायुम्) यो विश्वं सर्वं बोधमेति तम्

= To him who gets all knowledge.

(रण्वम्) १ सत्योपदेशकम् =To the preacher of Truth.

(रण्वम्) २ सत्यवादिनम् = To the speaker of Truth.

TRANSLATOR'S NOTES

अरतिम् is derived from ऋगतिप्रापणयोः hence Rishi Dayananda Sarasvati has taken the second meaning and interpreted it as प्राप्तविद्यम् रण्वम् is from रण-शब्दे hence the meaning of speaker and preacher of truth. Even the fautly translation of Prof. Wilson and Griffith proves that here Agni is not material fire but a conscious being. Wilson's translation of चेतिष्ठम् is "thoughtful," विश्ववेदसम् has been translated by him as "who knows all things" कविम् has been translated by him as "sage."

Griffith has translated चेतिष्ठम् as "most thougtful विश्ववेदसम् has been translated as'who knoweth all' कवि has been rendered into English by him as"sage.''These epithets can not be used for inanimate material fire, but either for God or a great scholar as interpreted by Rishi Dayananda Sarasvati.

In this hymn, there is the mention of the attributes of a learned person as in the previous hymn, so it is connected with the same.

Here ends the commentary on the 128th hymn and fifteenth Varga of the first Mandala of the Rigveda.

अथैकोनत्रिंशदुत्तरशततमं सूक्तम्

HYMN - CXXIX (129)

अस्यैकादशर्चस्य सूक्तस्य परुच्छेप ऋषिः । इन्द्रो देवता। १, २ निचृदत्यष्टिः । ३ विराडत्यष्टिश्छन्दः । गान्धारः स्वरः । ४ अष्टिः । ६, ११ भुरिगष्टिः । १० निचृदष्टिश्छन्दः । मध्यमः स्वरः । ५ भुरिगतिशक्वरी । ७ स्वराडतिशक्वरी । पंचमः स्वरः । ८, ९ स्वराट् शक्वरी । पंचमः स्वरः । ८, ९ स्वराट् शक्वरी । धैवतः स्वरः ।।

Seer-Paruochepa. Devata or subject Indra. Metres Atyasthi, Ashti and Shakvari in various forms. Tunes-Panchama and Dhaivata.

What should learned men do is told in the first Mantra.

Mantra—1

यं त्वं रथमिन्द्र मेधसातयेऽपाका सन्तमिषिर प्रणयसि प्रानवद्य नयसि । सद्यश्चित्तमभिष्टये करो वशश्च वाजिनम् । सास्माकमनवद्य तूतुजान वेधसामिमां वाचं न वेधसाम् ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इषिर इन्द्र त्वं मेधसातये यमपाका सन्तं रथं प्रणयसि इव विद्यां प्रणयसि च हे अनवद्य वशः त्वम् अभिष्टये च वाजिनं चित्तं सद्यः करः । हे तूतुजान अनवद्य स त्वम् अस्माकं वेधसां न वेधसाम् इमां वाचं कर ।।

TRANSLATION

O Indra (President of the Assembly) desiring the welfare of all as thou takest thy car which is free from all misery caused by ignorance, for proper distribution of the pure articles thou leadest men to knowledge. O pure, free from all fault, desirous of doing good, make thou the man devoted to thee as full of knowledge soon for the fulfilment of his

desires. O faultless and prompt, accept this our speech which is of the wise, of persons who are endowed with pure intellect and preach it to others.

PURPORT

Those scholars who prompt all men to acquire knowledge and have humility, can accomplish all desirable objects.

THE COMMENTATOR'S NOTES

(इन्द्र) विद्वन् सभेश
= The learned President of the Assembly.

(अपाका) अपगतम् अविद्याजन्यं दुःखं यस्य
= Free from the misery caused by ignorance.

(वाजिनम्) प्रशस्तज्ञानवन्तम्
= Full of good knowledge.

(तूतुजान) क्षिप्रकारिन् = Prompt.

(वेधसाम्) मेधाविनाम् = Of the geniuses.

TRANSLATOR'S NOTES

Indra is from इदि-परमैश्वर्ये वाजिनम् is from वज-गतौ अत्र गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणम् तूतुजान इति क्षिप्रनाम (निघ० २.१५) वेधा इति मेधाविनाम (निघ० ३.१५)

पुनर्विद्वांसः कीदृशा भवन्तीत्याह ।

How are learned men is told further in the Second Mantra.

Mantra—2

स श्रुधि यः स्मा पृतनासु कासु चिद्दक्षाय्य इन्द्र भरहूतये नृभिरसि प्रतूर्तये नृभिः । यः शूरैः स्वः सनिता यो विप्रैर्वाजं तरुता । तमीशानास इरधन्त वाजिनं पृक्षमत्यं न वाजिनम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (सेनेश) यः त्वं प्रतूर्तये नृभिः इव नृभिः भर-हूतये कासु चित् पृतनासु दक्षाय्यः असि यः त्वं शूरैः स्वः स्वः सनिता यः विप्रैः वाजं तरुता वाजिनम् अत्यं न (इव) पृक्षं वाजिनं धरसि तं त्वाम् ईशानासः इरधन्त स स्म एव न्याय्यं श्रुधि ॥

TRANSLATION

O Indra (Commander of the army) Hear our invocation thou who in various battles and competitions of the protectors of men, for quick action art animated by leading men and art expert in thy official duties. Thou art the sharer of happiness with heroes and of the knowledge with wise men. Thou upholdest or supportest a learned person who is giver of happiness, like a fleet course. Mighty persons and lords of wealth praise thee and act like the inspirers of act.

PURPORT

Those persons who lead men to the discharge of their duties towards the State along with the learned Judges and Magistrates, become givers of happiness and joy among the people.

THE COMMENTATOR'S NOTES

(इन्द्र) सेनेश = O Commander of the army.

(प्रतूर्तये) सद्योऽनुष्ठानाय = For prompt action.

(इरधन्त) ये इरान् इलान् प्रेरकान् दधति ते इरधा-स्त इव आचरन्तु।

= Let them act like the upholders or supporters of the inspirers of good actions.

(पृक्षे) सुखैः सेचकम् = Fillers with delight.

TRANSLATOR'S NOTES

सेना वा इन्द्राणी (मैत्रायणी २, २, ५) काठक १०.१०

When सेना is इन्द्राणी (Indrani) it is clear that the word इन्द्र stands for सेनेश or Commander of the army, Rishi Dayananda Sarasvavti's interpretation is therefore quite authenticated. The following passages from Taittireeya Brahmana 2. 4. 2, 7-8 also clearly substantiate it. Here the word Indrani stands with सेना or army.

सेना ह नाम पृथिवी धनंजयाविश्वव्यचा अदितिः सूर्यत्वक्। इन्द्राणी देवी प्रासहाददाना साते देवी सुहवा शर्मयच्छतु। (तैत्तिरीय ब्राह्मणे २, ४, २, ७, ८)

पुनः के जगदुपकारका भवन्तीत्याह।

Who are benefactors of the world is told further in the third Mantra.

Mantra—3

दस्मो हि ष्मा वृषणं पिन्वसि त्वचं कं चिद्यावीररुं शूर मर्त्यं परिवृणाक्षि मर्त्यम्। इन्द्रोत तुभ्यं तद्दिवे तद्रुद्राय स्वयंसे। मित्राय वोचं वरुणाय सुप्रथः सुमृळीकाय सुप्रथः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शूर इन्द्र (हि) यतः दस्यः त्वं य किंचित् त्वचं यावीः वृषणम् अररुं मर्त्यम् परिवृणक्षि पिन्वसि अतः तस्मै स्वयशसे मित्राय तुभ्यं च तद् वोचं दिवे रुद्राय वरुणाय सुमृळीकाय सप्रथः इव इव सप्रथः अहं तत् उत स्म वोचम्॥

TRANSLATION

O brave President of the Assembly, Thou art destroyer of thy foes, and subduer of those wicked persons who cover (amnihilate) righteousness. Thou servest those mortals who are showerers of knowledge and thereby conveyors of delight to all, making them free to do noble deeds. Therefore I free do to noble deeds who get good reputation on account of virtues, praise thee and utter glorifying words to thee that

cousest wicked men to weep, glorious and good friend of all, giver of good happiness and desiring welfare of all good people.

PURPORT

Those persons are givers of great delight and joy to all who preach truth to all with friendliness and observe righteousness in their dealings.

THE COMMENTATOR'S NOTES

(वृषणम्) विद्यावर्षकम् = Showerer of knowledge.

(अरुम्) प्रापकम्

= Conveyor of happiness and knowledge.

(ऋ-गतिप्रापणयोः अत्र प्राप्त्यर्थ ग्रहणम्) Tr.

पुनर्मनुष्यैः कैः सह किं कर्तव्यमित्याह

What should men do with whom is told in the fourth Mantra.

Mantra—4

अस्माकं व इन्द्रमुश्मसीष्टये सखायं विश्वायुं प्रासहं युजं वाजेषु प्रासहं युजम्। अस्माकं ब्रह्मोतयेऽवा पृत्सुषु कासु चित्। नहि त्वा शत्रुस्तरते स्तृणोषि यं विश्वं शत्रुं स्तृणोषि यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः यथा वयम् अस्माकं वः (युष्माकं) च इन्द्रं (परमैश्वर्ययुक्तं) वाजेषु पृत्सु कासुचित् प्रासहं युजं विश्वायु सखायम् इष्टये उश्मसि (तथा यूयमपि कामयध्वम्) हे विद्वन् अस्माकम् ऊतये त्वं ब्रह्म अव) एवं सति यं विश्वं शत्रुं स्तृणोषि यं च विरोधिनं स्तृणोषि स शत्रुः त्वा नहि स्तरते ॥

TRANSLATION

O men, as we desire Indra (wealthy Commander of the army or the President of the Assembly) to be present at our Yajnas and in the battlefields as he is our friend and your friend, is endowed with all noble qualities, the subduer of enemies, is a Yogi (man of self control) for the fulfilment of our noble desires, so you should also do. Do thou O learned Indra, guard or preserve our Vedic knowledge, for our protection in whatever contest thou mayest engage, no enemy whom thou opposest, prevails against thee, thou prevailest over every one whom thou opposest.

PURPORT

Men should try to get many friends according to the best of their ability. But un-righteous and wicked persons should not be made friends. By so doing, the power of wicked enemies does not increase.

THE COMMENTATOR'S NOTES

(विश्वायुम्) प्राप्तसमग्रशुभगुणम्
= Endowed with all noble qualities.

आयु is from अय-गतौ अत्र प्राप्त्यर्थं ग्रहणम्

(युजम्) १ योगयुक्तम् = Practiser of Yoga.

योक्तारम् = Unifier.

(पृत्सु) संग्रामेषु पृत्सुरिति संग्रामनाम (निघ० २.१७)

कोऽत्र सुखदायी भवीत्याह ।

Who is giver of happiness here in this world is told in the fifth Mantra.

Mantra—5

नि पू नमातिमतिं कयस्य चित्तेजिष्ठाभिररणिभिर्नोतिभि-
रुग्राभिरुग्राभिरुग्रोतिभिः । नेषि णो यथा पुरानेनाः शूर
मन्यसे । विश्वानि पूरोरप पर्षि वह्निरासा वह्निर्नो अच्छ ।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे उग्र शूर विद्वन् त्वं तेजिष्ठाभिः अरणिभिः उस्रियाभिः ऊतिभिः न ऊतिभिः प्रतिमतिं विनम। यथा अनेनाः पुरा नयति तथा नः मन्यसे सुनेषि आसा वह्निः इव नः अच्छ पर्षि कयस्य पूरोः चित् वह्निः त्वं विश्वानि दुःखानि अपनेषि (स त्वम् अस्माभिः सेवनीयः असि) ॥

TRANSLATION

O powerful learned person, full of splendour ! thou shouldst bow before a highly intelligent person with thy powerful aids and protections which lead to happiness. As a sinless person leads a man forward, in the same manner, thou knowest us well and leadest us on beautifully and guidest us. Thou takest us forward well from near like the fire. Thou alleviatest all our suffering like the fire, being the bearer of even a learned man. Thou art therefore to be always worshipped by us.

PURPORT

Only that man can enjoy all happiness, who always augments the intellect of men and afterwards creates hatred or repulsion for sins.

THE COMMENTATOR'S NOTES

(अरणिभिः) सुखप्रापिकाभिः = Leading to happiness.

ऋ-गतिप्रापणयोः

(आसा) अन्तिके = Near.

(पूरोः) विदुषो मनुष्यस्य पूरवइति मनुष्यनाम (निघ० २.३) = Of a learned person.

(कयस्य) विज्ञातुः = Of a knower.

TRANSLATOR'S NOTES

आसा इत्यन्तिकनाम (निघ० २.१६)

केभ्योविद्या देयेत्याह ।

To whom knowledge should be given is taught in the sixth Mantra.

Mantra—6

प्र तद्वोचेयं भव्यायेन्दवे हव्यो न य इषवान्मन्म रेजति रक्षोहा मन्म रेजति । स्वयं सो अस्मदा निदो वधैरजेत दुर्मतिम् । अव स्रवेदघशंसोऽवतरमव क्षुद्रमिव स्रवेत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहं स्वयं यथा हव्यः रक्षोहा मन्म रेजति न यः इषवान् मन्म रेजति तत् भव्याय इन्दवे प्रवोचेयम् । यः अस्मत् (शिक्षां प्राप्य) वधैः निदः दुर्मतिं च अजेत सः अवतरं क्षुद्रम् इव अवस्रवेत् । यः अघशंसः अवस्रवेत् (तं वाढं दण्डयेत्) ॥

TRANSLATION

Let me impart this worthy knowledge, to a pupil who desires to acquire it and who is kind-hearted. Let me impart it like an acceptable (popular) wise man, who is destroyer of ignoble attributrs, acts and temperament and who gives it to others, after collecting it profusely. Let the pupil having acquired this good knowledge keep it away from a scorner and drive away all evil intellect with his destructive force. Far let him flee away who praises wickedness and vanish like a mote of dust. Let him be punished severely.

PURPORT

A scholar should impart the knowledge of all sciences to the pupils who are endowed with good qualities, actions and temperament. Those who are scorners, thieves and given to censuring, should be driven away. The teacher himself should be of righteous nature and spotless character.

THE COMMENTATOR'S NOTES

(मन्म) १ मन्तुं योग्यं ज्ञानम्

= Knowledge that is to be pondered over or reflected upon well.

(मन्म) २ ज्ञातुं योग्यम्

= That is worthy of being known well.

(अवस्त्रवेत्) दण्डयेत् = Should punish.

(इन्दवे) आर्द्राय = Of mild nature or kind hearted.

TRANSLATOR'S NOTES

मन्म is from **मन-ज्ञाने**

इन्दु is derived from **उन्दी - क्लेदने उन्देरिच्चादेः उणादि १.१२ इति उः प्रत्ययः आदिवर्णस्य इकारादेशश्च ॥**

पुनर्मात्रादिभिः सन्तानादयः कथमुपदेष्टव्या इत्याह ।

How should children be taught by mothers and others is told in the seventh Mantra.

Mantra—7

वनेम तद्धोत्रया चितन्त्या वनेम रयिं रयिवः सुवीर्यं रण्वं सन्तं सुवीर्यम् । दुर्मन्मानं सुमन्तुभिरेमिषा पृचीमहि । आ सत्याभिरिन्द्रं द्युम्नहूतिभिर्यजत्रं द्युम्नहूतिभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रयिवः ! यथा वयं होत्रया चितन्त्या यत् ज्ञानं वनेम सुवीर्यं रयिं सन्तं रण्वं सुवीर्यं च वनेम सुमन्तुभिः ईम् इषा च दुर्मन्मानम् आपृचीमहि द्युम्नहूतिभिः द्युम्नहूतिभिः इन्द्रम् आपृचीमहि तथा तत् एतत् त्वं वन पृङ्क्ष्व ॥

TRANSLATION

O wealthy person, as we acquire and distribute good knowledge with the speech that is acceptable (pleasant) and

giver of instruction, so thou shouldst also do. We solicit wealth, good vitality, a learned person who is endowed with Vidya (Wisdom) and Dharma (Righteousness) and is possessor of good spiritual power on account of them, preaching always the Truth. May we attain the knowledge of God whom it is difficult to know, with the association of enlightened wisemen and strong will and establish contact with such wise persons who are destroyers of all evils. May we attain or have communion with the Adorable God by true and earnest invocations. May we also have contact with adorable enlightened persons in inviting them sincerely and honouring them with wealth and praise.

PURPORT

Parents and enlightened persons should teach their children and pupils, in this manner. You should imitate only our righteous acts and conduct and not what may not be righteous or noble. In this way, you should advance prosperity by truthful conduct, good character and benevolence.

THE COMMENTATOR'S NOTES

(होत्रया) आदातुमर्हया (वाण्या)
= By acceptable or pleasant speech.

(इषा) इच्छया = By strong will.

(रण्वम्) उपदेशकम् = Preacher of truth.

TRANSLATOR'S NOTES

होत्रेतिवाङ्नाम (निघ० १.११)

(रण्वम्) is derived from रण-शब्दे

इष-इच्छायाम्

पुनर्मनुष्याः किंकृत्वा कीदृशा भवेयुरित्याह ।

How should men become and by doing what is taught in the 8th Mantra.

Mantra—8

प्रप्रा वो अस्मे स्वयंशोभिरूती परिवर्ग इन्द्रो दुर्मतीनां दरीमन्दुर्मतीनाम् । स्वयं सा रिषयध्यै या न उपेषे अत्रैः । हतेमसन्न वक्षति क्षिप्ता जूर्णिर्न वक्षति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

(हे मित्राणि) वः अस्मे इन्द्र दुर्मतीनां परिवर्गे दुर्मतीनां दरीमन् च स्वयशोभि: ऊती प्र प्रवक्षति या सेना न उप इषे अत्रैः क्षिप्ता सा रिषयध्यै प्रवृत्ता स्वयम् ई हता असत् किन्तु सा जूर्णिः न वक्षति ॥

TRANSLATION

O friends, Indra (Commander of the army) is powerful in overcoming the male-volent by his self-glorifying protections, granted unto you and unto us. He is the tearer of the malevolent and the wicked into pieces. The impetuous host that is sent against us by devouring foes to destory us, has been itself destroyed. It will not reach us, it will not do us any harm.

PURPORT

Those persons become exceedingly prosperous, who having given up the association of the wicked, keeping company with righteous persons, get good reputation and protect the people with most admirable army.

THE COMMENTATOR'S NOTES

(परिवर्गे) परित: सर्वत: सम्बन्धे

= In contact from all sides.

(दरीमन्) अतिशयेन विदारणे अत्र अन्येषामपि दृश्यत इत्युपधा दीर्घः सुपांसुलुक् इति सप्तम्या लुक्

= In the act of tearing the foes.

(अत्रैः) अतन्तीत्याततायिन: तान गच्छन्तीत्यत्राः

शत्रवस्तैः = By enemies.

(जूर्णिः) क्षिप्रकारिणी = Active.

TRANSLATOR'S NOTES

जूर्णिरिति क्षिप्रनाम (निघ० ३. २. १५)

दरीमन् is from दॄ-विदारणे ।

पुनरुपदेशकैः कथं वर्तितव्यमित्याह ।

How should preachers behave is told in the ninth Mantra

Mantra—9

त्वं न॑ इन्द्र रा॒या परी॑णसा या॒हि प॒था अ॑ने॒हसा॑ पु॒रो या॑ह्यर॒क्षसा॑ । सच॑स्व नः परा॒क आ सच॑स्वास्तमी॒क आ । पा॒हि नो॑ दूरादा॒राद॒भिष्टि॑भिः सदा॑ पाह्य॒भिष्टि॑भिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (विद्वन्) त्वं परीणसा राया नः (अस्मान्) पाहि अनेहसा (अरक्षसा) पथा पुरः याहि । नः पराके आसचस्व । अस्तमीके (समीपे) अस्मान् आ सचस्व । अभिष्टिभिः दूरात् आरात् च नः पाहि । सदा अभिष्टिभिः अस्मान् पाहि ॥

TRANSLATION

O learned persons, endowed with the wealth of wisdom, come to us with abundant riches (spiritual or material) by a path free from evil or through a non-violent Dharma, by a path, un-obstructed by wicked persons. Be with us when afar, be with us when nigh, favour us whether afar or nigh with the objects of our desires; ever favour us with desirable or agreeable activities.

PURPORT

It is the duty of the preachers to tread upon the path of Dharma (righteousness) and to prompt others to do so. They

should be united with all whether they are far or near, through their sermons. They should always protect all by imparting true knowledge and dispelling all their wrong ideas.

THE COMMENTATOR'S NOTES

(पराके) पराक इति दूरनाम (निघ० ३.२६) =Far.
(अस्तमीके) समीपे = Near.
अस्तमीक इति समीपनाम (निघ० २.१६) Tr.
पुनर्मनुष्याः कीदृशा भवेयुरित्याह

How should men be is told further in the tenth Mantra.

Mantra—10

त्वं न इन्द्र राया तरूषसोग्रं चित्त्वा महिमा सक्षदवसे महे
मित्रं नावसे । ओजिष्ठ त्रातरविता रथं कं चिदमर्त्य ।
अन्यमस्मद्रिरिषेः कं चिदद्रिवो रिरिक्षन्तं चिदद्रिवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र! तरूषसा राया महे अवसे मित्रं न इव अवसे यं त्वा महिमा सक्षत स त्वं चित् नः (अस्मान्) पाहि । हे अद्रिवः त्वम् अस्मत्त कंचित् अन्यं रिरिषेः । हे अद्रिवः त्वं रिरिक्षन्तम् उग्रं चित् रिरिषेः ॥

TRANSLATION

O wealthy King ! Sustain us with wealth that transports man beyond calamity, for our great protection like a friend, as thy glory is great. O most potent immortal (on account of fame) Indra (King), our defender and preserver, ascend on some good chariot and come to us. O full of splendour like the sun, devourer of foes, repel any one assailing us. O King of vast State containing some hills, repel a mighty wicked person who wants to kill us.

PURPORT

The greatness of men consists in the protection of righteous persons and destruction of the wicked and ignoble.

THE COMMENTATOR'S NOTES

(तरूषसा) तरन्ति शत्रुबलानि येन तत् तरुष: तेन

= By which a man transports beyond calamity caused by the foes.

(अद्रिव:) १ अद्रयो बहवो मेघा विद्यन्ते यस्मिन् सूर्ये तमिव तेजस्विन्

= Full of splendour like the sun destroying many clouds.

२ बहुशैलराज्ययुक्त: = King of a Vast State having some hills and mountains.

(रिरिक्षन्तम्) रेष्टुं हिंसितुम् इच्छन्तम्

= Desiring to kill.

TRANSLATOR'S NOTES

रिष-हिंसायाम् अद्रिरितिमेघनाम (निघ० १.१६)

पुनर्विदुषां किं कर्तव्यमस्तीत्याह

What is the duty of learned men is told further in the eleventh Mantra

Mantra—11

पाहि नं इन्द्र सुष्टुत स्रिधोऽवयाता सदमिद्दुर्मतीनां देवः सन्दुर्मतीनाम् । हन्ता पापस्यं रक्षसस्त्राता विप्रस्य मावतः । अधा हि त्वां जनिता जीजनद्वसो रक्षोहणं त्वा जीजनद्वसो ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे सुस्तुत इन्द्र अवयाता देव: सन् दुर्मतीनां सदम् इव

दुर्मतीनां प्रचारं हत्वा स्त्रिधः नः (अस्मात्) पाहि । हे वसो ! जनिता रक्षोहणं यं त्वा जीजनत् यं त्वा रक्षकं जीजनत् स हि त्वम् अध पापस्य रक्षसः हन्ता मावतः विप्रस्य त्राता भव ।

TRANSLATION

O deservedly lauded Indra (King or President of the Assembly) preserve us from suffering and its cause-sin. Desiring truth and justice and always going against the wicked, thou art verily the Chastiser of the malevolent, thou art the chastiser of the wicked ignoble persons. O support of men, making them to dwell in the light of knowledge, the Progenitor (God) has made thee, the destroyer of the Rakshasas (wicked persons). He has made thee the protector of the righteous. Therefore, being slayer of the sinners and wicked, be the protector or preserver of a righteous wiseman like me.

PURPORT

This is the admirable work of the enlightened persons, to refute or condemn sin and to support Dharma (Righteousness) None should keep company with unrighteous persons and give up the association of the noble righteous persons.

THE COMMENTATOR'S NOTES

(स्त्रिधः) दुःखनिमित्तात् पापात्

= From sin that is the cause of suffering.

(वसो) यः सज्जनेषु वसति तत्सम्बुद्धौ

= Dwelling among good men.

२ विद्यासु वासयितः

= Making the people dwell in various sciences i. e. making them learned.

This hymn is connected with the previous hymn, as there is mention of the duties of a learned person and a King.

Here ends the commentary on the 129th hymn and seventeenth Varga of the Rigveda.

अथ त्रिंशदुत्तरशततमं सूक्तम्

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अस्य दशर्चस्य सूक्तस्य परुच्छेप ऋषिः । इन्द्रो देवता । १, ५ भुरिगष्टिश्छन्दः । २, ३, ६, ९ स्वराडष्टिः । ८, ४ अष्टिश्छन्दः । मध्यमः स्वरः । ७ निचृदत्यष्टिश्छन्दः । गान्धारः स्वरः । १० विराट् त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer of the hymn - Parucchepa. Devata or subject-Indra. Metres Ashti of various forms and Trishtup. Tunes-Gandoharva and Dhaivata.

अथ राजप्रजाजनाः कथं प्रीत्या वर्तेरन्नित्याह ।

How the rulers and their subjects should behave lovingly towards one another other is tald in the first Mantra.

Mantra—1

एन्द्र याह्युप नः परावतो नायमच्छा विदथानीव सत्पतिरस्तं राजेव सत्पतिः । हवामहे त्वा वयं प्रयस्वन्तः सुते सचा ।
पुत्रासो न पितरं वाजसातये मंहिष्ठं वाजसातये ।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! अयं विदथानि इव आयाति अतः त्वं नः (अस्मान्) परावतः न उपआयाहि सत्पतिः त्वं नः (अस्माकम्) अस्तम् उपायाहि । प्रयस्वन्तः वयं सचा सुते वाजसातये च पुत्रासः पितरं न (इव) मंहिष्ठं त्वा अच्छ हवामहे ॥

TRANSLATION

O Indra (Wealthy King or President of the Assembly) as the enemy is coming to the battlefield, come to us quite closely, come to our house, as a good king who is protector of the righteous people and preserver of true conduct comes to the assembly or to the houses of his subjects when invited cordially. Being industrious, we praise and invite

thee, we invoke thee as sons invite a father as thou art the most liberal donor and most adorable. We invoke thee for the proper distribution of the articles and for the distribution of various duties or departments in connection with a battle.

PURPORT

All officers of the State and the people should be industrious.

THE COMMENTATOR'S NOTES

(विदथानिइव) संग्रामान् इव = Like the battles.

(प्रयस्वन्तः) बहुप्रयत्नशीलाः = Very industrious.

(मंहिष्ठम्) अतिशयेन पूजितम्

= Much respected or adorable.

(वाजसातये पदार्थविभागाय

= For the distribution of articles or wealth.

२ युद्ध विभागाय

TRANSLATOR'S NOTES

प्रयस्वन्तः is from यसु-प्रयत्ने hence the meaning of बहुप्रयत्नशीलाः by Rishi Dayananda Saraswati.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra--2

पिबा सोमंमिन्द्र सुवानमद्रिभिः कोशेन सिक्तमंवृतं न वंसंगस्तातृषाणो न वंसंगः । मदाय हर्यताय ते तुविष्टमाय धायसे । आ त्वा यच्छन्तु हरितो न सूर्यमहा विश्वेव सूर्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! वंसगः न वंसगः त्वम् अद्रिभिः सुवानं कोशेन

अवतंसिक्तं न (इव) सोमं पिबा तुविष्टमाय धायसे मदाय हर्यताय ते (तुभ्यम्) अयंसोमः आप्नोतु सूर्यम् अहा विश्वा इव सूर्यं हरितः न त्वा ये आयच्छन्तु ते सुखम् आप्नुवन्तु ॥

TRANSLATION

O Indra (President of the assembly or the Council of of Ministers), drink the Somajuice that has been expressed by the stones and augmented with the water caused by the clouds, as a thirsty ox or a thirsty man hastens to a well. Drink this Soma Juice for thy exhiliration, for thy invigouration, for thy exceedingly great augmentation, let thy horses bring thee hither, as the rays of the sun, bring him (through heaven) day by day.

PURPORT

Those persons who take the juice of great drugs and herbs produced and prepared properly in accordance with the methods given in the Ayurveda, being healthy and free from all diseases, are able to endeavour well in all directions.

THE COMMENTATOR'S NOTES

(इन्द्र) सभेश

=President of the Assembly or the Council of Ministers.

(कोशेन) मेघेन = By the cloud. **कोश इतिमेघनाम (निघ० १.१०)** Tr.

(तुविष्टमाय) अतिशयेन तुविर्बहुम्तस्मै तुविरिति बहुनाम (निघ० ३.१) = Exceedingly great.

पुनः के परमात्मानं प्राप्नुवन्तीत्याह

Who are able to attain God is taught in the third Mantra.

Mantra—3

अविन्दद्दिवो निहितं गुहा निधिं वेर्न गर्भं परिवीतमश्म-
न्यनन्ते अन्तरश्मनि । व्रजं वज्री गवामिव सिषासन्नङ्गिर-
स्तमः । अपावृणोदिष इन्द्रः परीवृता द्वार इषः परीवृताः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः वज्री व्रजं गवाम् इव सिषासन् अंगिरस्तमः इन्द्र इषः परीवृता इव परीवृताः इषः द्वारः च अपावृणोत् अनन्ते अश्मनि अन्तः परिवीतं वेः गर्भं न गुहा निहितं निधिं (परमात्मानं) दिवः अविन्दत् (सः अतुलं सुखम् आप्नोति) ॥

TRANSLATION

That person enjoys incomparable happiness and bliss who being full of splendour like the fire, finds God who is like the Great Treasure within the cave of the intellect with the light of wisdom. As a cowherd enters the cowshed with stick in hand and finds the cow he desires, as the sun that is most splendid illuminates with his rays the streets that were covered with darkness and opens the doors of the water in the cloud of the endless sky or hidden like the nestling of a bird in a rock, so is God found by the Yogis, practising Pranayama within the cave of their pure intellects.

PURPORT

There are several similes used in the Mantra. Those persons who know God pervading the soul within, with the observance of the parts of Yoga, Dharma (Righteousness) Vidya (Wisdom) and association with the enlightened holy persons, can make all men full of bliss, by dispelling the darkness of ignorance of those the come in contact with them like the sun dispelling all darkness and by giving them the light of wisdom.

THE COMMENTATOR'S NOTES

(दिवः) विज्ञानप्रकाशात् = By the light of Wisdom.

(गुहा) गुहायां बुद्धौ = In the cave of the intellect.

(निधिम्) नि धीयन्ते पदार्था यस्मिन् तम्
= Treasure.

(अंगिरस्तमः) अतिप्रशस्तः
= The Best, The most splendid.

TRANSLATOR'S NOTES

अंगिरा उ ह्यग्निः (शत० १. ४. १. २५)

अंगिरा वाग्निः (शत० ६. ४. ६.४)

प्राणो वा अंगिराः (शत० ६. १. २. २८, ५. २. ३. ४)

According to the above and many other passages found in the ancient Vedic Literature, Angiras means fire and Prana. Angirastama should mean therefore one who is very much like fire or one who is expert in the knowledge and practice of Pranayama. To take the word Angirastama as Proper noun (as many commentators of the East and the West have done) is simply ridiculous and absurd. Superlative degree like तमप् can never be used for a proper noun. It is strange that even this simple rule of grammar has been ignored by many translators and commentators of the Vedas.

केऽत्र सुशोभन्तः इत्याह ।

Who are the persons who shine well, is told in the fourth Mantra.

Mantra—4

दाहृहाणो वज्रमिन्द्रो गभस्त्योः क्षद्मेव तिग्ममसनाय सं श्यत् । संविव्यान ओजसा शवोभिरिन्द्र मज्मना । तष्टेव वृक्षं वनिनो नि वृश्चसि परश्वेव नि वृश्चसि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत)

(हे विद्वन्) भवान् यथा सूर्यः अहिहत्याय वज्रं संशि-

रयत् तथा गभस्त्योः क्षद्म इव अहिहत्याय तिग्मं वज्रं निधाय दावृहाणः इन्द्रः सन् शत्रून् संश्यत्। हे इन्द्र त्वं वृक्षमज्मना तष्टा इव ओजसा शवोभिः सह संविव्यानः सन् वनिनः इव (दोषान्) निवृश्चसि परश्वा इव (अविद्याम्) नि वृश्चसि (तथा वयम् अपि कुर्याम ।।

TRANSLATION

O learned person, as the sun sharpens the thunderbolt (of rays) for the destruction of the clouds, in the same way, thou destroyest thy enemies by grasping sharp thunderbolt or strong weapons in thy hands to hurl at thy foes like the water, destroying others' defects. O Indra (destroyer of the evils of the wicked persons) thou who art fully endowed with strength, with energy and the might of the army, cuttest our enemies into pieces, as a wood-cutter the trees of the forest. Thou destroyest evils and ignorance as with a hatchet.

PURPORT

Those persons who destroy indolence, laziness and other evils and establish virtues in the world, shine like the rays of the sun.

THE COMMENTATOR'S NOTES

(दावृहाणः) दोषान् हिंसन्
= Destroying evils or removing defects.

(गभस्त्योः) बाह्वोः = In the arm.

(क्षद्म) उदकम् = Water.

(अहिहत्याय) मेघहननाय
= For the destruction of the cloud.

(इन्द्र) दुष्टदोषविदारक
= The destroyer of the evils of the wicked.

TRANSLATOR'S NOTES

गभस्तीति (बाहुनाम निघ० २.४)

क्षयेति उदकनाम (निघ० १.१२)
अहिरिति मेघनाम (निघ० १.१०)
इन्द्रः (निरुक्ते.) ईन् दारयिता
पुनः केऽत्र प्रकाशिता जायन्त इत्याह

Who shine in this world is told further in the fifth Mantra.

Mantra—5

त्वं वृथा नद्य इन्द्र सर्तवेऽच्छा समुद्रमसृजो रथाँ इव वाजयतो रथाँ इव। इत ऊतीरयुञ्जत समानमर्थमक्षितम्।
धेनूरिव मनवे विश्वदोहसो जनाय विश्वदोहसः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र! त्वं यथा नद्यः समुद्रं वृथा सृजन्ति तथा रथान् इव वाजयतः रथान् इव सर्तवे अच्छा असृजः। जनाय विश्वदोहसः इव ये मनवे विश्वदोहसः सन्तः भवन्तः धेनूः इव ऊती रक्षितं समानम् अर्थं च अयुंजत (ते अत्यन्तम् आनन्दम् प्राप्नुवन्ति)॥

TRANSLATION

O Indra (Master of knowledge) Thou makest good paths to go to distant places, as the rivers go to the sea without effort or as heroes mount on their chariots, when desiring to go to the battle field. Those persons enjoy much bliss, who fill the world with noble virtues for a thoughtful person and who being fillers of the universe with happiness, act like the milch-cows, with these protective powers gathering undecaying common articles useful to all.

PURPORT

Those persons become praiseworthy, who make all like themselves being bringers of delight like the cows and treading upon the path of righteousness like the chariots and behaving like the righteous dispensers of justice.

THE COMMENTATOR'S NOTES

(इन्द्र) विद्येश = Master of knowledge.

(मनवे) मननशीलाय मनुष्याय
= For a thoughtful person.

(विश्वदोहसः) १ विश्वं सर्वं जगद् गुणैर्दुहन्ति प्रपूरयन्ति ते (२) विश्वस्मिन् सुखपूरकाः
= (1) Those who fill the world with noble virtues.
(2) Fillers of happiness in the world.

TRANSLATOR'S NOTES

(इन्द्रः) इदि-परमैश्वर्ये विद्यारूपपरमैश्वर्यसम्पन्न मन-अवगमे बोधे वा ये विद्वांसस्ते मनवः (शतपथ० ८. ६३. ३. १८) दुहप्रपूरणे

It is wrong on the part of Wilson and Griffith to take the word 'Manu' used in the Mantra as the proper noun, as it is against the principles of the Vedic terminology as pointed out before.

पुनर्मनुष्याः कस्मात् किं प्राप्य कीदृशा भवन्तीत्याह

How do men become like whom having attained what, is told further in the sixth Mantra.

Mantra—6

इमां ते वाचं वसूयन्त आयवो रथं न धीरः स्वपा अतक्षिषुः सुम्नाय त्वामतक्षिषुः शुम्भन्तो जेन्यं यथा वाजेषु विप्र वाजिनम् । अत्यमिव शवसे सातये धना विश्वा धनानि सातये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विप्र ! यस्य ते (तव सकाशात्) इमां वाचं प्राप्ताः आयवः वसूयन्तः स्वपाः धीरः रथं न अतक्षिषुः शुम्भन्तः

तथा वाजेषु जेन्यं वाजिनम् अत्यम् इव शवसे सातये धनानि इव विश्वा धना प्राप्य सुम्नाय सातये त्वाम् अतक्षिषुः (ते सुखिनो जायन्ते)॥

TRANSLATION

O wise man ! Learned men who are desirous of the wealth of wisdom and knowledge and have received from thee this speech endowed with wisdom, righteousness and truth accept it well as a resolute man of good actions and of reflective nature preapres a good vehicle for journey. They being full of true beauty, propitiate thee for their good, glorifying thee O sage, as impetuous in conflicts they praise thee as men praise a conqueror. They praise thee for the acquirement of strength, wealth and every kind of affluence in order to distribute it among the needy, as they commend a horse for his good qualities in battle. They enjoy happiness, having acquired all kinds of wealth (spiritual as well as material) for their delight, proper use and distribution.

PURPORT

There is Upamalankara or simile used in the Mantra. Those who become endowed with vast and subtle intellect, having acquired the knowledge of all sciences from highly learned persons true in mind, word and deed, accomplish the purpose of their lives, by getting all kinds of wealth and treading upon the path of Dharma or righteousness, like the persons of meditative nature and like the horse or chariot leading towards the destined goal.

THE COMMENTATOR'S NOTES

(वसूयन्तः) आत्मनो वसूनि विज्ञानादीनि धनानि इच्छन्तः

= Desiring the wealth of wisdom and knowledge.

(सातये) १ संविभक्तये = For proper distribution.

(सातये) २ संभोगाय = For proper use or enjoyment

(धीरः) ध्यानयुक्तः = A man of meditative nature.

TRANSLATOR'S NOTES

सातये is from षण्-संभक्तौ

(विप्र) मेधाविन् = A genius or highly intelligent person.

विप्र इति मेधाविनाम (निघ० ३.१५)

केऽत्रैश्वर्यमुन्नयन्तीत्याह ।

Who are the persons that prosper well is told in the seventh Mantra.

Mantra—7

भिनत्पुरो नवतिमिन्द्र पूरवे दिवोदासाय महि दाशुषे नृतो वज्रेण दाशुषे नृतो। अतिथिग्वाय शम्बरं गिरेरुग्रो अवाभरत्। महो धनानि दयमान ओजसा विश्वा धनान्योजसा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नृतो इन्द्र ! यः भवान् वज्रेण शत्रूणां नवति पुरोभिनत् महि दिवोदासाय दाशुषे पूरवे सुखम् अवाभरत् हे नृतो ! भवान् अतिथिग्वाय दाशुषे उग्रः गिरेः शम्बरम् इव इव ओजसा महः धनानि दयमानः ओजसा विश्वा धनानि अवाभरत् (स किंचित् अपि दुःखं कथं प्राप्नुयात्)॥

TRANSLATION

O industrious destroyer of the wicked, dancing with delight in the discharge of thy duties, thou destroyest with thy thunderbolt strong weapons and sermons ninety (many) cities of thy wicked foes and bestowest happiness upon a venerable liberal donor of desirable knowledge and objects upon a man full of means upon the person who is hospitable and generous donor, thou bestowest immense treasure acquired by his prowess, all kinds of wealth acquired by his might, destroying all enemies as the mighty sun dissipates the clouds hovering over the mountain.

PURPORT

Ninety stands here and else where for many. Those persons who are victorious over their enemies, are hospitable to their guests, givers of knowledge to righteous persons, become prosperous and shine like sun who destroys or disperses the clouds.

THE COMMENTATOR'S NOTES

(इन्द्रः) दुष्टविदारक = Destroyer of the wicked.

(पूरवे) अलं साधनाय मनुष्याय

= For a man having sufficient means for the accomplishment of his purpose. (पूरव इति मनुष्यनाम (निघ० २.३) (दिवोदासाय) कमितस्य प्रदात्रे

= For the giver of desirable articles.

(शम्बरम्) मेघम् = The cloud.

TRANSLATOR'S NOTES

Among many meanings of the root दिव् like क्रीडा विजिगीषा व्यवहार द्युतिस्तुति मोदमद स्वप्न कान्तिगतिषु-कान्ति or desire has been taken here.

दासृ-दाने भ्वा०

शम्बरइति मेघनाम (निघ० १.१०)

पूरवे is derived from पृ-पालन पूरणयो: hence the meaning of अलं साधनाय In the Nighantu we find पूरव इति मनुष्यनाम (निघ० २.३)

It is therefore wrong on the part of Shri Sayanacharya, Prof. Wilson, Griffith and others to take Divodasa, Athitigva, pooru and Shambara as the proper nouns denoting some particular persons of these names, instead of taking them as common nouns denoting certain qualifications or attributes.

पुनर्मनुष्यैः कीदृशंभवितव्यमित्याह

How should men be is taught further in the eighth Mantra.

Mantra – 8

इन्द्रः समत्सु यजमानमार्यं प्रावद्विश्वेषु शतमूतिराजिषु स्वर्मीळ्हेष्वाजिषु । मनवे शासदव्रतान्त्वचं कृष्णामरन्धयत् ।

दक्षन्न विश्वं ततृषाणमोषति न्यर्शसानमोषति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः शतमूतिः इन्द्रः स्वर्मीळ्हेषु आजिषु धार्मिकाः शूराः इव विश्वेषु समत्सु यजमानम् आर्यं प्रावत् मनवे अव्रतान् शासत् एषां त्वचं कृष्णां कुर्वन् अरन्धयत् अग्निः विश्वं दक्षन्न ततृषाणम् ओषति निअर्शसानं नि ओषति (स एव साम्राज्यं कर्तुम् अर्हति) ॥

TRANSLATION

A wealthy King who has hundreds of means of protection, always protects a man of noble virtues, actions and temperament who is also giver of fearlessness to all good persons in all conflicts and battles that arise from time to time. For the protection of a thoughtful righteous person, he punishes the wicked thieves and robbers who are without the observance of vows or are neglectors of religious duties and he makes the skin of aggressor scrapped or torn off. The leader of good men destroys such wicked persons as the fire burns articles put into it or creates heat for a thirsty person. Such a man only deserves to be the ruler of a vast Government or empire.

PURPORT

There is Upamalankara or simile used in the Mantra. Men should govern a State righteously by accepting noble virtues, actions and temperament and by giving up the evil nature, actions and temperament of the wicked, by pretecting the noble and punishing the ignoble wicked persons.

THE COMMENTATOR'S NOTES

(यजमानम्) अभयस्य दातारम् = Giver of fearlessness.

(मनवे) मननशीलधार्मिकमनुष्यरक्षणाय
= For the protection of a thoughtful righteous person.

(ओषति) दहेत् = Burns.

TRANSLATOR'S NOTES

यजमान is from यज-देवपूजा संगतिकरणदानेषु here Rishi Dayananda Saraswati has taken the third meaning of दान or giving ओषति is from उष-दाहे

पुनर्विद्वद्भिरत्र कथं भवितव्यमित्याह

How should learned men be in this world is told in the Ninth Mantra.

Mantra—9

सूर॑श्च॒क्रं प्र बृ॑ह॒ज्जा॒त ओज॑सा प्रपि॒त्वे वाच॑मरु॒णो मु॑षा-
य॒तीशा॒न आ मु॑षायति। उ॒शना॒ यत्प॑रा॒वतोऽज॑ग॒न्नूत॑ये कवे।
सु॒म्नानि॒ विश्वा॒ मनु॑षेव तु॒र्वणि॒रहा॒ विश्वे॑व तु॒र्वणिः॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे कवे यत् (यः) ओजसा अरुणः तुर्वणिः जातः सूरः विश्वा इव अहा प्रपित्वे बृहत् चक्रं प्रजनयति इव तुर्वणिः मनुषा इव विश्वा सुम्नानि वाचम् आजनयत् मुषायति इव वा ईशानः उशना भवान् ऊतये परावतः अजगत् दुष्टान् मुषायति (स सर्वैः सत्कर्तव्यः) ॥

TRANSLATION

O wise and learned person, thou art worthy of being honoured by all men, as thou art like the sun who being of ruddy hue and destroyer of darkness upholds the grand world moving like a wheel with great might, particularly in the Uttarayana (Northern Solstice) Thou art like a mighty

man who bestows happiness upon good people & utters noble words. Thou being mighty deprivest of existence wicked persons, being for ever their destroyer. Thou desprivest the ignoble robbers of their existence. Desiring the welfare of all good persons, thou comest from afar.

PURPORT

Those persons who are manifesters of knowledge, humility and righteousness like the Sun, become exalted and great.

THE COMMENTATOR'S NOTES

(चक्रम्) चक्रवद् वर्तमानं जगत् पृथिव्यादिकम्

= The world consisting of the earth etc. moving like a wheel.

(तुर्वणि:) हिंसक:

= Destroyer of evil doers and the wicked.

तुर्वी-हिंसायाम्-भ्वा० Tr.

पुना राजप्रजाजनै: परस्परं कथं वर्तितव्यमित्याह—

How should the rulers and their subjects deal with one another is told in the tenth Mantra.

Mantra—10

स नो नव्येभिर्वृषकर्मन्नुक्थैः पुरां दर्तः पायुभिः पाहि शग्मैः दिवोदासेभिरिन्द्र स्तवानो वावृधीथा अहोभिरिव द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषकर्मन् पुरां दर्त: इन्द्र ! य: दिवोदासेभि: स्तवान: स: त्वं नव्येभि: उक्थै: शग्मै: पायुभि: द्यौ: अहोभि: इव न: पाहि वावृधीथा: ॥

TRANSLATION

O destroyer of the cities of thy foes, showerer of happiness like the cloud, O Indra (President of the Assembly)

being glorified by the givers of light of knowledge, protect us by the admirable new acts, that create happiness like the bright sun by creating the days and grow ever more.

PURPORT

There is Upamalankara or simile used in the Mantra. It is the duty of the officers of the State to encourage and advance the people also by the sermons of wisdom, good education and Dharma. The people also should reciprocate like wise.

THE COMMENTATOR'S NOTES

(वृषकर्मन्) वृषस्य मेघस्य कर्माणि इव कर्माणि यस्य तत्सम्बुद्धौ ।

= He whose acts are showerers of happiness like the cloud.

(शर्मैः) सुखैः शर्मम् इति सुखनाम (निघ० ३.६)

(दिवोदासैः) प्रकाशस्य दातृभिः

= By the givers of the light of knowledge.

TRANSLATOR'S NOTES

While Rishi Dayananda Saraswati explains दिवोदासैः as प्रकाशस्य दातृभिः or givers of the light of knowledge derived from दिवु-क्रीडाविजिगीषा द्युति गतिषु and दासृ-दाने Sayanacharya explains it as दिवोदासगोत्रोत्पन्नैः = by the descendants of Divodasa or यद्वा पूजार्थंबहुवचनम् by Divodasa himself. The honorific plural has been used. Both these explanations are wrong being opposed to the fundamental principle of the Vedic terminology as pointed out before. They are opposed to Shri Sayanacharya's own principle enunciated in the introduction to his commentary of the Rigveda. This self-contradiction on the part of a great scholar like Sayanacharya is really amazing and makes him un-reliable as a commentator of the Vedas.

This hymn is connected with the previous hymn, as there is the mention of the duties of the kings and their subjects.

Here ends the 130th hymn of the first Mandala of the Rigveda Samhita.

अथैकत्रिंशदुत्तरशततमं सूक्तम्

HYMN - CXXXI (131)

अस्य सप्तर्चस्य एकत्रिंशदुत्तरस्य शततमस्य सूक्तस्य परुच्छेप ऋषिः। इन्द्रो देवता। २ निचृदत्यष्टिः। ४ विराडत्यष्टिश्छन्दः। गान्धारः स्वरः। ३, ५, ६, ७ भुरिगष्टिश्छन्दः। मध्यमः स्वरः॥

The Seer of the hymn-Parucchepa. Devata or subject-Indra. Metres-Atyasthi of two forms. Tunes - Gandhara and Madhyama.

अथेदं कस्य राज्यमित्याह।

Whose Kingdom is all this is told in the first Mantra.

Mantra—1

इन्द्राय हि द्यौरसुरो अनम्नतेन्द्राय मही पृथिवी वरीमभिर्द्युम्नसाता वरीमभिः। इन्द्रं विश्वे सजोषसो देवासो दधिरे पुरः। इन्द्राय विश्वा सवनानि मानुषा रातानि सन्तु मानुषा।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः! यस्मै इन्द्राय द्यौः असुरः यस्मै इन्द्राय मही पृथिवी वरीमभिः द्युम्नसाता अनम्नत यम् इन्द्रं सजोषसः विश्वे देवासः पुरः दधिरे तस्मै इन्द्राय हि मानुषा इव वरीमभिः धर्मैः विश्वा सवनानि मानुषा रातानि सन्तु इति विजानीत॥

TRANSLATION

O men, let all riches earned by men be dedicated to Indra (God the Destroyer of all miseries) to whom the sun, the cloud, the Matter, the earth bow down for glorification with their acceptable and admirable attributes. It is to Indra (God the Lord of the whole Universe) that all enlightened truthful

persons who equally love and serve one another offer their homage and meditate upon with reverence. It is to that Indra (God) that all wealth is to be dedicated as He is its Lord. All this you must know and bow before Him.

PURPORT

Men should know that whatever is in this vast Universe consisting of the cause and effect and all the souls that are there, are all under the sovereignty of God. He is the Sovereign of this world.

THE COMMENTATOR'S NOTES

(द्यौः) सूर्यः = The sun.
(असुरः) मेघः = The cloud.
(मही) प्रकृतिः = Matter.
(सवनानि) ऐश्वर्याणि = Riches.

TRANSLATOR'S NOTES

असुर इति मेघनाम (निघ० १.१०)

सवनानि is derived from षु-प्रसवैश्वर्ययोः Here the meaning of ऐश्वर्य or wealth has been taken by Rishi Daya-Nanda Sarasvati.

पुनः सर्वैः कःउपासनीयः इत्याह

Who should be adored by all is told in the Second Mantra

Mantra—2

विश्वेषु हि त्वा सवनेषु तुञ्जते समानमेकं वृषमण्यवः पृथक् स्वः सनिष्यवः सनिष्यवः पृथक् । तं त्वा नावं न पर्षणिं शूषस्य धुरि धीमहि । इन्द्रं न यज्ञैश्चितयन्त आयवः स्तोमेभिरिन्द्रमायवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे परमेश्वर ! पृथक् पृथक् सनिष्यवः वृषमण्यवः वयं समानम् एकं स्वः विश्वेषु सवनेषु विद्वांसः यथा तुञ्जते (पालयन्ति) तथा हि तं त्वा शूषस्य धुरि पर्षसि । नावं न धीमहि इन्द्रम् आयवः इव यज्ञैः इन्द्रं न चितयन्तः आयवः वयं स्तोमेभिः च प्रशंसेम ॥

TRANSLATION

O God, possessing righteous indignation like mighty persons, worshipping Thee individually, we also adore Thee Collectively in all Yajnas and on the occasions of getting all prosperity, as Thou art ever the same, pervading all equally One and One only. We meditate on Thee, the Sustainer of our strength, like a boat that bears passengers across a stream; we mortals being industrious, propitiate or please Thee with Yajnas in the form of association with and service of the wise enlightened persons. We adore Thee, who art giver of all great wealth and art the Sun of the suns. We always sing hymns in Thy praise.

PURPORT

Men should adore and have communion with that God whom all wise learned persons worship and who has absolute existence, absolute consciousness and absolute Bliss, who is eternal, ever pure and ever free, who pervades all the beings and things of the world, who is Support of all and Giver of all wealth (Spiritual as well as material) who is one and only one.

THE COMMENTATOR'S NOTES

(तुंजते) तुंजन्ति-पालयन्ति = Protect.

(यज्ञैः) विद्वत्संगसेवनैः

= By the association of the wise and their service.

(आयवः) ये पुरुषार्थयन्ति ते मनुष्याः

= Industrious men.

(शूषस्य) बलवतः = Of the mighty.

TRANSLATOR'S NOTES

तुजि-पालने भ्वा०

यज-देवपूजा संगतिकरणदानेषु भ्वा

आयव इति मनुष्यनाम (निघ० २.३) शूषमिति बलनाम (निघ० २.९)। Even Sayanacharya has admitted in his commentary on this Mantra while explaining वित्वा ततस्रे मिथुना that यद्यपि स्त्रियाः नास्ति पृथगधिकारस्तथापिपूर्वमीमांसायां षष्ठेऽधिकाराध्याये तृतीयचतुर्थाभ्यामधिकरणाभ्याम् अस्त्येव स्त्रियाः अधिकारः सच पत्या सहेति प्रपंचितत्वात् जायापती अग्निमादधीयातामित्याधानविधानात् स्मृतिषु च 'नास्ति स्त्रीणां पृथग् यज्ञो न व्रतम् (मनु० ५.१५५) इति पृथगधिकारस्यैव निवारितत्वादस्त्येव स्त्रियाः पत्या सहाधिकारः। अध्ययनाभावेऽपि वेदमस्यैप्रदाय वाचयेत् (आश्वलायन गृह्यसूत्रे १.११) इति सूत्रकारवचनात् पत्न्यन्वास्ते इत्यादि विधिषु "सुप्रजसस्त्वावयम्" इति इत्यादि मन्त्रविधानाद् यत्र वचनमस्ति तत्रास्त्येव मन्त्रेऽधिकारः। that women have a right to study the Vedas, though he has not understood the full significance of the Mantra like 'ब्रह्मचर्येण कन्या युवानं विन्दते पतिम्।' (अथर्व० ११. ६. १८) etc. where there is the mention of Brahmacharya (including the study of the Vedas) for girls afterwhich only they are entitled to marry.

पुनः के किं कृत्वा किं कुर्युरित्याह

Men should always adore God is taught further in the third Mantra.

Mantra—3

वि त्वा ततस्रे मिथुना अवस्यवो व्रजस्य साता गव्यस्य निःसृजः सक्षन्त इन्द्र निःसृजः । यद्गव्यन्ता द्वा जना स्व१र्यन्ता समूहसि । आविष्करिक्रद्वृषणं सचाभुवं वज्रमिन्द्र सचाभुवम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! सक्षन्तः निःसृजः अवस्यवः निःसृजः मिथुना त्वा प्राप्य व्रजस्य गव्यस्य साता इव (दुःखानि) विततस्रे हे इन्द्र ! यत् (यौ) गव्यन्ता द्वा स्वर्यन्ता जना जना आविष्करिक्रद् सन् त्वं समूहसि तं सचाभुवं वज्रं वृषणं सचाभुवं त्वा तौ नित्यम् उपासेताम् ॥

TRANSLATION

O Lord, we who worship Thee individualy do also adore Thee Collectively desirous of protection. The married couples adore Thee and get rid of all misery, putting up bravely with all sorts of obstacles. They desire to serve the cattle and have noble refined speech and true delight. Thou givest them true knowledge. Thou displayest Thy thunderbolt of justice for the wicked, but showerest happiness upon Thy true devotees. Let all the couples always adore Thee sincerely, as Thou art showerer of peace and bliss and enablest Thy worshippers to attain Truth.

PURPORT

Those men and women always enjoy happiness who adore God, the Illuminator of the world, its creator, upholder, Giver of all objects and Omniperesent.

THE COMMENTATOR'S NOTES

(ततस्रे) तस्यन्ति-दुःखान्मुपक्षयन्ति—

= Get rid of all misery. ([illegible]) Tr.

(सक्षन्तः) सहन्तः अत्र सह्यधातोः पृषोदरादित्वात् सकारागमः

= Putting up bravely with all obstacles.

(सत्राभुवम्) सत्यंभावुकम्

= Enabling to attain Truth.

पुनः के किं कृत्वा किं कुर्युरित्याह

Who should do what is told in the fourth Mantra.

Mantra—4

विदुष्टे अस्य वीर्यस्य पूरवः पुरो यदिन्द्र शारदीरवातिरः

सासहानो अवातिरः । शासस्तमिन्द्र मर्त्यमयज्युं शवसस्पते ।

महीममुष्णाः पृथिवीमिमा अपो मन्दसान इमा अपः ।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! यथा पूरवः ते (तव) अस्य वीर्यस्य पुरः प्रभावं विदुः (तथा अन्येऽपि जानन्तु) यत् (यः) सासहानः जनः इमाः शारदीः अपः अवातिरः (तथा त्वम् अपि जानीहि) अवातिरः च । हे शवसः पते इन्द्र ! यथा त्वं यम् अयज्युं मर्त्यं शासः यः मन्दसानः महीं पृथिवीं प्राप्य इमाः अपः (प्राणिनः) पीडयेत् तं त्वम् अमुष्णाः वयम् अपि च शिष्याम ।

TRANSLATION

O Indra (King or President of the Assembly or Council of ministers), let all men know thy ancient power as good learned persons know it well. When O upholder of men, endowed with the power of endurance, thou destroyest the cities of the Rakshasas or wicked people, humiliating their defenders like the sun bringing down the waters in the autumn season. O Lord of strength, thou chastisest the man who does not perform Yajnas and other good acts. Thou

takest away the right of rulership of the person who desiring wealth gives trouble to these living beings. May we also give such persons good teachings, so that they may refrain from doing such ignoble deeds.

PURPORT

Those persons who always observe the rules of righteousness, knowing the great influence and glory of the absolutely truthful persons in mind, word and deed, are able to chastise and rule over the wicked persons.

THE COMMENTATOR'S NOTES

(पूरवः) मनुष्याः (निघ० २.३)= Men.

(मन्दसानः) कामयमानः =· Desiring.

(अपः) प्राणाः इव वर्तमानाः = Living beings.

पूरव इति मनुष्यनाम (निघ० २. ३) मदि-स्तुति मोद मद स्वप्न कान्तिगतिषु अत्र कान्तिः कामना । पुनः प्रजारक्षका किं कुर्युरित्याह

What should the guardians of men do is taught further in the 5th Mantra.

Mantra—5

आदि॒त्ते अ॒स्य वी॒र्य॑स्य चर्किर॒न्मदे॑षु वृषन्नु॒शिजो॒ यदावि॑थ च॒कर्थ॑ का॒रमे॑भ्य॒: पृत॑नासु॒ प्रव॑न्तवे । ते अ॒न्याम॑न्यां न॒द्यं॑ सनिष्णत श्रवस्यन्त॑: सनिष्णत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषन् विद्वन् यत् (ये आप्ताः) ते (तव) अस्य वीर्यस्य प्रभावेण मदेषु वर्तमानाः उशिजः (धर्मं कामयमानाः जनाः) दुष्टान् चर्किरान् श्रवस्यन्तः सन्तः प्रवन्तवे पृतनासु सनिष्णात् । अन्याम् अन्यां नद्यं मेघः इव कारं सनिष्यत् तान् सखीयतः जनान् त्वम् आविथ तान् (पुरुषार्थ-

वतः) चकर्थ । एभ्यः सर्वं राज्यम् आरिथः, यत् (ये च) ते भृत्याः ते अपि धर्मेण आत् इत् (प्रजाः पालयेयुः) ।

TRANSLATION

O learned showerer of bliss ! Those absolutely truthful persons who are impressed by thy strength, are always in an exhilarated or cheerful mood, desiring righteousness, throw away or overcome all wicked ignoble persons. Desirous of getting food in order to distribute it among the needy persons, they gladly do so to help others. As a cloud produces rivers by raining down water, so they do many things to benefit others. Thou defendest or protectest those who desire to be thy friends and makest them industrious. With the help and co-operation of these righteous persons, thou protectest the whole State. Let thy servants or subordinates also protect the people righteously.

PURPORT

Those men who are authorised to protect the people should always try to discharge their duty honestly and righteously, desiring the welfare or protection of the people.

THE COMMENTATOR'S NOTES

(उशिजः) धर्मं कामयमानाः = Desiring Dharma or righteousness.

(पृतनासु) मनुष्येषु । पृतना इति मनुष्यनाम (नि० २.३) = Among men.

(प्रवन्तवे) प्रविभागं कर्तुम् = In order to distribute.

TRANSLATOR'S NOTES

उशिजः is derived from वश-कान्तौ कान्तिः कामना वन-संभक्तौ ।

पुनर्मनुष्याः केन किं कुर्युरित्याह

What should men do with what is told in the sixth Mantra.

Mantra—6

उतो नो अस्या उषसो जुषेत ह्य१र्कस्य बोधि हविषो हवीमभिः स्वर्षाता हवीमभिः । यदिन्द्र हन्तवे मृधो वृषा वज्रिञ्चिकेतसि । आ मे अस्य वेधसो नवीयसो मन्म श्रुधि नवीयसः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वज्रिन् इन्द्र ! भवान् यथा अर्कस्य अस्याः उषसः च प्रभावेण जनाः बुद्ध्यन्ते तथा नः (अस्मान्) बोधि हि हि किलउतो स्वर्षाता हवीमभिः हवीमभिः हविषः जुषेत यत् (यः) वृषा त्वं मृधः हन्तवे चिकेतसि नवीयसः वेधसः मे अस्य नवीयसः मन्म आश्रुधि ।

TRANSLATION

O Indra (destroyer of the malevolent) O possessor of of strong weapons, Thou wake us up as at the advent of the Dawn and the rise of the Sun, people get up. In order to distribute happiness among the people, by the admirable and imitable noble acts, accept our gifts. Thou enlightenest us to kill our wicked enemies standing in the battle field. Listen to me-who am an intelligent learner of a new science and a new teacher about a Scientific teaching.

PURPORT

As men begin to perform their works in light at the advent of the Dawn, in the same manner, learned persons do their noble deeds in the light of knowledge of science. Those persons succeed in accomplishing their objects, who keep the wicked away, serve good persons and acquire knowledge from those who have learned new sciences.

THE COMMENTATOR'S NOTES

(इन्द्र) दुष्टविदारक = Destroyer of the malevolent.

(वेधसः) मेधाविनः = Of a highly intelligent person.
(मन्त्र) विज्ञानजनकं शास्त्रम् = Scientific knowledge.

पुनर्मनुष्यैः किंवद् भवितव्यमित्याह

How should mem be is further told in the Seventh Mantra.

Mantra—7

त्वं तमिन्द्र वावृधानो अस्मयुरमित्रयन्तं तुविजात मर्त्यं वज्रेण शूर मर्त्यम् । जहि यो नो अघायति शृणुष्व सुश्रवस्तमः । रिष्टं न यामन्नप भूतु दुर्मतिर्विश्वाप भूतु दुर्मतिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे तुविजात शूर इन्द्र ! सुश्रवस्तमः वावृधानः अस्मयुः त्वं वज्रेण अमित्रयन्तं मर्त्यं जहि । यः नः अघायति तं मर्त्यं जहि । यः यामन् दुर्मतिः अपभूतु तं रिष्टं न इव जहि । या दुर्मतिः स्यात् सा विश्वा अस्मत्तः अप भूतु इति शृणुष्व ।

TRANSLATION

O Indra (lord of wealth of wisdom) endowed with many excellent virtues, do thou who art exalted by our praises and art well disposed towards us, slay the man who is inimical to us, slay, such a man O hero, destroyer of thy foes, with thy strong weapons, kill him who sins against us, ever most prompt to hear us, let every ill-intent toward us, such as alarms a worried traveller on the road, be counter-acted, let every evil-thought be kept away.

PURPORT

Those who are righteous rulers and their subjects they should destroy all wicked cheats who take away other's property, with all tact and clerveness. They should govern

the State righteously, should construct fearless (safe) paths and should spread knowledge and education.

THE COMMENTATOR'S NOTES

(तुविजात) तुविषु-बहुषु प्रसिद्ध = Distinguished among many.

(यामन्) यामनि मार्गे = On the road.

(रिष्टम्) हिंसितम् = Voilated.

TRANSLATOR'S NOTES

तुवीति बहुनाम (निघ० ३. १)

रिष-हिंसायाम्

(यामन्) या-गति प्रापणयो: यान्ति अनेनेतियामा मार्गस्तस्मिन् ।

This hymn is connected with the previous hymn, as there is mention of honouring good men and punishing the ignoble, as in that hymn.

Here ends the commentary on the 131th hymn and 20th Varga of the first Mandala of the Rigveda Samhita.

अथ द्वात्रिंशदुत्तरशततमं सूक्तम्

HYMN CXXXII (132)

अस्य षडर्चस्य द्वात्रिंशदुत्तरशततमस्य सूक्तस्य परुच्छेप ऋषिः । इन्द्रो देवता । १, ३, ६ विराडत्यष्टिश्छन्दः । गान्धारः स्वरः । २ भुरिगतिशक्वरी छन्दः । पंचमः स्वरः । ४ निचृदष्टिश्छन्द । मध्यमः स्वरः ।

Seer of the hymn-Parucchepa. Devata or subject-Indra Metres-Ashti, Atyashti and Atishakvari, Tunes-Panchama and Madhyama.

पुनर्युद्धसमये सेनेशः किं कुर्यादित्याह

What should the commander of an army at the time of a battle do is told in the first Mantra.

Mantra—1

त्वया वयं मघवन्पूर्व्ये धन इन्द्र त्वोताः सासह्याम पृतन्यतो वनुयाम वनुष्यतः नेदिष्ठे अस्मिन्नहन्यधि वोचा नु सुन्वते ।
अस्मिन्यज्ञे वि चयेमा भरे कृतं वाजयन्तो भरे कृतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघवन् इन्द्र ! त्वाऊताः वयम् त्वया सह पूर्व्ये धने पृतन्यतः सासह्याम । वनुष्यतः वनुयाम भरे कृतं विचयेम नेदिष्ठे अस्मिन् अहनि सुन्वते त्वं सत्योपदेशं नु अधि वोच ।

TRANSLATION

O Indra (Chief Commander of the Army) possessor of much admirable wealth, protected by thee, may we overcome those who are arrayed in hostile posts, in the conquest of former opulence. May we gather together what we have achieved to protect others and utilise well what has been achieved in the battle, giving knowledge to others. Give true teachings in this Yajna that is being performed today to

the person who deals with others, so that he may act righteously and may discharge his duties properly.

PURPORT

It is the duty of all righeteous soldiers to have true love towards the commander of an army, to conquer their foes zealously and to obtain wealth of the enemies. The duty of the commander of the army is to teach about heroism, bravery, fearlessness and other virtues in inspiring and impressive words and thus incite and encourage the soldiers to fight with their foes.

THE COMMENTATOR'S NOTES

(भरे) १ पालने = In the act of protection.

२ संग्रामे = In the battle.

भरे इति संग्रामनाम (निघ० ४. २. ४)

(वाजयन्त:) ज्ञापयन्त: =Teaching or giving knowledge.

TRANSLATOR'S NOTES

१ भर is derived from भृञ्-भरणे

२ वाजयन्त: is from वज-गतौ णिच् गतेस्त्रयोऽर्था: ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणात् णिचि ज्ञापयन्त इत्यर्थ: ।

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—2

स्वर्जेषे भरं आप्रस्य वक्मन्युषर्बुधः स्वस्मिन्नञ्जसि क्राणस्य स्वस्मिन्नञ्जसि । अहन्निन्द्रो यथा विदे शीर्ष्णाशीर्ष्णोपवाच्यः । अस्मत्रा ते सध्र्यक् सन्तु रातयो भद्रा भद्रस्य रातयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा सम्यक् इन्द्रः स्वः जेषे विदे शीर्ष्णा शीर्ष्णा उपवाच्यः तथा भरे आप्रस्य क्राणस्य उषर्बुधः वक्मनि स्वस्मिन् अंजसि इव स्वस्मिन् अञ्जसि मेघं सूर्यः अहन् इव शत्रून् घ्नन्तु या अस्मत्रा भद्राः रातयः ते भद्रस्य रातयः इव स्युः (ताः ते सन्तु) ।

TRANSLATION

As the sun dispels darkness, in order that people may acquire knowledge of all visible objects and is therefore admired by all, in the same manner, Indra (the President of the Assembly) arranges in his State to eradicate the darkness of ignorance by diffusing knowledge and is therefore praised reverentially by all who conquer happiness, as reverence is by prostration to a holy sage. Following such a mighty President, who is most powerful in battles and acting upon his instructions, you should destroy wicked enemies as the sun destroys the clouds. Let thy gifts O Indra, be for our use O auspicious one and let our presents be for thy pleasure.

PURPORT

The President of the Assembly who honours all brave persons as his own selves, can bestow happiness upon all by conquering all enemies. At the time of battle, let there be mutual exchange of articles with love among soldiers and their commanders, so that by giving up all animosity, victory may be achieved.

THE COMMENTATOR'S NOTES

(वक्मनि) उपदेशे = In the sermon or teaching.

(आप्रस्य) पूर्णबलस्य = Of the mighty.

= Desiring and manifest.

(अंजसि) कामयमाने प्रकटे = Desiring and manifest.

TRANSLATOR'S NOTES

(सध्र्यक्) सह अंचतीति = He who goes together.
सध्र्यक्-सह अंचु-गतिपूजनयो: अत्र गत्यर्थग्रहणम्
अंजु-व्यक्तिभक्षणकान्तिगतिषु अत्र व्यक्ति कान्त्यर्थ-ग्रहणं कृतं महर्षि दयानन्देन
पुनर्मनुष्या: किं कृत्वा कीदृशा भवेयुरित्याह

How should men be by doing what is told in the third Mantra.

Mantra—3

तत्तु प्रयः प्रत्नथा ते शुशुक्वनं यस्मिन्यज्ञे वारमकृण्वत क्षयमृतस्य वारसि क्षयम् । वि तद्वोचेरध द्वितान्तः पश्यन्ति रश्मिभिः । स घा विदे अन्विन्द्रो गवेषणो बन्धुक्षिद्भ्यो गवेषणः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! गवेषण: इन्द्र: इव ते (तव) प्रत्नथा यस्मिन् यज्ञे ऋतस्य शुशुक्वनं क्षयं वारं वा: क्षयम् इव ये प्रय: अकृण्वत तेषां तत् तु त्वं प्राप्त: असि । अध (अथ) द्विता रश्मिभि: अन्त: यत् पश्यन्ति तत् त्वं विवाचे: स बन्धुक्षिद्भ्य: गवेषण: इन्द्र: अहं यत् अनु विदे (तत् एव त्वं विजानीहि) ।

TRANSLATION

O learned person, thou art like the sun, who art conveyor of the illuminated abode of truth seated in the Yajna in a prominent place and therefore men utter pleasing words to thee. Thou givest peace like the water. As men see everything visible with the help of the rays of the sun, in the same manner, teach us, so that we may see well what is with in and without. As I praise a person who is kind to his kith

and kin, and know what is to be known, in the same manner, you should also be.

PURPORT

Those who love truth and virtues, become learned. It is such learned persons that can see the real nature of all objects, as external articles are seen with the light of the sun.

THE COMMENTATOR'S NOTES

(प्रयः) प्रीतिकारकं वचः = Pleasing word.

(क्षयम्) निवासम् = Abode.

(शुशुक्वनम्) अतिशयेन प्रदीप्तम् Bright

(गवेषणः) १ यः गां वाणीम् इच्छति सः

= Who desires to use good speech.

२ गवां किरणम् इष्टः । सूर्यः इव = Like the sun.

TRANSLATOR'S NOTES

क्षि-निवासगत्योः शोचतिर्ज्वलतिकर्मा (निघ० १. १६) ।

गौरितिवाङ्नाम (निघ० १. ११) ।

गौरिति सूर्यरश्मिनाम व्याख्यातं निरुक्ते 'सर्वेऽपि रश्मयो गाव उच्यन्ते' (निरुक्ते २. २. ६) ।

पुनः के चक्रवर्तिराज्यं कर्तुमर्हन्तीत्याह

Who deserve to rule empire is told furrher in the fourth Mantra.

Mantra--4

नू इत्था ते पूर्वथा च प्रवाच्यं यदङ्गिरोभ्योऽवृणोरप व्रज-मिन्द्र शिक्षन्नप व्रजम् । ऐभ्यः समान्या दिशास्मभ्यं जेषि

योत्सि च । सुन्वद्भ्यो रन्धया कं चिदव्रतं हृणायन्तं चिदव्रतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! त्वं शिक्षन् सन् अप व्रजं कुटिलगामिनम् इव व्रजंजनम् अपावृणोः । अङ्गिरोभ्यः यत् पूर्वथा प्रवाच्यं तत् च तु गृहाण । यः त्वम् एभ्यः सुन्वद्भ्यः अस्मभ्यं समान्या दिशा शत्रून् आयोत्सि जेषि हृणायन्तम् अव्रतं चित् इव वर्तमानम् अव्रतं जनं रन्धय च तादृशं कंचित् अपि दुष्टं दण्डदानेन विना मा त्यज । इत्था वर्तमानस्य ते (तव) इह अमुत्र आनन्दसिद्धिः भविष्यति इति जानीहि ।

TRANSLATION

O Indra ! (Destroyer of ignorance by good teaching) giving good knowledge, thou removest the person who is treading upon the path of crookdness and un-righteousness. Take always what is praiseworthy for leaned persons who should be loved like one's ownself. For the benefit of the performers of Yajnas and other good deeds,thou fightest with and conquerest enemies from all sides. Slay him who behaves like an animal and who is devoid of truthfulness and other vows, acting falsely. Don't leave any wicked person without giving proper punishment.Thou shouldst know that it is only doing like this that thou wouldst attain bliss here and hereafter.

PURPORT

It is only such persons that deserve to rule over a vast and good Government in whose kingdom, there are no thieves uttering ignoble words and no debauchees, utterieg bad words.

THE COMMENTATOR'S NOTES

(इन्द्र) अध्यापकजनविद्याप्रद्रोत

= Destroyer of ignorance by teaching.

(अङ्गिरोभ्यः) प्राणेभ्य इव विद्वद्भ्यः
= For (the benefit of) the learned persons who are to be treated as one's ownself.

TRANSLATOR'S NOTES

प्राणो वा अङ्गिराः (शतपथ ६. १. २. २८)

It is wrong on the part of Prof. Wilson, Griffith and others to take Angira as a proper noun, instead of taking it in the general sense, as the principle of Vedic terminology requires. In the mantra, only the word अव्रत has been used which simply means devoid of truthfulness and other vows, but Griffith adds this erroneous note —"The lawless man is the non-Aryan inhabitant of the country, the natural enemy of the new settler" Such as interpretation is quite wrong and un-wanted.

पुनर्मनुष्याः किं कर्तुं शक्नुवन्तीत्याह

What can men do is told in the fifth Mantra.

Mantra—5

सं यज्जनान् क्रतुभिः शूर ईक्षयद्धने हिते तरुषन्त श्रवस्यवः प्र यक्षन्त श्रवस्यवः । तस्मा आयुः प्रजावदिद्बाधे अर्चन्त्योजसा । इन्द्र ओक्यं दिधिषन्त धीतयो देवाँ अच्छा न धीतयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः ! श्रवस्यवः इव वर्तमानाः श्रवस्यवः यूयं क्रतुभिः यत् जनान् हिते धने तरुषन्त प्रयक्षन्त च । यः शूरः समीक्षयत् तस्मै प्रजावत् आयुः भवतु । हे विपश्चितः ! ये यूयं धीतयः न धीतयः सन्तः इन्द्रे परमैश्वर्ययुक्ते ओक्यं सम्पाद्य देवान् अच्छा दिधिषन्त बाधे ओजस्ते अर्चन्ति इव बाधे इत् रक्षत ।

TRANSLATION

O learned persons, acting like those men who desire knowledge and reputation, you take people away from misery by giving them good knowledge (advice) and by teaching them how to act to achieve the wealth that leads to happiness, also punishing the evil-doers. The hero who thus shows the right path, may get long life with good progeny. O wise men ! you should act like men who bear good virtues and wisdom, having abode in the Lord (always thinking of Him) and teaching enlightened persons and for the removal of the wicked, worship God with all their might.

PURPORT

Those persons who augment their prosperity by industriously acquiring the knowledge of various sciences from the association of learned persons and their service, are able to make all intelligent and happy.

THE COMMENTATOR'S NOTES

(तरुषन्त) ये दुःखानि तरन्ति तद्वत् आचरत
= Act like those persons who take men away from miseries.

(तृ-प्लवन सन्तरणयोः) = Tr.

(यक्षन्त) रोषत हिंस्त = Punish or slay.

(दिधिषन्त) उपदिशन्ति अत्र व्यत्ययेनात्मनेपदम्

पुनः सेनाजनाः परस्परं कथं वर्तेरन्नित्याह ।

How should soldiers deal with one another, is told in the sixth mantra.

Mantra—6

युवं तमिन्द्रापर्वता पुरोयुधा यो नः पृतन्यादप तन्तमिद्धतं
वज्रेण तन्तमिद्धतम् । दूरे चत्ताय छन्त्सद्गहनं यदिनक्षत् ।
अस्माकं शत्रून्परि शूर विश्वतो दर्मा दर्षीष्ट विश्वतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पुरोयुधा ! इन्द्रापर्वता युवं यः नः पृतन्यात् तं वज्रेण अपहत यथा युवां यं यं हतं तं तम् इत् वयम् अपि हन्याम । यं यं वयं हन्याम तंतम् इत् युवाम् अपहतम् । हे शूर दर्मा त्वं यान् अस्माकं शत्रून् विश्वतः परिदर्षीष्महि चत्ताय गहने दूरे छन्त्सत् शत्रुसेनाम् इनक्षत् (तं युवां सततं रक्षतम्) ।

TRANSLATION

O President of the assembly and the Chief-Commander of the army, who are like the sun and the cloud and foremost in battles, slay every one who wants to bring his army against us (righteous persons); slay every such wicked adversary with the thunderbolt-like strong weapon, the strong weapon that is bent upon his destruction, pursue him, however far to whatever hinding place he may have fled. Thou hero destroyer of wicked persons, tearest our enemies, entirely topieces, the tearer of foes,the thunder-bolt or strong weapon sends them entirely as under.

PURPORT

Soldiers should consider the enemies of the commanders of the army, as their own enemies. Men should protect the people, by tearing their enemies, not being turned away or disunited as the result of the foes' endeavour.

THE COMMENTATOR'S NOTES

(इन्द्रापर्वता) सूर्यं मेघाविव वर्तमानौ सभा सेनेशौ

= The President of the Assembly and the Commander of an army who are like the Sun and the clouds.

(इनक्षत्) व्याप्नुयात् = Pervades.

(दर्मा) विदारकः सन् = Being tearer.

पर्वत इति मेघनाम (निघं० १. १०)

This hymn is connected with the previous hymn as there is the mention of the duties of the rulers and officers as in that hymn.

Here ends the commentary on the 132nd Hymn and twenty first Varga of the first Mandala of the Rigveda Sanhita.

अथ त्रयस्त्रिंशदुत्तरशततमं सूक्तम्

HYMN CXXXIII (133)

अस्य सप्तर्चस्य सूक्तस्य परुच्छेप ऋषिः । इन्द्रो देवता । १ त्रिष्टुप्छन्दः । धैवतः स्वरः । २, ३ निचृदनुष्टुप् छन्दः । ४ स्वराडनुष्टुप् छन्दः । गान्धारः स्वरः ५ आर्षी गायत्री छन्दः । गान्धारः स्वरः । ६ स्वराड् ब्राह्मी छन्दः । निषादः स्वरः । ७ विराडष्टिश्छन्दः । मध्यमः स्वरः ॥

The seer of the hymn - Parucchhepa. Devata or subject Indra. Metres-Trishtup, Anushtup, Gayatri and Jagati of various forms. Tunes Gandhara, Nishada and Madhyama.

कथं स्थिरं राज्यं स्यादित्याह ।

How can the Kindgom be made stable is told in the first Mantra.

Mantra—1

उभे पुनामि रोदसी ऋतेन द्रुहो दहामि सं महीरनिन्द्राः ।
अभिव्लग्य यत्र हता अमित्रा वैलस्थानं परि तृळ्हा अशेरन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा अहम् अनिन्द्राः महीः अभिव्लग्य-ऋतेन उभे रोदसी पुनामि द्रुहः सन्दहामि यत्र वैलस्थानं प्राप्ताः परि तृढाः हताः सन्तः अमित्राः अशेरन् (तत्र अहं प्रयते तथा यूयम् अपि आचरत) ॥

TRANSLATION

O men, I purify by Truth both heaven and earth, going to places of the big earth where there are no good kings or which are anarchic and therefore haunts of the wicked. I burn those wicked persons who desire to slay others. Wherever the wicked enemies congregate, I slay them and destroy them utterly. They sleep in deep pit-so do the same.

PURPORT

Men should always desire to have such true dealing by which the State may prosper, there may be purity all around, the enemies may be annihilated and there may be thornless or un-obstructed administration.

THE COMMENTATOR'S NOTES

(अविव्लाय) अभितः सर्वतो लगित्वा । अत्र पृषोदरादिनावुगागमः

= Having approached from all sides.

(तृढाः) हिंसिताः = Slain or killed.

तृह् – हिंसायाम्-रुधा Tr.

पुनः शत्रवः कथं हन्तव्या इत्युपदिश्यते ।

How should enemies be killed is taught in the second Mantra.

Mantra—2

अभिव्लग्या चिदद्रिवः शीर्षा यातुमतीनाम् ।

छिन्धि वटूरिणा पदा महावटूरिणा पदा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अद्रिवः शूर ! त्वं प्रशस्त्रं बलम् अभिव्लग्य यातुमतीनां महावटूरिणा पदा चित् वटूरिणा पदा शीर्षा छिन्धि ॥

TRANSLATION

O hero benefactor like the cloud ! having acquired good strength, trample on the head of the malignant hosts, crush them with thy wide-spreading foot, thy vast wide-spreading foot.

THE COMMENTATOR'S NOTES

(अद्रिवः) अद्रिवत्-मेघ इव वर्तमान

= Being a benefactor like the cloud.

(अभिव्लग्या) अभितः सर्वतः प्राप्य । अत्र अन्येषामपीति दीर्घः । (यातुमतीनाम्) बहवः यातवः हिंसकाः विद्यन्ते यासु तासु सेनासु ।

= Armies containing many violent persons.

(वट्रिणा) वेष्टितेन वट वेष्टने इति धातोः बाहुलकात् औणादिकः ऊरिः प्रत्ययः ।

= Wide spreading.

TRANSLATOR'S NOTES

अद्रिरिति मेघनाम (निघ० १.१०)

वल्गु-गतौ भ्वा० । यातयति-वधकर्मा (निघ० २.१९)

पुनः शत्रुसेनाः कथं हन्तव्या इत्याह

How should the armies of the enemies be slain is told in the third Mantra.

Mantra—3

अवासां मघवञ्जहि शर्धो यातुमतीनाम् ।

वैलस्थानके अर्मके महावैलस्थे अर्मके ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघवन् अर्मके वैलस्थानके इव अर्मके महावैलस्थे आसां यातुमतीनां शर्धः अवजहि ॥

TRANSLATION

O Commander of the Army, possessor of much admirable wealth, annihilate the might of malignant hosts, hurl them into the vilepit, the vast and vile pit or fort.

THE COMMENTATOR'S NOTES

(अर्मके) दुःख प्रापके

= Causing misery or suffering.

(महावैलस्थे) महागर्तयुक्ते = Having great pits.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—4

यासां तिस्रः पञ्चाशतोऽभिव्लङ्गैरपावयः ।
तत्सु ते मनायति तकत्सु ते मनायति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे मघवन् यासां तिस्रः पंचशत: सेना: अभिव्लंगैः अप अवयः तासां तत् ते सुमनायति तकत् ते सुमनायति ॥

TRANSLATION

O Commander of the army, thou destroyest by thy assaults with weapons thrice fifty of such hosts, is a deed that well becomes thee. That well becomes thee.

PURPORT

Men should increase their strength to such an extent that even one should be able to conquer one hundred fifty persons of the opposite army. He should protect his force and the strength of the army.

THE COMMENTATOR'S NOTES

(अभिव्लंगैः) अभितो गमनागमनैः

= By going and coming or assaulting from all sides with sharp weapons.

(अपावयः) दूरे प्रक्षिप = Throw away.

पुनाराजजनैः किं वर्धनीयमित्याह

What should officers of the State increase is told in the fifth Mantra.

Mantra—5

पिशङ्गभृष्टिमम्भृणं पिशाचिमिन्द्र सं मृण ।

सर्वं रक्षो नि बर्हय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! त्वं पिशंगभृष्टिम् अम्भृणं पिशाचं सं मृण सर्वं रक्षः निवर्हय ॥

TRANSLATION

O destroyer of the wicked, destroy the tawny-coloured, fearfully roaring Pishacha (Oppressor), annihilate all the Rakashasas.

THE COMMENTATOR'S NOTES

(अम्भृणम्) शत्रुभ्योभयंकरम्
= Fierce for the enemies or roaring fearfully.

(पिशाचम्) यः पिशतितम्
= Oppressor who cuts others into pieces.

TRANSLATOR'S NOTES

अम्भृणम् is from भृण-शब्दे

पिशाचि is from पिशल्-संचूर्णने

पुनरुत्तमैर्नरैः किं निवार्यं किं प्रचारणीयमित्याह

What should good men remove and what should they preach is told in the sixth Mantra.

Mantra—6

अवर्मह इन्द्र दादृहि श्रुधी नः शुशोच हि द्यौः क्षा न भीषा अद्रिवो घृणान्न भीषाअद्रिवः । शुष्मिन्तमो हि शुष्मिभिर्वधैरुग्रेभिरीयसे । अपूरुषघ्नो अप्रतीत शूर सत्वभिस्त्रिसप्तैः शूर सत्वभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अद्रिवः इन्द्र ! त्वम् अवः दादृहि नः शुशोच नः (अस्माकं) न्यायं श्रुधि द्यौः क्षा न (इव) महः रक्ष । हे अद्रिवः । त्वं हि भीषा (भयेन) घृणात् न (इव) न्यायं द्योतयस्व भीषा दुष्टान् ताडय हे शूर यः शुष्मिन्तमः अपूरुषघ्नः त्वम् उग्रेभिः शुष्मेभिः सह शत्रूणां वधैः ईयसे स त्वं त्रिसप्तैः सत्वभिः सह एव वर्तस्व । हे अप्रतीत शूर त्वंहि सत्वभिः सम्पन्नः भव ॥

TRANSLATION

O Indra (Commander of the Army) who art like the sun, fell down thy enemy and make us shine with glory and protect us well. Listen to our just demands. O wielder of the thunder bolt, who hast mountains in the State, most powerful with mighty energies, thou assailest thy enemies with terrible blows. By thy fear, like the lightning, the earth and the heaven tremble. Doing no injury or harm to good men, thou marchest invincible, by thy enemies, O hero-slayer of thy foes, be surrounded by learned wise men and be like the soul, doing noble deeds with ten Pranas (Vital energies) ten senses and soul force.) Be the possessor of good articles.

PURPORT

Righteous persons should remove all meanness, spread all nobility, protect the subjects with the help of brave persons, always do noble deeds with ten Pranas, soul and ten senses and should thus augment all necessary substances.

THE COMMENTATOR'S NOTES

(सत्वभिः) विज्ञानवद्भिः

= By learned and wise persons.

(त्रिसप्तैः) दश प्राणैः एकेन जीवेन दशभिः इन्द्रियैः

= Ten Pranas, soul and ten senses.

पुनः किं कृत्वा किं निवार्य मनुष्याः समर्था जायन्त इत्याह

By doing what and by removing what men become Powerful is told in the seventh Mantra

Mantra—7

वनोति हि सुन्वन्क्षयं परीणसः सुन्वानो हि ष्मा यजत्यव द्विषो देवानामव द्विषः । सुन्वान इत्सिषासति सहस्रा वाज्यवृतः । सुन्वानायेन्द्रो ददात्याभुवं रयिं ददात्याभुवम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः इन्द्रः सुन्वानाय आभुवं रयिं ददाति स सुन्वानः अवृतः वाजी सहस्रा देवानाम् अवद्विषः इत् सिषासति यः अव द्विषः सर्वस्मै आभुवं श्रियं ददाति यः हि सुन्वानः यजति स स्म परीणसः क्षयं सुन्वन् हि सुखं वनोति ॥

TRANSLATION

Indra-the learned President of the assembly gives to the performer of the Yajnas much wealth that leads him to happiness from all sides. He the performer of the Yajnas being full of knowledge, destroys thousands of his wicked enemies bravely manifesting his power. He distinguishes between good and bad men. He destroys the foes of enlightened truthful persons. He who gives to all prosperity, conferring delight from all sides, putting Soma and other nourishing herbs in the fire, gets good dwelling place and happiness, by God's grace, to Whom he prays for his welfare of all kinds.

PURPORT

Those who regard all as friends and remove their enemies can give much happiness to all, being their benefactors.

THE COMMENTATOR'S NOTES

(वनोति) याचते अत्र व्यत्ययेन परस्मैपदम्

= Begs or prays.

(परीणसः) बहून् = Many.

(वाजी) प्रशस्तज्ञानवान् = Full of good knowlenge.

TRANSLATOR'S NOTES

वनु-याचने तना०

परीणसेति बहुनाम (निघ० ३.१) = Many.

वाजी is from वज-गतौ गतेस्त्रयोऽर्था ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणम् ।

This hymn is connected with the previous hymn, as there is mention of the protection of righteous persons and removal and destruction of the wicked, as in that hymn

Here ends the commentary on the 133rd hymn, twenty-second Varga and ninteenth Anuvaka of the first Mandala of the Rigveda Samhita.

अथ चतुस्त्रिंशदुत्तरशततमं सूक्तम्

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अस्य षडृचस्य चतुस्त्रिंशदुत्तरशततमस्य सूक्तस्य परुच्छेप ऋषिः। वायुर्देवता। १, ३, निचृदत्यष्टिश्छन्दः। २, ४ विराडत्यष्टिश्छन्दः। गान्धारः स्वरः। ५ अष्टिः। ६ विराडष्टिश्छन्दः। मध्यमः स्वरः।

Seer of the hymn–Paruschhepa. Devata or subject–Vayu. Metres - Ashti & Atyashti of various forms, Tunes - Gandhara aed Madyama.

अथ विद्वांसः कीदृशा भवेयुरित्याह

How should learned men be is told in the first Mantra.

Mantra—1

आ त्वा जुवो॑ रारहा॒णा अ॒भि प्रयो॒ वायो॒ वह॑न्त्वि॒ह पू॒र्वपी॑तये॒ सोम॑स्य पू॒र्वपी॑तये। ऊ॒र्ध्वा ते॒ अनु॑ सू॒नृता॒ मन॑स्तिष्ठतु जान॒ती। नि॒युत्व॑ता॒ रथे॒ना या॑हि दा॒वने॒ वायो॑ म॒खस्य॑ दा॒वने॑॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वायो (विद्वन्) इह सोमस्य पूर्वपीतये पूर्वपीतये जुवः रारहाणाः वायवः त्वा प्रयः अभि आवहन्तु। हे वायो ! यस्य ते ऊर्ध्वा सूनृता जानती मनः अनुतिष्ठति स त्वं मखस्य दावने इव दावने नियुत्वता रथेन आयाहि॥

TRANSLATION

O learned person powerful like the wind, may the swift winds, keeping away all diseases, be source of love and happiness to thee for drinking the Soma - the Juice of nourishing and invigorating herbs as prepared by the experienced people. May our un-raised, discriminating and sincere praise be acceptable to thy mind. May thy wife who is

sublime, sweet tongued and highly educated be of one mind with thee. Come with thy steed-yoked car along with your wife, to the dwelling of the performer of the Yajna who is a liberal donor.

PURPORT

Learned persons should love all, like their own Pranas and should come and go to various places in their care yoking several horses.

THE COMMENTATOR'S NOTES

(जुवः) वेगवन्तः = Speedy.

(रारहाणाः) त्यक्तारः । अत्र तुजादीनामिति दीर्घः = Removers of diseases.

(वायो) वायुरिव वर्तमान विद्वन् = O learned person powerful like the wind.

TRANSLATOR'S NOTES

Rishi Dayananda Sarasvati takes वायु used in the Mantra for a learned person who is benefector or powerful like the wind, while other commentators take it only for wind. But even their own faulty translation like "Come with thy steed-yoked car for the libation to be presented to thee. Come, Vayu, for granting (the objects of our worship). (Wilson) "Come with thy team-drawn car, O Vayu to the gift, come to the sacrificers' "Gifts" (Griffith) clearly show that material air cannot be meant ऊर्ध्वा ते अनुसूनृता मनस्तिष्ठतु जानती even according to their own translation "May our un-raised, disiminating, andsincere praise be acceptable to thy mind. (Wilson) May our glad hymn, discerning well, lifted, gratify thy mind" Cannot mean the air or the wind as it has no mind. Rishi Dayananda Saraswati therefore takes these adjectives for a learned wife who is sweet-tongued and noble. He explains जानती as या जानति सा स्त्री=a learned lady.

पुनर्मनुष्यैः किं संसेव्यं किं प्राप्तव्यमित्याह

What should men serve to achieve what is told in the second Mantra.

Mantra—2

मन्दन्तु त्वा मुन्दिनो वायुविन्दवोऽस्मत्क्राणासः सुकृता अभिद्यवो गोभिः क्राणा अभिद्यवः । यद्ध क्राणा इरध्यै दक्षं सचन्त ऊतयः ।
सध्रीचीना नियुतो दावने धिय उप ब्रुवत ईं धियः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वायो (विद्वन्) ! यत् (ये) अस्मत् क्राणासः अभिद्यवः सुकृता: अभिद्यवः इव इन्दवः क्राणाः इव मन्दिनः त्वा मन्दन्तु ते ह ऊतयः क्राणाः इषं गोभिः इरध्यै सचन्ते ये दानवे सध्रीचीनाः नियुतः धियः उपब्रुवते ते ईं धियं प्राप्नुवन्ति ।

TRANSLATION

O learned person desired by all as the air, those persons who receive the light of knowledge from us, are pious and engaged always in doing noble deeds, indoustriusly being illumined like the rays of the sun, desiring happiness, kind-hearted desire to associate with thee, protecting others and doing benevolent deeds unitedly, they acquire great strength on earth and going together for giving donation appointed by the authorities of the State, give good advice to all and achieve good results of the actions done with pure intentions.

PURPORT

Those persons who serve learned men and preach truth, why should not acquire the strength of the body and the soul ?

THE COMMENTATOR'S NOTES

(वायो) वायुः इव कमनीय = Desired by all like the air.

(अभिद्यवः) अभितः द्यवः विद्याप्रकाशा येषां ते

= Those who have the light of knowledge on all sides.

२ अभितः सूर्यकिरणा इव देदीप्यमानाः

= Shining like the rays of the sun on all sides.

(कारुणाः) १ उत्तमानि कर्माणि कुर्वन्तः

= Doing noble deeds.

२ पुरुषार्थं कुर्वाणाः = Industrious.

पुनर्विद्वद्भिः कथं वर्तितव्यमित्याह

How should learned persons deal is told in the third Mantra.

Mantra—3

वायुर्युङ्क्ते रोहिता वायुररुणा वायू रथे अजिरा धुरि वोळ्हवे वहिष्ठा धुरि वोळ्हवे । प्र बोधया पुरंन्धिं जार आ ससतीमिव ।

प्र चक्षय रोदसी वासयोषसः श्रवसे वासयोषसः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! धुरिवोढवे वहिष्ठा वायुः वोढवे धुरि-रोहिता वायुः अरुणावायुः अजिरा रथे युक्ते इति त्वं जारः ससतीम् इव पुरन्धि प्रबोधय रोदसी प्रचक्षय तद्गुणान् आख्याय उषसः वासय श्रवसे च उषसः वासय ।

TRANSLATION

O learned person, as the air yokes its power to carry articles to distant places when combined with red fire etc. used in machines, thou shouldst give the scientific knowledge to men and women, awakening them. As a lover awakens his sleeping wife, thou shouldst awaken thy highly

intelligent wife, giving her this scientific knowledge about air, fire etc Teach about the attributes of the heaven and the earth. Use in machines burning substances and with the knowledge of electricity arrange to send messages to distant places at the dawn and other parts of the day.

PURPORT

Those who labour like the air, teach absolutely truthful persons awakening them to disacharge their duties, shine like the sun and endure like the earth

THE COMMENTATOR'S NOTES

(युंक्ते) कलाकौशलेन प्रेरितः संपर्चयति

= Yokes or works when used in various machines and Industrial works.

(उषसः) दाहादिकर्तॄन् पदार्थान् = Burning substances.

उष—दाहे ।

पुनः के मनुष्याः कल्याणकराभवन्तीत्याह

Who are the men that bring about welfare of others is told in the fourth Mantra

Mantra—4

तुभ्यमुषासः शुचंयः परावति भद्रा वस्त्रा तन्वते दंसु रश्मिषु चित्रा नव्येषु रश्मिषु । तुभ्यं धेनुः संबर्दुघा विश्वा वसूनि दोहते ।
अजनयो मरुतो वक्षणाभ्यो दिव आ वक्षणाभ्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्य ! यथा शुचयः उषासः परावति दंसु रश्मिषु नव्येषु रश्मिषु इव तुभ्यं चित्रा भद्रा वस्त्रा तन्वते । यथा सबर्दुघा धेनुः वाक् तुभ्यं विश्वा वसूनि दोहते यथा अजनयः

मरुत: वक्षणाभ्य: इव दिव: वक्षणाभ्य: जलम् आतन्वते तथा त्वं भव ॥

TRANSLATION

O powerful man, like the wind, thou shouldst be like the pure dawns rising from afar, spreading abroad their auspicious raiments in inviting rays, invariegated and glorious rays. Thou shouldst have the speech that yields all kinds of wealth for thee like a cow yielding good milk. Thou shouldst be like the winds that spread water in the flowing rivers through the rain being in the middle regions

PURPORT

Those persons enjoy all happiness, who manifest justice like the rays, victory like the refined and cultured speech and carrying noble virtues like the rivers

THE COMMENTATOR'S NOTES

(सबर्दुघा) सर्वान् कामान् पूरयन्ती = Fulfilling all desires.

(मरुत:) वायव: = Winds.

(वक्षणाभ्य:) वोढृभ्यो नदीभ्य: = From flowing rivers

TRANSLATOR'S NOTES

दुह-प्रपूरणे, वक्षणा इति नदीनाम (निघ० २.१३)

पुनर्मनुष्या: कथं वर्तेरन्नित्याह

How should men behave is told further in the fifth Mantra.

Mantra — 5

तुभ्यं शुक्रास: शुचयस्तुरण्यवो मदेषूग्रा इषणन्त भुर्वण्यपामिषन्त भुर्वणि । त्वां त्सारी दसमानो भगमीट्टे तक्ववीये । त्वं विश्वस्माद्भुवनात्पासि धर्मणासुर्यात्पासि धर्मणा ॥

मन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! त्वं धर्मणा असुर्यात् पासि धर्मणा विश्वस्मात् भुवनात् पासि त्सारी दसमानः भवान् तक्ववीये ईट्टे तं त्वां ये अपाम् भुर्वणि इषन्त तुरण्यवः शुचयः शुक्रासः उग्रा मदेषु भुर्वणि तुभ्यम् इषणन्त ॥

TRANSLATION

O learned person, as thou protectest us with thy upholding power from the fear of evil-doers and protectest us from the world by thy Dharma or righteousness, thou going about everywhere and destroying internal as well as external enemies, praisest wealth in a safe thief-less (where there is no fear of the thieves and robbers) path, therefore those, who desire thee in the performance of good actions, being pure, virile and purifiers, protectors of all and mighty may attain thee on the occasion of all joy in doing acts that uphold and support all.

PURPORT

It is proper to protcet those persons (when necessary) who guard and defend them and desire to acquire wealth by the removal of all evils and wicked persons They should never trust such ignoble wicked persons.

THE COMMENTATOR'S NOTES

(तुरण्यवः) पालकाः = Protectors or defenders.

(तक्ववीये) तक्वनां स्तेनानाम् असम्बन्धे मार्गे = On the safe pathes free from the fear of thieves.

(इषणन्त) १ इच्छन्तु=प्राप्नुवन्तु

TRANSLATOR'S NOTES

तक्वा इति स्तेन नाम (३.२४)

इषु-इच्छायाम् इष-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र प्राप्त्यर्थग्रहणम्

पुनस्तमेव विषयमाह

The same subject is contionued.

Mantra—6

त्वं नो॑ वाय्वेषामपूर्व्यः सोमानां प्रथ॒मः पीतिमर्हसि सु॒तानां॑ पी॒तिमर्हसि । उ॒तो वि॒हुत्मतीनां वि॒शां व॑व॒र्जुषी॑णाम् ।

विश्वा॒ इत्ते॑ धे॒नवो॑ दुह्र आ॒शिरं॑ घृ॒तं दुह्र॑त आ॒शिर॑म् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वायो! (परमबलवन्) अपूर्व्यः त्वं नः सुतानां सोमानां पीतिम् अर्हसि प्रथमः त्वम् एषां पीतिम् अर्हसि याः ते विश्वाः धेनवः इति (एव) आशिरं घृतं दुहते आशिरं दुह्रते तासां ववर्जुषीणां विहुत्मतीनां विशाम् उतो (रक्षणं सततं कुरु) ॥

TRANSLATION

O learned person powerful like the wind and dear to us like the prana, thou being the best among wise persons and most wondeful and distinguished art entitled to drink first of the Soma (Juice of Soma and other nourishing plants) prepared by us. Thy cows yield milk, they yield Ghee or clarified butter It is thy duty to protect all people who are of pure intellect and who give up all evils and defects.

PURPORT

It is the duty of the officers and servants of the State, to develop their physical and spiritual power by the observance of Brahmacharya, good medicines and proper nourishing food taken regularly and engage themselves in the protection of their subjects righteously.

THE COMMENTATOR'S NOTES

(विहुन्मतीनाम् जुह्वति स्वीकुर्वन्ति याभिस्ता विहुतो मतयो यासु तासाम् = Possessing good intellects

(ववर्जुषीणाम्) भृशं दोषान् वर्जयन्तीनाम् । अत्र यङ् लुगन्ताद् वजे: क्विनोरूपम् ।

This hymn is connected with the previous hymn as there is mention of the duties towards the people by the illustration of the airs or wtnds.

Here ends the commentary on the 134th Hymn and 23rd Varga of the first Mandala of the Rigveda Sanhita.

अथ पञ्चत्रिंशदुत्तरशततमं सूक्तम्

HYMN - CXXXV (135)

अस्य नवर्चस्य पंचत्रिंशदुत्तरशततमस्य सूक्तस्य परुच्छेप ऋषिः । वायुर्देवता । १,३ निचृदत्यष्टिः । २,४ विराडत्यष्टिश्छन्दः । गान्धारः स्वरः । ५,६ भुरिगष्टिः ६,८ निचृदष्टिः । ७ अष्टिश्छन्दः । मध्यमः स्वरः ।

The seer of the hymn-Parucchepa. Devata or subject Vayu. Metres-Ashti and Atyashti of various forms. Tunes-Gandhara and Madhyama.

पुनः के केषां संगेन केन किं प्राप्नुयुरित्याह

Who attain what by whose association is told in the first Mantra.

Mantra—1

स्तीर्णं बर्हिरुप नो याहि वीतये सहस्रेण नियुता नियुत्वते शतिनीभिर्नियुत्वते । तुभ्यं हि पूर्वपीतये देवा देवाय येमिरे ।
प्र ते सुतासो मधुमन्तो अस्थिरन्मदाय क्रत्वे अस्थिरन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! यस्मै देवाय तुभ्यं हि पूर्वपीतये देवाः येमिरे यस्य ते (तव) मदाय क्रत्वे मधुमन्तः सुतासः प्रास्थिरन् भद्रा अस्थिरन् स त्वं नः स्तीर्णं बर्हिः उपयाहि नियुत्वते सहस्रेण नियुता उपयाहि शतिनीभिः सह नियुत्वते उपयाहि ॥

TRANSLATION

O learned person, it is thou to whom enlightened truthful men have given the first and foremost place for drinking Soma (Juice of Soma Plant), as thou art possessor of divine virtues. It is for thy pleasure and intellectual growth that sweet effused juices (of Soma) are ready. They the bestowers of happiness, have been particularly prepared for thee. Come therefore with thousands of thy powers and hundreds of thy followers, to our good and spacious home for the attainment of bliss and the pleasure of the Master of many horses.

PURPORT

It is the duty of those who are seekers after wisdom and Dharma (righteousness), to invite highly educated wisemen. They should always enjoy bliss by advancing all kinds of knowledge (Scientific as well as spiritual) by their association and service

THE COMMENTATOR'S NOTES

(बर्हिः) उत्तमं विशालं गृहम् = Good and spacious home.

(वीतये) सुखप्राप्तये
= For the attainment of happines.

(नियुत्वते) १ नियुतः बहवः अश्वाः विद्यन्ते यस्य तस्मै
= For the person who possesses many horses.

(नियुत्वते) २ बहुबलमिश्रिताय
= For the man who possesses much power.

TRANSLATOR'S NOTES

बर्हिः इति पदनाम पद-गतौ गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय सुखप्रापकं गृहम् बर्हिषि इति महन्नाम (निघ० ३.३) बृह-वृद्धौ नियुतो वायोः (अश्वाः) आदिष्टोपयोजनानि (निघ० १.१५)

नियुत्वते is from यु मिश्रणामिश्रणयोः अत्र मिश्रणार्थ-ग्रहणम् बहुबलमिश्रिताय

वीतये-वी-गतिव्याप्तिप्रजनकान्त्यसनखादनेषु गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् ।

पुनर्मनुष्यैः किं कृत्वा किं प्राप्तव्यमित्याह ।

What should men attain by doing what is told in the second Mantra.

Mantra 2

तुभ्या॒यं सोमः॒ परि॑पूतो॒ अद्रि॑भिः स्पा॒र्हा वसा॑नः॒ परि॒ कोश॑मर्षति शु॒क्रा वसा॑नो अर्षति । तवा॒यं भा॒ग आ॒युषु॒ सोमो॑ दे॒वेषु॑ हूयते ।
वह॑ वायो नि॒युतो॑ याह्यस्म॒युर्जु॑षा॒णो या॑ह्यस्म॒युः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वायो ! त्वं नियुतः पवनः इव स्वयानानि देशान्तरं वह जुषाणः अस्मयुः याहि । अस्मयुः सन् आयाहि यस्य तव अयम् आयुषु देवेषु सोमः भागः अस्ति यः भवान् हूयते स वसानः सन् शुक्रा अर्षति यः अयम् अद्रिभिः परिपूतः सोमः कोषः परि अर्षति तद्वत् स्पार्हा वसानः त्वं याहि तस्य तुभ्यं तत् सर्वम् आप्नोतु ॥

TRANSLATION

O learned person who art benevolent like the air, harness thy horses like the air and take thy chariot to distant places well-disposed towards and loving us come to us and go wherever you desire. Thou who hast among ordinary men as well as enlightened persons a venerable band of divine virtues and who art therefore invoked by all, putting on pure decent clean clothes, do always noble deeds and be like the Soma plant that is clothed with admirable splendour, produced by the clouds and purified. He attains God who is the treasure of all good virtues and showerer of Peace and Bliss like the cloud.

PURPORT

Those men who put on decent clean dress and ornaments and perform good actions are admired every where.

THE COMMENTATOR'S NOTES

(अद्रिभिः) मेघैः = By the clouds

(कोशम्) मेघम् = The cloud.

(भागः) भजनीयः = Venerable.

TRANSLATOR'S NOTES

अद्रिरिति मेघनाम (निघ० १.१०)

कोश इति मेघनाम (निघ० १.१०)

In the spiritual sense, the word कोश can be used for God who is the Treasure or Repository of all Divine virtues and showerer of Peace and Bliss like the Cloud (of the water).

पुना राज्ञा प्रजाभ्यः किं ग्राह्यमित्याह

What should a King take from his subjects is told in the third Mantra.

Mantra—3

आ नो॑ नि॒युद्भि॑: श॒तिनी॑भिरध्व॒रं स॑ह॒स्रिणी॑भि॒रुप॑ याहि वी॒तये॒ वायो॑ ह॒व्यानि॑ वी॒तये॑ । तवा॒यं भा॒ग ऋ॒त्विय॒: सर॑श्मि॒: सूर्ये॒ सचा॑ । अ॒ध्व॒र्युभि॒र्भर॑माणा अयंसत॒ वायो॑ शु॒क्रा अ॑यंसत ॥

सन्धिच्छेदसहिताऽन्वयः (ऋषिकृतः)

हे वायो ! त्वं ये अध्वर्युभिः भरमाणाः जनाः अयंसत ते सुखम् अयंसत यस्य तव सूर्ये सचा शुक्राः किरणाः इव सरश्मि ऋत्वियः अयं भागः अस्ति स त्वं वीतये हव्यानि

उपयाहि हे वायो ये शतिनीभिः सहस्रिणीभिः नियुद्भिः वीतये नः अध्वरम् उपयान्ति तान् त्वम् उप आयाहि ।।

TRANSLATION

O learned person, powerful like the wind, those of thy followers who are supported or upheld by men desiring to lead non-violent noble lives, refrain from evil deeds, they are not attached to worldly pleasures. Thou who possessest venerable portion of Divine virtues like the rays of the sun, come to us to partake of our acceptable articles of food. to fulfil thy noble desires. Come to us O mighty learned leader, along with speedy horses, hundreds of armies and thousands of brave warriors to co-operate in the administration of the State which is like a Yajna.

PURPORT

It is the duty of the officers of the State to have four-fold power of their army and to fight with unrighteous enemies. They should collect from the subjects only a reaso-na-ble revenue and should serve righteous learned persons.

THE COMMENTATOR'S NOTES

(अध्वरम्) राज्यपालनाख्यम्

=The administration of the State which is also called a Yajna.

(वीतये) कामनायै

= For the fulfilment of noble desires

(अयंसत) उपयच्छेयुः

= May restrain themselves or refrain from evils and be un-attached to worldly pleasures

TRANSLATOR'S NOTES

अध्वरो वै यज्ञः (शत० १.४.१.३८, १.२.४.५।, १,४,५,३।।

अध्वर इति यज्ञनाम (निघ० ३.१७)

अयंसत is from यमु उपरमे

THE COMMENTAOR'S NOTES

(नियुत्वान्) वायुवद् वेगवान्
= Quick-going like the air.
(वीतये) १ आनन्दप्राप्तये
= For the attainment of joy
(वायो) दुष्टानां हिंसक = Destroyer of the wicked.
(वा-गतिगन्धनयोः) Tr.
(चन्द्रेण) सुवर्णेन चन्द्रमिति सुवर्णनाम (निघ० १.२)
(इन्द्रः) विद्युत् = Electricity.
पुनर्विद्वद्भिः किं कर्तव्यमित्याह
What should learned men do is told further in the fifth Mantra.

Mantra—4

आ वां रथो नियुत्वान् वक्षदवसेऽभि प्रयांसि सुधितानि वीतये वायो हव्यानि वीतये । पिबतं मध्वो अन्धसः पूर्वपेयं हि वां हितम् । वायवा चन्द्रेण राधसा गतमिन्द्रश्च राधसागतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे सभासेनेशौ) यः वां नियुत्वान् रथः वीतये सुधितानि प्रयांसि अभि आवक्षत् अवसे वीतये हव्यानि च तौ युवां यथा इन्द्रः वायुः ६ तथा राधसा आगतम् । वां हि यत् मध्वः अन्धसः पूर्वपेयं वां हितम् अस्ति तत् पिबतं चन्द्रेण राधसा आगतम् । हे वायो ! त्वं चन्द्रेण राधसा हितम् आयाहि हे वायो हव्यानि च आयाहि ।

TRANSLATION

O President of the Council of Ministers and Commander in-chief of the army, your quick-going chariot come

to us like the electricity and the air, for the attainment of joy and for victory, to partake of the sweet food and other lovely articles prepared by us for you, come with joy-bestowing wealth and gold with which many purposes are accomplished. Drink of the sweet beverage, for the first draught is your joint due.

PURPORT

As the air and electricity prevade all and serve all objects usefully, in the same manner, good men should use all legitimate means for the acquisition of wealth and prosperiy

THE COMMENTATOR'S NOTES

इन्द्रः-ईन्दारयितेतिनिरुक्ते दॄ-विदारणे वेधा इति मेधाविनाम (निघ० ३.१५)

मन्म मन-अवगमे-बोधे

पुना राजप्रजाजनैः किं निवार्यं किं कर्त्तव्यमित्याह

What should be done by the rulers and the people is told in the eighth Mantra.

Mantra—5

आ वां धियो॑ ववृत्युरध्वराँ उपे॒ममिन्दुं॑ ममृजन्त वा॒जिन॑माशुमत्यं॒ न वा॒जिन॑म् । तेषां॑ पिबतमस्मयू॒ आ नो॑ गन्तमि॒होत्या ।

इन्द्र॑वायू सु॒ताना॒मद्रि॑भिर्यु॒वं मदा॑य वाजदा यु॒वम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्रवायू ये वां धियः अध्वरान् इमम् इन्दुं वाजिनं च आशुवाजिनम् अत्यं च (इव) आववृत्युः इमम् इन्दुम् उपममृजन्त तेषाम् अद्रिभिः सुतानां रसं मदाय युवं पिबतम्

अस्मयू वाजदा युवम् इह ऊत्या नः (अस्मान्) आगन्तम् ।।

TRANSLATION

O President of the Council of Ministers and Cmmender-in-chief of the army who are like the sun and the wind, those teachers and preachers who follow your intelligence and good actions and as the grooms rub down a fleet, quick-running horse, in the same way, purify all great wealth, making all good and non-violent. Drink their juices of various nourishing herbs that they have prepared with the help of the grinding stones and उलूखल मुसल etc. for your delight. Come to us being well-disposed towards us or desiring our welfare, come to us for our protection as you are givers of knowledge and strength.

PURPORT

Those teachers and preachers who purify the intellects of the people and make them vigorous like the trained good horses, enjoy bliss.

THE COMMENTAOR'S NOTES

(इन्दुम्) परमैश्वर्यम् । अत्र इदिधातोर्बहुलकादुः प्रत्ययः

(वाजदा) ज्ञानप्रदौ ।

= Givers of Knowledge.

वज-गतौ गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणम् ।

TRANSLATOR'S NOTES

इदि-परमैश्वर्ये ।

वाज इति बलनाम (निघ० २.९)

Therefore वाजदा may also mean-givers of strength.

पुनर्मनुष्यैः किं कर्तव्यमित्याह ।

What should men do is further told in the sixth Mantra.

Mantra—6

इमे वां सोमा अप्स्वा सुता इहाध्वर्युभिर्भरमाणा अयंसत वायो शुक्रा अयंसत । एते वामभ्यसृक्षत तिरः पवित्रमाशवः । युवायवोऽति रोमाण्यव्यया सोमासो अत्यव्यया ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत)

हे इन्द्र वायो ये इमे इह अध्वर्युभिः अप्सु सुताः सोमाः भरमाणाः वाम् अयंसत शुक्राः अयंसत ये एते आशवः युवायवः सोमासः अव्यया अतिरोमाणि अति अव्यया इव तिरः पवित्रं वाम् अभिअसृक्षत तान् युवां पिबतं संगच्छेतां च ॥

TRANSLATION

O Indra and Yayu (Wealthy President of the council of Ministers and Chief-Commander of the army) who are like the sun and the wind, the Some Juices, produced in waters and borne by those who desire Yajna (non-violent sacrifices) are prepared for you both, these pure juices have been prepared for you both. Drink them both of you with gladdness and delight. These wealthy persons who desire you and are active, have been appointed for your help and to give you abiding joy by doing pure deeds,like the Soma passed through the woolly fleece and filter and thus made pure or cleansed, associate yourselves with them taking their co-operation.

PURPORT

You should always take those articles which strengthen your body and soul, make you healthy and purify your mind. You should associate yourselves with such pure-minded persons.

पुनर्मनुष्यैः किं कर्तव्यमित्याह

What should men do is further told in the sixth Mantra.

Mantra—7

अति वायो ससतो याहि शश्वतो यत्र ग्रावा वदति तत्र गच्छतं गृहमिन्द्रश्च गच्छतम् ।
वि सूनृता ददृशे रीयते घृतमा पूर्णया नियुता याथो अध्वरमिन्द्रश्च याथो अध्वरम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वायो (विद्वन्) त्वं ससतः शश्वतः याहि यत्र ग्रावा वदति तत्र त्वम् इन्द्रः च गच्छतं गृहं गच्छतं यत्र सूनृता विददृशे घृतम् आरीयते तत्र पूर्णया नियुता यौ त्वम् इन्द्रः च अध्वरं याथः तौ युवाम् अध्वरं याथः ॥

TRANSLATION

O mighty learned person like the wind, go to those persons who are rising above the slumber of ignorance and have acquired eternal wisdom. Go you both-a wealthy and mighty person who are like the sun and the wind to that house where a very wiseman or a genius delivers sermons. Go quickly to that non-violent sacrifice where pleasant and true speech is uttered and shining or bright knowledge is diffused, so that you may attain the knowledge of true Dharma consisting of अहिंसा (non-violence) kindness, purity and other virtues.

PURPORT

It is the duty of men to go to that place where absolutely truthful learned persons preach truth and they should attentively listen to their sermons, so that they may attain noble speech, true wisdom and the knowledge of Dharma.

THE COMMENTATOR'S NOTES

(ग्रावा) मेधावी = A genius or very wise man.

(घृतम्) प्रदीप्तविज्ञानम् = Bright knowledge.

(अध्वरम्) अहिंसादिलक्षणं धर्मम्

= To Dharma consisting of non-violence, kindness, truth, purity and other virtues.

TRANSLATOR'S NOTES

विद्वांसो हि ग्रावाण: (शत० ३.६. ३. १४) । घृतम् is from घृ-क्षरणदीप्त्यो: hence the meaning of bright knowledge besides the well-known meaning of Ghee or clarified butter.

Therefore the word is generally used for Yajna as explained by Yaskacharya ध्वरति हिंसाकर्मा तत्प्रतिषेध: (निरुक्ते २. ७)

Here Rishi Dayananda Sarasvati has taken it in the widersense of Dharma itself consisting of non-violence, kindness, truth, purity and other virtues.

अहिंसा परमोधर्मस्तथाऽहिंसा परं तप: । (महाभारते) तत्राहिंसा सर्वथा सर्वदा सर्वभूतानामनभिद्रोह: । उत्तरे च यमनियमास्तन्मूलास्तत् सिद्धिपरतयैव तत्प्रतिपादनाय प्रतिपाद्यन्ते ।। योगदर्शनस्य २. ३० भाष्ये महर्षि वेदव्यासवचनम् ।।

Such passages certainly corroborate Rishi Dayananda Sarasvati's interpretation of अध्वर quoted above.

पुनर्मनुष्यै: किं कर्तव्यमित्याह

What should men do is told further in the eighth Mantra.

Mantra—8

अत्राह तद्वहेथे मध्व आहुतिं यमश्वत्थमुपतिष्ठन्त जायवोऽस्मे ते सन्तु जायवः ।
साकं गावः सुवते पच्यते यवो न ते वाय उप दस्यन्ति धेनवो नाप दस्यन्ति धेनवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वायो (विद्वन्) यौ अध्यापकोपदेशकौ अत्र अह तत् वहेथे अश्वत्थं पक्षिणः इव जायवः यं त्वाम् उपतिष्ठन्त मध्वः आहुतिं च उपतिष्ठन्त ते अस्मे जायवः सन्तु । एवं समाचरतः ते गावः साकं सुवते यवः साकं पच्यते धेनवः न अप दस्यन्ति धेनवः न उपदस्यन्ति ॥

TRANSLATION

O learned person mighty like the wind, those teachers and preachers who carry on or spread this sweet knowledge stand by thee, as the birds have their nests on the Pippal tree. Let those victorious persons who approach thee and accept the sweet konwledge given by teachers and preachers take shelter in thee. When you behave righteously, the cows give birth to good progeny, all dealing whether united or separate (individual or collective) is matured well, the cows will not grow meagre and your noble speech will not fail to create good effect.

PURPORT

If all men always desire to have the association with righteous persons and have mutual love, their knowledge and strength will not diminish and they will not be made antagonistic to one another.

THE COMMENTATOR'S NOTES

(मघ्वः) मधुरस्य विज्ञानस्य
= Of sweet knowledge.
(यवः) मिश्रामिश्रव्यवहारः
= Individual or Collective dealing.
(धेनवः) वाण्यः = speeches.

TRANSLATOR'S NOTES

यवः is from यु-मिश्रणामिश्रणयोः (धातुपाठे) धेनव इति वाङ्नाम (निघ० १.११)

The word मधु is derived from मन्-अवगमे-बोधे फलि पाटि नामिमनि जनाम् (उणादिकोषे १.१८) इति धः अनुवृत्त्या उश्च ।।

पुनाराज्ञा युद्धाय के प्रेषणीया इत्याह ।

Who are the persons that should be sent by a king for battles is told in the ninth Mantra.

Mantra—9

इमे ये ते सु वायो बाह्वोजसोऽन्तर्नदी ते पतयन्त्युक्षणः
महि व्राधन्त उक्षणः ।
धन्वञ्चिद्ये अनाशवो जीराश्चिदगिरौकसः ।
सूर्यस्येव रश्मयो दुर्नियन्तवो हस्तयोर्दुर्नियन्तवः ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वायो ये इमे ते (तव) सहायेन बाह्वोजसः अन्तः सुपतयन्ति तान् उक्षणः सम्पादयत । ये इमे तव उपदेशेन महि व्राधन्तः सुपतयन्ति तान् उक्षणः कुरु । ये धन्वन् नदी

चित् (इव) अनाशव: जीरा: अंगिरौकस: दुर्नियन्तव: रश्मय: सूर्यस्य इव चित् हस्तयोः प्रतापेन शत्रुभिः दुर्नियन्तवः सुपतयन्ति (तान् सततं सत्कुरु) ।।

TRANSLATION

O learned person-Commander of the army mighty like the wind, make those warriors who by the strength of their arms, rule over others or are self-controlled, those who are strong, youthful and vigorous, make them more virile and givers of strength. Honour those brave persons who like the milky way in the sky, shine, cannot be overcome, are never lost but hold on their speed, unretarded by reviling, difficult are they to be arrested as the beams of the sun, difficult are they to be arested by force.

PURPORT

It is the duty of the officers of the State to have brave heroes in the army who possess great power in their arms and can not be overcome by their enemies. so that the power of the King may ever grow from strength to strength.

(जीरा:) वेगवन्तः = Speedy.
(व्राधन्त:) वर्धमानाः । अत्र पृषोदरादिना पूर्वस्याकारादेशो व्यत्ययेन परस्मैपदं च (उक्षण:) १ सेचनसमर्थान् २ बलप्रदान् ।

Virile possessing manly power of reproduction. (2) Givers of strength.

This hymn is connected with the previous hymn as there is mention of how the people should deal with one another.

Here ends the 135th Hymn and 25th Varga of the first Mandala of the Rigveda Samhita.

अथ षट्त्रिंशदुत्तरशततमं सूक्तम्

HYMN - CXXXVI (136)

अस्य सप्तर्चस्य षट्त्रिंशदुत्तरशततमस्य सूक्तस्य परुच्छेप ऋषिः । मित्रावरुणौ देवते । षष्ठसप्तमयोर्मन्त्रोक्ता देवताः । १, ३, ५, ६ स्वराडत्यष्टिश्छन्दः । गान्धारः स्वरः । २ निचृदष्टिश्छन्दः । ४ भुरिगष्टिश्छन्दः । मध्यमः स्वरः ७ त्रिष्टुप् छन्दः । धैवतः स्वरः ।

The seer of the hymn—Parucchepa. Devata or subjct—Mitravaruna. Metres—Ashti and Atyashti. Tunes—Gandhara, Madhyama and Dhaivata.

अथ के केभ्यः किं गृहीत्वा कीदृशा भवेयुरित्याह

Who become how by taking what is told in the first Mantra.

Mantra—1

प्र सु ज्येष्ठं निचिराभ्यां बृहन्नमो हव्यं मतिं भरता मृळयद्भ्यां स्वादिष्ठं मृळयद्भ्याम् । ता सम्राजा घृतासुती यज्ञेयज्ञ उपस्तुता ।
अथैनोः क्षत्रं न कुतश्चनाधृषे देवत्वं नू चिदाधृषे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं मृळयद्भ्याम् इव निचिराभ्यां मृळयद्भ्यां सह ज्येष्ठं स्वादिष्ठं हव्यं बृहत् नमः मतिं च नु प्रसुभरत यज्ञे यज्ञे उपस्तुता घृतासुती सम्राजा ता प्र सुभरत अथ एनोः क्षत्रम् आधृषे चित् (अपि) देवत्वम् आधृषे कुतः च न क्षीयेत ॥

TRANSLATION

O men offer excellent and ample adoration, reverence and most delicious and acceptable food to the teacher and preacher who confers happiness along with your joy-conferring parents and take advice or knowledge from those old orexperienced persons. They shine well on account of their virtues, are honoured by the gift of Ghee and other nourishing articles of food at every Yajna (non-violent benevolent act) being well glorified. Their divinity and Kingdom (guided by them) can in no way be opposed, it can not be resisted.

PURPORT

Those who acquire knowledge and take advice from the old experienced teachers and preachers, can become rulers of a vast and good empire. Their wealth never disminishes.

THE COMMENTAOR'S NOTES

(नि चिराभ्याम्) नितरां सनातनाभ्याम् ।
=Very old, experienced.

(मृळयद्भ्याम्) सुखकारकाभ्यां मातापितृभ्यां सह
=Along with the parents who confer happiness.

(क्षत्रम्) राज्यम् = Kingdom.

पुनर्मनुष्याः किं प्राप्य कीदृशा भवन्तीत्याह

How are men after getting what is told in the second Mantra.

Mantra—2

अदर्शि गातुरुरवे वरीयसी पन्था ऋतस्य समयंस्त रश्मिभिश्चक्षुर्भगस्य रश्मिभिः । द्युक्षं मित्रस्य सादनमर्यम्णो वरुणस्य च ।

अथा दधाते बृहदुक्थ्यं१ वय उपस्तुत्यं बृहद्वयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

येन उरवे वरीयसी गातुः अदर्शि यत्र सूर्यस्य रश्मिभिः इव रश्मिभिः सह चक्षुः ऋतस्य भगस्य पन्थाः सम् अयंस्त मित्रस्य अर्यम्णः वरुणस्य द्युक्षं सादनं सम् अयंस्य अथ वयः बृहत् इव ये वयः उपस्तुत्यं बृहदुक्थ्यं दधति यो दधाते ते सुखं प्राप्नुवन्ति ।

TRANSLATION

This earth is seen fine or beautiful for a person of great might. As by the rays of the sun the eyes of men are opened and the path of true knowledge of external objects including that of water is clear, so by the rays of knowledge of the Divine Adorable Sun (God) the internal eyes of men are opened enabling them to acquire true knowledge. The seat of Mitra (a man who looks upon all beings as his friends) (Varuna-an excellent, most acceptable person dispeller of all darkness), and Aryama (dispenser of justice or a judge) is very high, being in the world of light, in the sky so to speak. As the birds move freely, so those persons who desire the welfare of all and are always engaged in the performance of admirable and praise worthy great works, enjoy happiness.

PURPORT

As by the light of the sun, all paths on the earth are clearly seen, in the same manner, all true knowledge is manifested by the association of good and highly learned persons. As the birds enjoy happiness by taking shelter in a good place, in the same manner, men enjoy happiness by acquiring good knowledge.

THE COMMENTATOR'S NOTES

(द्युक्षम्) द्युलोकस्थम्

= Seated in the heaven or exalted, being in the light of knowledge.

(गातुः) भूमिः = earth.

(वयः) १ पक्षिणः २ कमितारः

= 1 Birds 2 Desiring welfare of all.

(अर्यम्णः) न्यायाधीशस्य

— Of a dispenser of justice or judge.

TRANSLATOR'S NOTES

वयः is from वी-गतिव्याप्ति प्रजन कान्त्यसन खादनेषु

here the meaning of कान्ति or desire has been taken.

यज्ञो वा अर्यमा (तैत्तिरीय २, ३, ५, ४)

अर्यमेति तमाहुर्यो ददाति (तैत्तिरीय १.१.२.४)

अर्यान्--श्रेष्ठान् मिमीते इति ।

Hence the word अर्यमा is used for a respectable liberal dispenser of justice or giver. न्यायं ददातीति गातुरिति पृथिवी नाम (निघ० १. १)

पुनर्विद्वद्भिः किंवत् किं प्राप्तव्यमित्याह

What should learned persons achieve like whom is told in the third Mantra.

Mantra—3

ज्योतिष्मतीमदितिं धारयत्क्षितिं स्वर्वतीमा सचेते दिवेदिवे जागृवांसा दिवेदिवे । ज्योतिष्मत्क्षत्रमाशाते आदित्या दानुनस्पती ।

मित्रस्तयोर्वरुणो यातयज्जनोऽर्यमा यातयज्जनः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा आदित्या दिवे दिवे स्वर्वतीं धारयत् क्षितिं ज्योतिष्मतीम् अदितिम् आ सचेते तथा यातयज्जनः अर्यमा

वरुणः यातञ्जनः मित्रः च दानुनः पतो जागृवांसा सभासेनेशौ दिवेदिवे ज्योतिष्मत् क्षत्रम् आशाते तयोः प्रभावेण प्रजाः सेनाः च अत्यन्तं सुखं प्राप्नुवन्ति ॥

TRANSLATION

As the sun and the Prana uphold the bright and happiness-conferring heaven, which is the upholder of the earth, in the same manner the President of the Assembly and commander-in-chief of the army who are like the sun and Prana are vigilant every day. They are protectors of munificence. They are animators or inspires of mankind, making all men industrious. All these three including the dispenser of justice are animators of mankind, prompting all to become industrious. They rule over a State which is full of the light of justice.

PURPORT

Those persons who being like the sun and the Prana, like great Yogis, being ever alert or vigilant please their subjects and army with knowledge, humility and Dharma (rightousness) get good raputation.

THE COMMENTATOR'S NOTES

(अदितिम्) दिवम् = The heaven.

(आदित्या) सूर्यप्राणौ = The sun and the Prana.

(याततज्जना) यातयन्तः प्रयत्नं कारयितारो जना यस्य = Whose men are industrious,

For the meaning of अदिति as दिवम्। There is the authority of the Veda itself in अदितिर्द्यौरदितिरन्तरिक्षम् (ऋ० १. ८९. १०)।

पुनरत्र मनुष्यैः कथं वर्तितव्यमित्याह

How should men behave is told in the fourth Mantra.

Mantra—4

अयं मित्राय वरुणाय शन्तमः सोमो भूत्ववपानेष्वाभगो देवो देवेष्वाभगः । तं देवासो जुषेरत विश्वे अद्य सजोषसः ।
तथा राजाना करथो यदीमह ऋतावाना यदीमहे ॥

सन्धिच्छेदसहिताऽन्वयः (ऋषिकृतः)

यथा अयम् अवपानेषु मित्राय वरुणाय आभगः शंतमः सोमः भवतु तथा यः देवः देवेषु आभगः भवतु तम् अद्य सजोषसः विश्वे देवासः जुषेरत यथा यत् (यं) राजाना करथ, तथा तं वयम् ईमहे यथा ऋतावाना यत् (यं) करथः तथा तं वयम् ईमहे ।

TRANSLATION

May this justice which leads to happiness and prosperity be the source of joy to the Mitra (friend of all) and Varuna (the excellent or most acceptable) in all protective actions. May the learned person who is giver of happiness among the enlightened or divine virtues be endowed with all prosperity. May all enlightened persons, observing the same Dharma equally, serve and please him. May the President of the Assembly and Commander-in-chief of the army who shine on account of their virtues do as we desire, may they who are ever truthful, do as we request.

PURPORT

All men should spend all their wealth in good actions, as absolutely truthful persons do by augmenting their wealth by righteous dealing and by spending it for benevolent works. As seekers after truth request righteous learned persons to enlighten them, so all should request highly learned persons to give them knowledge of various sciences.

THE COMMENTATOR'S NOTES

(सोमः) सुखैश्वर्यकारको न्यायः

=Justice leading to happiness and prosperity.

(सजोषसः) समानं धर्मं सेवमानाः

=Observing the same Dharma equally

(राजाना) प्रकाशमानौ सभासेनेशौ

=The President of the Assembly and the commander of the army shining on account of their good virtues.

TRANSLATOR'S NOTES

सोमः is from षू-प्रसवैश्वर्ययोः Hence the meaning of सोम as given above by Rishi Dayananda Saraswati.

सजोषसः is from सह जुषी-प्रीतिसेवनयोः

(राजाना) राजृ-दीप्तौ

पुनर्विद्वांसः किं कुर्युरित्याह

What should learned men do is told further in the fifth Mantra.

Mantra—5

यो मित्राय वरुणायाविधज्जनोऽनर्वाणं तं परि पातो अंहसो दाश्वांसं मर्तमंहसः । तमर्यमाभि रक्षत्यृजूयन्तमनु व्रतम् ।
उक्थैर्य एनोः परिभूषति व्रतं स्तोमैराभूषति व्रतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सभासेनेशौ यः जनः मित्राय वरुणाय युवाभ्याम् अविधत् तम् अनर्वाणं मर्तम् अंहसः युवां परिपातः तं दाश्वांसं मर्तम् अंहसः परिपात यः अर्यमा व्रतम् ऋजूयन्तम्

अभिरक्षति तं युवाम् अनुरक्षयः एनोः उक्थैः व्रतं परिभूषति स्तोमैः व्रतम् आभूषति तं सर्वे विद्वांसः सततम् आरक्षन्तु ॥

TRANSLATION

O President of the Assembly and Commander of the Army : You protect (preserve) the person who serves you both who are friendly to all and possessing the most acceptable temprament, you protect the person from sin from all sides who is free from malice and other evils and who is giver of knowledge to others You also protect the person who is just and preserves the man of upright or straight forward and truthful nature. It is the duty of all enlightened persons to protect a man who serves them (Mitra and Varuna as explained above) with good sermons and who adorns good temper and conduct with admirable praises and acts.

PURPORT

Learned persons should teach and instruct the persons who desire to know Dharma and Adharma (righteousness and unrighteousness) and to accept Dharma and to renounce adharma. They should adorn them from all sides with Vidya (Wisdom) Dharma and other noble virtues and actions.

THE COMMENTATOR'S NOTES.

(अनर्वाणम्) द्वेषादिदोषरहितम्

= Free from malice and other evils.

(दाश्वांसम्) विद्यादातारम् = Giver of knowledge.

TRANSLATION

अर्वा Here is used in bad sense as given in the Unadi Kosh 5.54

अवद्यावमाधमार्वरेफाः कुत्सिते (उणा० ५.५४)

It is also from अर्व-हिंसायाम् भ्वा० Therefore Rishi Dayananda Saraswati has interpreted अनर्वाणम् as अद्वेषिणम् and has quoted the Brahamanic passages to substantiate his interpretation.

भ्रातृव्यो वा अर्वेतिश्रुते

पुनर्मनुष्याः किंवत् किं कुर्युरित्याह

Then what should men do and like what is told in the sixth Mantra

Mantra—6

नमो॑ दि॒वे बृ॑ह॒ते रोद॑सीभ्यां मि॒त्राय॑ वोचं॒ वरु॑णाय मी॒ळ्हुषे॑ सुमृळी॒काय॑ मी॒ळ्हुषे॑ । इन्द्र॑म॒ग्निमुप॑ स्तुहि द्यु॒क्षम॑र्य॒मणं॒ भग॑म् ।
ज्योग्जीव॑न्तः प्र॒जया॑ सचेमहि॒ सोम॑स्यो॒ती स॑चेमहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! यथा अहं बृहते दिवे रोदसीभ्यां मित्राय वरुणाय मीळ्हुषे सुमृडीकाय मीढुषे नमो वोचं तथा त्वं वदेथाः । यथा अहम् इन्द्रम् अग्निं द्युक्षम् अर्यमणं भगं वोचं तथा त्वम् उपस्तुहि । यथा जीवन्तः वयं प्रजया सह ज्योक् सचेमहि सोमस्य ऊती सह सचेमहि तथा त्वम् अपि सचस्व ॥

TRANSLATION

As I proclaim veneration for a great person shining on account of his virtues, always engaged in doing noble deeds for the benefit of the heaven and earth, for the person who is friendly to all, who is noble, benevolent, conferer of happi-

ness, showerer of peace. so you should also do. As I praise a man who is the possessor of great wealth of wisdom, who is full of splendour like the fire, who is just observer of the rules of righteousness, so you should also do. May we enjoy long life, being blessed with good progeny and be ever happy with the protection of God and well earned wealth (of all kinds).

PURPORT

Men should always enjoy bliss by imitating the learned persons, by acquiring the scientific knowledge and becoming prosperous thereby.

THE COMMENTATOR'S NOTES

(सुमृडीकाय) सुखकारकाय= For the conferer of happiness. (भगम्) धर्मं सेवमानम्=Observer of the rules of righteousness.

(भग-सेवायाम्) Tr.

(द्युक्षम्) द्योतमानम्

= Bright or shining on account of his virtues

पुनर्विद्वांसोऽत्र जगति किंवद् वर्तेरन्नित्याह

= Like whom should learned persons behave is told further in the seventh Mantra.

Mantra—7

ऊती देवानां वयमिन्द्रवन्तो मंसीमहि स्वयशसो मरुद्भिः ।
अग्निर्मित्रो वरुणः शर्म यंसन् तदश्याम मघवानो वयं च ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा मरुद्भिः सह अग्निः मित्रः वरुणः शर्म यंसन् तथा तत् इन्द्रवन्तः स्वयशसः वयम् देवानाम् ऊती मंसीमहि अनेन च वयं मघवानः भद्रम् अश्याम ॥

TRANSLATION

May Agni (in the form of electricity etc.) Mitra (Sun), Varuna (Moon) give us happiness along with the Maruts (learned wise men who are dear to us like our own Prana). May we being affluent or prosperous by the protection of the enlightened persons who always desire truth, and having good reputation of our own, enjoy happiness and delight, being endowed with knowledge.

THE COMMENTATOR'S NOTES

(मित्रः) सूर्यः = The sun.

(वरुणः) चन्द्रः = The moon.

(देवानाम्) सत्यं कामयमानानां विदुषाम्
= Of the persons desiring truth.

(मरुद्भिः) प्राणैरिव वर्तमानैः श्रेष्ठैः जनैः सह
= With good men who are dear to us like the Pranas.

TRALANSTOR'S NOTES

अहर्मित्रः (ताण्ड्य० २५.१०.१०), अहर्वै मित्रः (ऐ० ४.१०), रात्री वरुणः (का० सं० २२. ६ कपिष्ठल संहिता ३४.१), अहर्वै मित्रो रात्रिर्वरुणः (ऐत०४.१०),

Thesc Brahmanic passages clearly indicate that the words Mitra and Varuna are used for the sun and the moon which are creators of the day and the night,

प्राणोवैमरुतः (ऐत० ३. १६) । देवानाम् has been interpreted here as सत्यं कामयमानानां विदुषाम् having the meaning of कान्ति-कामना or desire among the various meanings of दिवु-क्रीडा विजिगीषा व्यवहार द्युतिस्तुति-मदस्वप्नकान्तिगतिषु । This hymn is connected with the previous hymn as the subject of education and wisdom for mankind has been mentioned by the illustration of Vayu and Indra etc.

In this Chapter (1) there is mention of the removal of anger and other vices and preservation of food, acquisition of wealth and attainment of prosperity etc. and so it is connected with the preceding chapter.

Here ends the commentary on the 136th Hymn and 26th Varga of the first Mandala of the Rigveda Samhita. Here ends the first Chapter of the Second Ashtaka of the Rigveda.

The Vedas are the Scriptures of all true Knowledge

MAHARISHI DAYANAND SARASWATI